

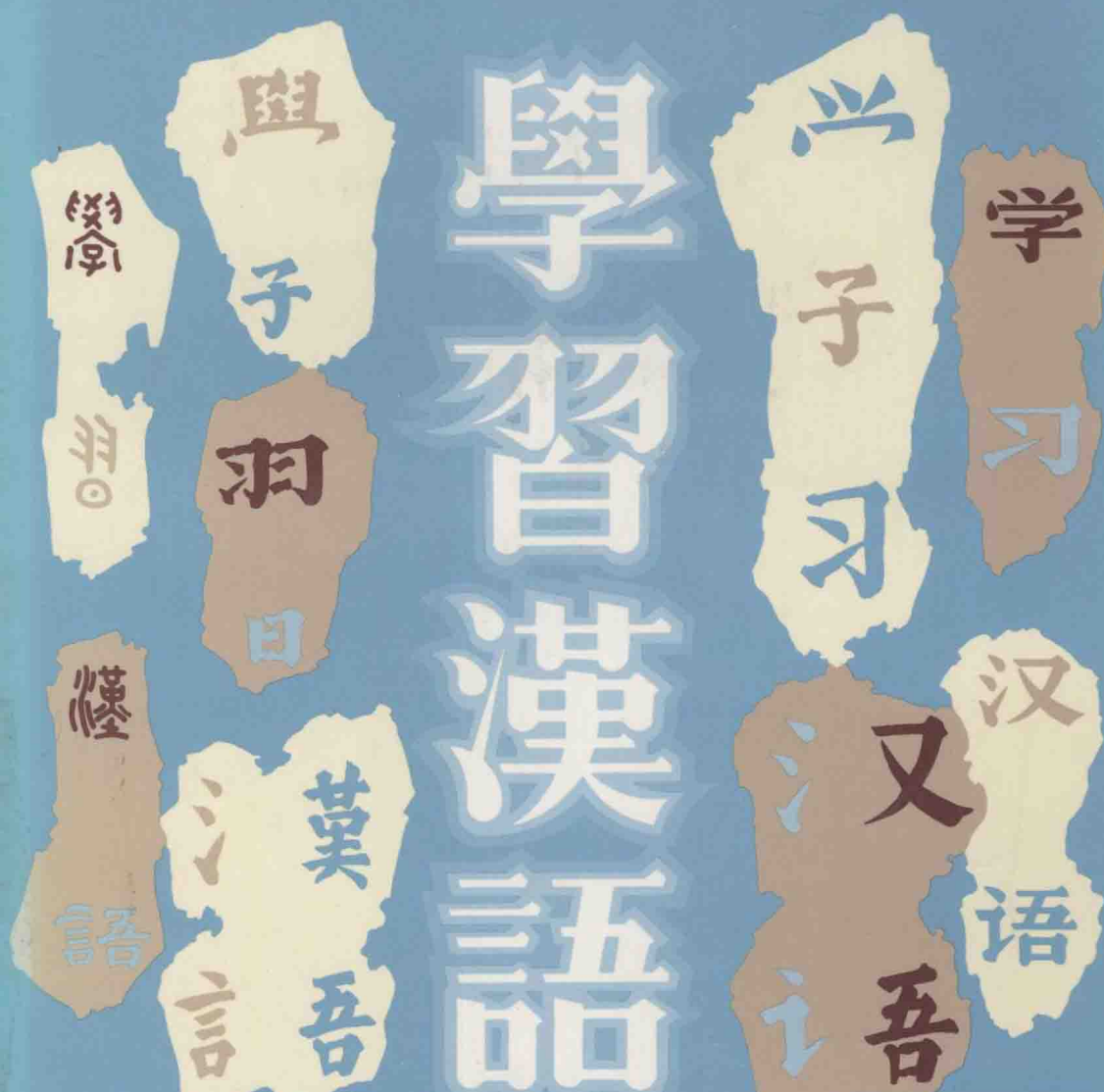
the CRACKING CHINESE PUZZLES

By **T.K. ANN**

ANN'S INTEGRATED METHOD

of Learning the Chinese Language
by Conceptualizing and Philosophizing Approach

Volume - 4 Character No. 4702 - 5888



Think Chinese Characters in terms of Western Spelling like **cHiNeSE**

(Suppose each letter is a Bushou, note the differences in size and styles. In Chinese they are more magnified, intensified and twisted.)

The author makes an offer to the reader that by an optimum effort of mastering the pattern and meaning of 170 BUSHOUS or radicals by treating them as the Chinese alphabet, and by being aware of the existence of 1,700 characters (including 143 of the 170 BUSHOUS) and 132 non-character patterns, he will be able to wander in the Chinese Language Wonderland, where regular script Chinese characters and their simplified forms are placed side-by-side — a feature no other book has ever attempted. With thorough learning, the reader will recognize altogether 5,888 characters — all that can be identified in modern periodicals and newspapers printed in Chinese. The short-cut lies in 'AXING the main BUSHOU' for the great majority of the Chinese characters are composed of one to four of the 170 BUSHOUS.

The modern Chinese written language is basically a *bisyllabic* one. Intermingled singletons are confounding foreign students, and therefore to find a way to separate singletons from bisyllabics is a matter of primary importance. Examples of bisyllabic expressions are given to testify to the varied meanings of all individual characters. Included specifically are many of those which would otherwise appear incomprehensible to the Western mind. But the book is not a dictionary.

The author maintains that since to the Western mind Chinese characters are, initially at least, but pictures, the foreigner with serious intentions to learn, should not be afraid to start lessons with characters of complicated strokes. He further maintains that since certain characters are only seen in fixed combinations, these two characters should be learned at the same time, as one bisyllabic expression. For an educated English-speaking adult who has already mastered his own language it will be easier to learn Chinese by using this conceptualizing and philosophizing approach, than for an unenlightened Chinese child lacking experience of life.

The author has found the *lost key* to learning this ancient language, which is to explain the basic concept behind practically each Chinese character with an interesting story, sometimes with a very surprising

(to be continued)

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Volume - 4

学
习
汉
语

安
子
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著

4

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Volume - 4

ANTONYMS AND SOME OBVIOUS PATTERNS

Character No. 4702 — 5888

1,187 Notion Characters

20.2% of a total of 5,888 Characters to be learned

7.1% of a total of about 1.4 million Characters surveyed

*17.1% of a total of 3,650 Frequently Used Characters determined
by the Survey*

Volume - 1 PRIMER AND SINGLETONS

Foreword

Introduction

Definition of Words Peculiar to this Book

How to use this Book

The Depth and Breadth of Chinese Characters

Key to learning Chinese through this Book -

Minimum Course

Optional Courses

Distribution of 3,650 Frequently Used Characters in Volume 1 (1,341)

Chapter One Pronunciation

Chapter Two What is a Bushou?

Chapter Three Pictographs

Chapter Four Four-corner Indices

Chapter Five A Bird's Eye-view of the Entire Field
of Chinese Characters

ANN'S MORPHEME TABLE A & B

Chapter Six 1,400,000 Character Survey

Mastery of Characters begins here

Significance of 170 Bushous

Chapter Seven Everything started with Man

Chapter Eight I, You, He - One, Two, Three

Chapter Nine Yes, No - Have, Have not

Chapter Ten The Mouth - it eats and sings but chiefly it
communicates

Chapter Eleven	Verbs are the Hands
Chapter Twelve	Punctuation Marks and Links
Chapter Thirteen	From Tears to Oceans

Reminder

Chapter Fourteen	Singletons (positionals)
Chapter Fifteen	Singletons (temporals)
Chapter Sixteen	Thirty Mystic Symbols
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Chapter Eighteen	Singletons (comparatives)
Chapter Nineteen	Singletons (comparatives) cont.

Volume - 2 DIFFERENTIATION

Earliest Chinese Written Language — Jiaguwen

Reminder

Distribution of 3,650 Frequently Used Characters in Volume 2 (849)

Chapter Twenty	The Importance of a Dot
Chapter Twenty-one	An Additional Left or Right Sliding Stroke makes all the difference
Chapter Twenty-two	Variation through the Additional Horizontal Stroke
Chapter Twenty-three	Short by One Vertical Stroke
Chapter Twenty-four	They are anatomically different 0001 — 1999
Chapter Twenty-five	They are anatomically different 2000 — 2999
Chapter Twenty-six	They are anatomically different 3000 — 5999
Chapter Twenty-seven	They are anatomically different 6000 — 9999

Volume - 3 YOU CAN DECIPHER CHINESE PUZZLES TOO

An Important Book Printed in A. D. 1720 — Liushutong

Reminder

Significance of 170 Bushous

Distribution of 3,650 Frequently Used Characters in Volume 3 (837)

Chapter Twenty-eight	Guestimables in Index Group 0001 — 0999
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Chapter Thirty	Guestimables in Index Group 2000 — 2999
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- I Four-corner Indexing Method
- II Rules to be followed in locating a Character in Ordinary Printed Style
- III Guiding Principles of the Compilation of ANN's Word Lists
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- VII ANN's Morpheme Table A — reclassified
 - Part I — Non-Rigid*
 - Part II — Rigid*
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- X Simplified Characters Not Yet officially adopted in Printing
- XI Differentiation of Chinese Characters and Japanese Kanji
- XII List of Characters Indigenous to Hong Kong
- XIII Significance of Bagua Characters

Reference Books

Specimen of Various Scripts

It was fashionable for literary men of the last two centuries and until the first quarter of this century, to compose and write in ancient calligraphy couplets with sensible sentences which may have contained a grain of truth about life or sometimes just a pedantic view — rather the art than the sense. The fashion survives to this day but is limited to calligraphists.

One unexpected shortcoming has arisen from this practice. Because of the beauty and artistry achievable through calligraphy, people create variants in one extreme and stick to the ancient way of writing in the other, otherwise certain characters would have been made much easier to remember.

淚 lèi 'tear' (Character No. 0482) is a case in point. It can be more easily memorized from the Regular Script 泪 lèi 'tear' indicating 'water (氵) of eyes (目)' which we use nowadays.

The following pages give a glimpse of such couplets in the various scripts which have evolved in the course of the past thirty centuries.

Specimen of Zhouwen or Dazhuan

勢
市
場
中
退
壹
步

勢
市
場
中
退
壹
步

是
非
窠
裏
讓
叁
分

是
非
窠
裏
讓
叁
分

Translation (Chinese text — read from right)

From the arena of 'influence and market' do retreat one step.

In the midst of right or wrong always make some concession (don't go to extremes).

Specimen of Metal Script

永			萬
寶			壽
用			無
享			疆

Translation (Chinese text — read from right)

Thousands of years of longevity without limit.

Eternally Treasured for Use and Enjoyment.

Specimen of Metal Script

(partial transcription from Sanshiban (散氏盤) a land transfer document on a bronze vessel which contained 350 characters — circa 771 B.C.)

新
木
邦
明
東
待
月
沽
司
大
田
變
人
同
舍
釐
南
新
周
唯
二
相
左
武
有
十
人
。

新
左
，
柳
同
，
門
舍
，
東
城
，
微
南
，
月
新
，
湖
周
，
右
唯
，
大
二
，
田
相
，
道
左
，

Translation (Chinese text — read from right)

East of New Willow Gate, right of Dim Moon Lake, left of Big Field Highway, south of City of Dongshe, opposite to only two parties Xin and Zhou, defended by ten men.

Specimen of Mixture of Metal Script
and Xiaozhuan Script

學
習
從
來
無
捷
徑

學
習
從
來
無
捷
徑

循
序
漸
進
登
高
峰

循
序
漸
進
登
高
峰

Translation (Chinese text — read from right)

In learning there is never a short cut.

Move on and follow a sequence so as to reach the peak.

Specimen of Xiaozhuan Script

道*	道	睫	睫
非	非	在	在
身	身	眼	眼
外	外	前	前
更	更	長	長
何	何	不	不
求	求	見	見

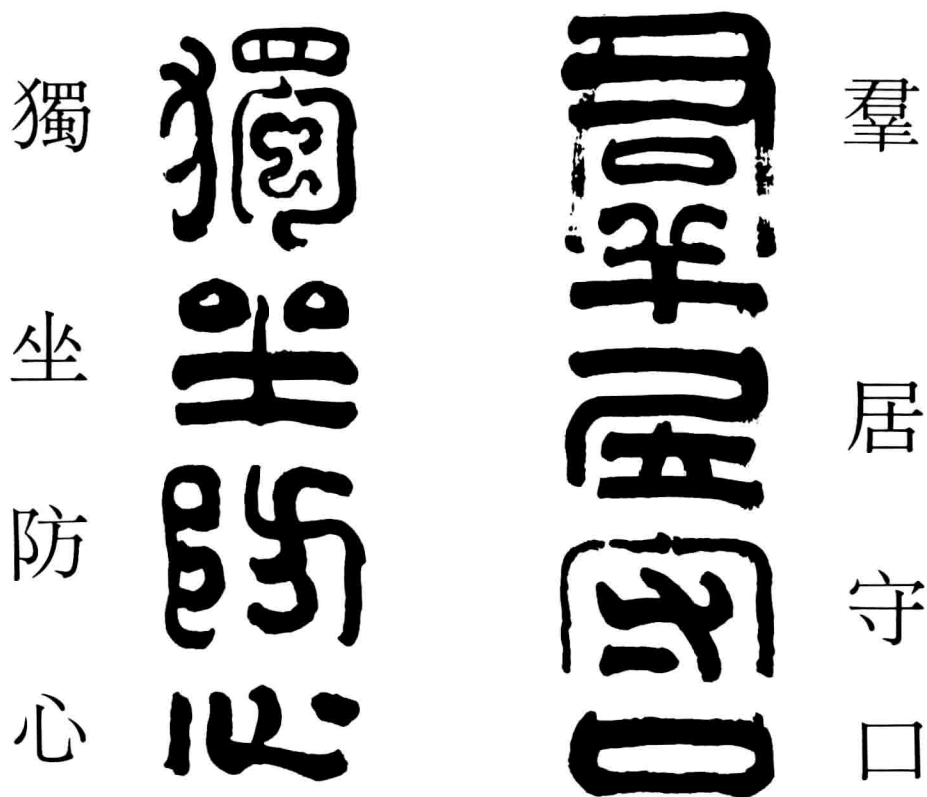
Translation (Chinese text — read from right)

We do not see our eyelashes before our eyes, no matter how long they are.

Where else can you seek wisdom since it is not outside your body?

* 道 dào can mean many things in Chinese: Tao, way, method, path, morality, wisdom, etc.

Specimen of Early Lishu in
Transition from Xiaozhuan Script



Translation (Chinese text — read from right)

Take care of your speech while dwelling in company.

Beware of your mental alertness while sitting alone.

Specimen of Precursor of
Lishu

夫豈育三珎而珎土一
 曰茲二曰梅三曰不取鼎
 天下夫夫茲故能男梅
 故能廣不取鼎王下
 夫故能鼎夫器長。

我恆有三琫〓（寶），市〓（持）而琫〓（寶）止〓（之）。一

曰茲〓（慈），二曰檢〓（儉），三曰不敢為

天下先。夫茲〓（慈），故能勇，檢〓（儉）

故能廣，不敢為天下

先，故能為成器長。

Translation

(Chinese text — read from right)

I have three treasures which I hold and cherish: The first, compassion; the second, frugality; the third, not daring to take the lead under the sun. Being compassionate, one can afford to be courageous; being frugal, one can abound; not daring to take the lead under the sun will enable me to reach the furthestmost (or enable things to take shape and last).

(Imagine every human being is born into this world with nothing from mother's womb. Thus, as the original text avers: only by frugality and accumulation he can abound, have plenty or be big).

Comment

A passage from Tao Te Chin (道德经) written on bamboo splits discovered in 1973 in a Han tomb in Changsha dated circa 168 B. C. or only 41 years after the death of the First Emperor of the Qin Dynasty testifies that ancient people did also write wrong characters (e.g. 兹 for 慈, 檢 for 儉) and did borrow similarly pronounced characters as substitutes (e.g. 市 for 持, 保 for 寶). The ancient way of writing 之 as 止 is known to modern people, and the way of writing 為, 能, 勇 and 器 are somewhat different.

Specimen of Lishu or Clerical Script

松	石
奇	壽
疑	欲
飛	化
龍	鶴

Translation (Chinese text — read from right)

Aged rock nearly transformed to long life crane.

Strange shaped pine suspected to be a flying dragon.

Specimen of Regular Script

志	志	氣	氣
誠	誠*	浩	浩
開	開*	貫	貫
金	金	長	長
石	石	虹	虹

Translation (Chinese text — read from right)

Great spirit will extend right through the long rainbow.

Dogged determination will crack any metal and stone (hardness and strength).

* Modern simplified form.

Specimen of Regular Script

十里之間，耳不能聞；帷牆之外，目不能見；三畝之間，心不能知；而欲營四海，驚八極，何以得哉？

十里之間，耳不能聞；帷牆之外，目不能見；三畝之間，心不能知；而欲營四海，驚八極，何以得哉？

Translation (Chinese text — read from right)

You cannot hear anything if it is said even within ten li; you cannot see anything if it is outside a curtain or wall; your heart does not know to *relax* in these three mu of country resort!

But you want to engage in business that shall spread into four seas and eight corners. How can it be possible?

Specimen of Mixture of
Regular and Running Scripts

無	量	有	有
欺	欺	宥	容
心	心	德	德
自	自	乃	乃
安	安	大	大

Translation (Chinese text — read from right)

If you can contain others, it is a great virtue.

Only when one does not cheat, can one's heart rest at ease.

Specimen of Running Script

歲寒水冷天地閉，爲我起蟄。
 鞭魚龍，重樓翠屏出霜曉。
 異事驚倒百歲翁。
 吳夢驚倒百歲翁。

歲寒水冷天地閉，爲我起蟄。
 鞭魚龍，重樓翠屏出霜曉，
 異事驚倒百歲翁。

Translation (Chinese text — read from right)

Year end chill freezes all waters and closes up earth and heaven.

As I can imagine it must stir up and slashes the hibernant fish-like dragon.

In the frosty dawn appears multi-storied mansion behind the green screen (mountains).

A surprising matter astonishes the experienced hundred-year old man.

Specimen of Running Script

英	美	英	美
詞	景	詞	景
妙	良	妙	良
墨	辰	墨	辰
好	賞	好	賞
古	心	古	心
多	樂	多	樂
聞	事	聞	事

Translation (Chinese text — read from right)

Beautiful scenery, auspicious day, an enjoying frame of mind, happy event.

Flowery phrases, wonderful calligraphy, love for antiquity, plenty common sense.

Specimen of Running Script

天
 然
 薄
 媚
 最
 天
 斜
 香
 影
 玲
 瓏
 近
 畫
 紗
 一
 夜
 東
 風
 紅
 露
 重
 催
 開
 七
 十
 二
 行
 華

一 天
 夜 然
 東 薄
 風 媚
 紅 最
 露 天
 重 斜
 催 香
 開 影
 七 玲
 十 瓏
 二 近
 行 畫
 華 紗

Translation (Chinese text — read from right)

Veiled natural charms are most enchanting.

The fragrant shadow of an exquisite figure by the side of a painted voile.

Easterly wind blowing the whole night has deepened the red dew.

But it does accelerate the blooming of flowers of all seasons.

Specimen of Cursive Script

竹
聲空庭千萬丈

竹
聲空庭千萬丈

書
藝大令十三行

書
藝大令十三行

Translation (Chinese text — read from right)

The sound of bamboos shoots up tens of thousand feet in an empty yard.

The Thirteen Lines written by (Wang) Daling tops the art of calligraphy.

Specimen of Cursive Script

Poem by Liu Yuxi (A.D. 772 – 842)

日照澄州江霧開，
淘金女伴滿江隈。
美人手飾侯王印，
尽是沙中浪底來。

日照澄州江霧開，
淘金女伴滿江隈。
美人手飾侯王印，
尽是沙中浪底來。

Translation (Chinese text — read from right)

Fog on the river dissipates; the sun shines on the sandbar clear
All gold sifters are maids who begin to fill up the river bends.

Do you believe that jewels o' the beauties and seals o' the king and nobles
All have to spring from the bottom of the waves and from the sands?

Reminder

Chinese is the oldest living language and has gone through several stages of development, viz:

Bone-shell Script

Cauldron or Metal Script

Clerical Script or Lishu

The modern printing script derived its origin from the official style of the Qing Dynasty which followed the Song style, and the modern written script bears the nearest resemblance to the Clerical Script.

Many modern characters were not in existence in Bone-shell Script, nor even as late as the Clerical.

In order to understand the structure of most Chinese characters here revealed before the reader's eyes, he must always keep a mental picture of a semi-primitive society at the dawn of civilization — a society of man (人) (亻) who had already learned the art of cultivation and appreciated his farms (田); he could make himself understood by the spoken word (言) and was conscious that hands (手) and mouth (口) were his means of communication to exercise his influence or will power. Wrongly he believed that his heart (心) (忄) was his guidance, because he could feel its palpitation.

At first, there was no light at night (夕) except for the moonshine (月) on some days (日) of the month. Day and night, he had to struggle against the forces of nature and his enemies, including animals (犭); to defend himself against all kinds of adversaries and protect his beloved, kith and kin (子). His feet (足) were daily in contact with the earth (土), mound (冢) and mountain (山). His eyes (目) saw (見) more than he understood. He was afraid of being sick (疒). He had to eat (食) rice (米) from grain stalk (禾) in order to survive hunger and the cold climate, thus he invented wine (酉) and wore clothing (衤). In winter and at night it was cold (冫). From very early in life he had to obey his elders; now he was subject to the commands of his chiefs (王).

It was the mouths he had to feed that worried him most of the time. He had limited powers of recollection and could not make himself completely understood by others, but he had desires, pride and hopes just as a modern man has. Logic gradually sprang from man's cultural development.

Those ancient people knew the importance of water (水) and fire (火); they had tamed cattle (牛), sheep (羊) and the dog (犬); loved meat (肉) and fish (魚) and treasured axe (斤), knife (刀), spear (戈) and long pole (杓) because they were extensions of the hand which was described in several ways: 手, 扌, 扌, 扌, 扌, 扌; also arrow (矢) and bow (弓); they worshipped jade (玉). Grasses (艹) were tall and were grouped together with plants that have leaves but no trunks. Insects (虫) under which reptiles and crustaceans were classified were annoying, but birds (鳥) were found to be good companions. The tiger (虎) was feared, the vulture (隼) abhorred, providence (禘) believed, ghosts (鬼) suspected. Shell (貝) was their money. Silk (絲) was envied and women (女) praised. Shelter (宀) was of the utmost importance. Previously they had lived in caves (穴) and things from the sky like rain (雨) etc. were always causing trouble. Low table (几), plate (皿), jar (缶), mortar (臼), ladle (勺) and net (罟) were very useful, wood (木), bamboo (竹), stone (石) and metal (金) were convenient materials. Later they relied on horses (馬), boats (舟) (船) and vehicles (車) for communication.

The above cited Bushous are involved with more than 80% of the Chinese characters that are encountered nowadays in newspapers and books, including many time-honoured classics.

A character pattern or term could become fossilized, but culture continued to progress and new senses were given. One living example is the term 輪 (= 轮) 船 *lúncuán* 'steamer' (literally it means wheel ship). At one time in the last century, all steamers had one big wheel each on port and starboard, so 汽車 (= 车) *qìchē* became 'motor car' which means 'steam car'. Early automobiles did use 'steam' for power.

It need not be emphasized that as with any other language acclimatization also happens in Chinese. For instance, 'bathe' is called 洗澡 *xǐzǎo* in North China, 沐浴 *hūyù* in East China and 沖 (= 冲) 凉 *chōngliáng* in South China, which is in the subtropical zone. According to the explanations offered in this Book:

洗	xǐ	signifies 'applying water (洗) precedes (先) any other action'
澡	zǎo	signifies 'use water (洗) splashingly (澡)'
涖	hū	signifies 'imperceptibly (忽) in water (洗)'
浴	yù	signifies 'water (洗) in the valleys (谷)'
冲 = 冲	chōng	signifies 'hit (中) with water (洗) = pour water on'
凉 = 凉	liáng	signifies 'as water (洗) at man-created high places (京) = cool'

After the reader has realized the above facts, he will find the interpretations offered in this Book genial and acceptable.

In the circumstances, don't ask such a naive question as: "Why do people in English use as many as fifteen words: big, large, great, grand, huge, gigantic, colossal, mammoth, herculean, monstrous, cyclopean, titanic, enormous, immense and prodigious, all to describe *magnitude*?" We don't question it. This is also true of the Chinese language. History and geography have created such perplexity. Very often *nuance* is the cause of variations.

Always remember that between the first writing and the introduction of Xiaozhuan Script (Cauldron Script) a very long period of about 24 centuries had elapsed. From Jiaguwen to Xiaozhuan the era lasted about 13-14 centuries. Don't laugh at their way of life and thinking, although it may seem amusing to modern man. This is civilization.

Distribution of 3,650 Frequently Used Characters

VOLUME — 4 ANTONYMS AND SOME OBVIOUS PATTERNS

Chapter	CHARACTERS COVERED	Number of Characters	Percentage	Frequently Used Characters	Frequency	Percentage	Non-Frequent
	No.						
35	4702 — 4859	158	2.7%	86	15,455	1.1%	72
36	4860 — 5023	164	2.8%	94	24,009	1.7%	70
37	5024 — 5148	125	2.1%	71	16,046	1.1%	54
38	5149 — 5210	62	1.1%	40	5,280	0.4%	22
39	5211 — 5318	108	1.8%	46	7,104	0.5%	62
40	5319 — 5490	172	2.9%	81	10,222	0.7%	91
41	5491 — 5619	129	2.2%	62	6,979	0.5%	67
42	5620 — 5682	63	1.1%	39	5,477	0.4%	24
43	5683 — 5737	55	1.0%	31	2,134	0.1%	24
44	5738 — 5804	67	1.1%	36	2,748	0.2%	31
45	5805 — 5888	84	1.4%	37	4,516	0.3%	47
	Sub-total	1,187	20.2%	623	99,970	7%	564
	Grand Total	5,888	100%	3,650	1,408,573	100%	

When the reader has located a character, he should look up the meanings given both under the Character Number and the Location Number.

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*Where there is much light,
the shadow is deeper —
Goethe*

Chapter Thirty-five

Antonyms—I

The antonym is a word opposite in meaning to another. 'Fast' is the antonym of 'slow'. In the English language two words of opposite meaning are seldom used together, although mention of one of a pair will bring the other to mind immediately. However, the bisyllabic Chinese language very often put the two characters together to represent one concept, and more often than not they go in pairs representing either of the two characters in the pair as a synonym. This appears very odd, though it is understandable. For instance:

上下 shàngxià up and down means *the whole body, about*

开关 kāiguān open and close means *switch*

成败 chéngbài success or failure means *result, make or break*

高低 gāodī high and low means *height, relative superiority or inferiority, sense of propriety*

One may say 高下 gāoxià but never 上低 shàngdī.

It is important to know the existence of this time-honoured practice. Generally, the character with the positive sense is in the first position, but it is also quite common to find the character with the negative or passive sense before the positives, such as:

阴阳 yīnyáng the two opposing principles in nature (the feminine or *negative*, the masculine or *positive*)

冷暖 lěngnuǎn cold and warm means *changes in temperature*

The change in order is sometimes simply for euphonic reason. Hence these are traditionally called 联绵词 liánmiáncí 'alliterated or rhymed characters'.

Scattered throughout these volumes quite a number of pairs have already been presented. In this Chapter are listed a further 13 pairs of popular combinations in the Index Group 0000 — 1999 using the first character as the indicator, viz:

0021	離合	líhé	Location X4702 up to Ch. No.	4711
0028	廣狹	guǎngxiá	" X4711 up to "	4734
0040	文武	wénwǔ	" X4734 up to "	4756
0073	哀樂	āilè	Ch. No. 4757 up to "	4770
0292	新舊	xīnjiù	Location X4770 up to "	4771
1011	疏密	shūmì	Ch. No. 4772 up to "	4778
1064	醉醒	zuìxǐng	" 4779 up to "	4795
1133	悲歡	bēihuān	Location X4795 up to "	4802
1421	弛緊	chǐjǐn	" X4802 up to "	4810
1529	殊同	shūtóng	Ch. No. 4811 up to "	4820
1623	強弱	qiángruò	" 4821 up to Location X4831	
1710	盈虧	yíngkuī	" 4832 up to Ch. No.	4856
1723	聚散	jùsǎn	Location X4856 up to "	4859

0021 離合 líhé ——— partings and reunions

X4702 A) 離 = 离 lí ——— leave, be away from, separate, without, independent of, e.g.

離別

líbié

part (for a longish period), leave, bid farewell

亂离

luànlí

be separated by war

<u>离岸价格</u>	lí'ǎn jiàgé	FOB (free on board)
<u>离境</u>	líjìng	leave a country or place
<u>离开</u>	líkai	leave, depart from, deviate from
<u>众叛亲离</u>	zhòng pàn qīn lí	the masses rebel and the dear ones leave
<u>离乡别井</u>	lí xiāng bié jǐng	(against one's will) leave one's native place (leave one's home town and the well from which one used to drink water)
<u>离子</u>	lízi	ion
<u>阳离子</u>	yánglízi	positive ion, cation
<u>艺不离手，曲不离口</u> yì bùlí shǒu, qǔ bùlí kǒu skill must not dispense with hands and song must not dispense with mouth		
<u>离题</u>	lí tí	digress from the subject, stray from the point
<u>离心</u>	líxīn	centrifugal (away from the centre)
<u>离婚</u>	líhūn	divorce (separate away from wedlock)
<u>离间</u>	líjiàn	drive a wedge between, sow discord
<u>离奇</u>	líqí	odd, fantastic, bizarre
<u>离不了</u>	lí bù.le	cannot be without or independent of

That 離 (=离) lí indicates a bird is obvious since it has 隹 as its east component, but its accepted meaning was from very early days surprisingly different. It is one of the eight trigrams of the Bagua and means 'fire'. One etymologist said that 离 meant 'fierce animals'; 𤇑 xiōng means 'ominous', 'fierce', 'ferocious', 'terrible', 'fearful', 'murder', 'act of violence', 'crop failure', 𤇑 resembles the backview of an animal with its tail curled and 一 is 'staying atop'. The implication is that either the animal must go away or the viewers have to leave. 4702

离 lí is a very common character, though a little complex. Take note of the following derivatives:

- 4703 a 璃 lí _____ in
- | | | |
|-----|----------|--|
| 玻璃 | bō.li | glass (water jade through which people can see each other yet they are separate, i.e. transparent) |
| 琉璃瓦 | liú.liwǎ | glazed coloured tile (stone jade that looks like flowing liquid – whatever flows is leaving you) |

- 4704 b 籬 = 篱 lí _____ fence, hedge (bamboo to separate people), e.g.

竹篱	zhú.lí	bamboo fence
樊篱	fán.lí	cage-like fence
篱笆	lí.ba	bamboo fence, hedge

- 4705 c 褙 v. 褙 lí _____ (woman's outer clothing with a picture of 離 (a fierce animal) over it to denote being protected) in
- | | | |
|----|--------|--|
| 结褙 | jié.lí | (ancient times) marry (tie the outer garment of a woman) |
|----|--------|--|

- 4706 d 漓 lí _____ (water not contained but free to move away) in
- | | | |
|----|----------|--|
| 淋漓 | lín.lí | dripping wet, free from inhibition |
| 漓江 | lǐ.jiāng | famous beautiful river in Kuangxi Province |

- 4707 e 魑 chī _____ (devil-like fierce animal) in
- | | | |
|------|--------------------|-----------------------------------|
| 魑魅魍魎 | chī.mèi wǎng.liǎng | evil spirits, demons and monsters |
|------|--------------------|-----------------------------------|

- 4708 f 禽 qín can be counted among the derivatives of 离 lí though a separate identity is established for it. Its meaning is 'birds', e.g.

家禽	jiā.qín	(domestic) fowls, poultry
禽兽	qín.shòu	birds and beasts

衣冠禽兽 yī guān qínshòu a beast in human clothing

禽兽行为 qínshòu xíngwéi brutish acts, bestial acts

As 离 lí was 'a fierce animal' seen from its back, 禽 qín could then be interpreted as 'fierce animal that man (人) can still be near or has tamed. It has to be smaller in size. Hence to denote 'birds'.

Derived from 禽 qín, the following sub-derivatives are in existence:

a **擒** qín ————— capture, catch, seize (hand on the birds), e.g. 4709

生擒 shēngqín capture alive

擒贼先擒王 qín zéi xiān qín wáng to catch bandits (enemy), first catch the ring leader (their king)

欲擒故纵 yù qín gù zòng purposefully set free for the time being for the sake of final willing subjection (to capture the opponent's heart)

b **擒** qín ————— (sweet fruit that can lure birds to the trees in order to catch them) 4710
in

林擒 línqín crabapple

c **擒** qín ————— (hold in the mouth (or the eyes); 禽 for 擒), e.g. 4711

擒泪 qínlèi hold tears in the eyes

擒住 qínzhù hold and bear with

B) **合** hé see Location X1319

0028 **廣狹** guǎngxiá — wide and narrow

A) **廣 = 广** guǎng — wide, vast, extensive, expand, spread (transverse site; 黄 for 横 — see below), e.g. x4711

广大 guǎngdà vast, wide, extensive, large-scale, widespread (bisyllabic)

广泛	guǎngfàn	extensive, wide-ranging, wide-spread
广告	guǎnggào	advertisement (widely tell)
广阔	guǎngkuò	vast, wide, broad
广义	guǎngyì	broad sense
<u>广角镜</u>	guǎngjiǎojìng	wide angle lens
广漠	guǎngmò	vast and bare
广场	guǎngchǎng	a public square, plaza
<u>广寒宫</u>	guǎnghángōng	the mythical palace in the moon
推广	tuīguǎng	extend (push to expand)
广博	guǎngbó	erudite
<u>广开言路</u>	guǎngkāi yánlù	encourage the free airing of views (word road widely open)
广播	guāngbō	broadcast

廣(=广)guǎng by itself is the co-component of several other characters. At least three of them are very popular, viz:

X4711 a **擴=扩** kuò — expand, enlarge, extend (make wider or more extensive through action), e.g.

扩充	kuòchōng	expand, strengthen, augment
扩张	kuòzhāng	expand, enlarge, extend, spread, dilate
扩展	kuòzhǎn	expand, extend, spread, develop
扩大	kuòdà	enlarge, expand, extend (bisyllabic)
扩散	kuòsàn	spread, diffuse
<u>扩音器</u>	kuòyīnqì	megaphone, audio amplifier

4712 b **礦 v. 鑛 = 矿** kuàng — mine, ore, mineral deposit (extensive site of rocks or crude metals), e.g.

矿工	kuànggōng	miner
煤矿	méikuàng	coal mine, colliery
开矿	kāikuàng	open up a mine
矿山	kuàngshān	mine (bisyllabic)
矿石	kuàngshí	ore (mine stone)
矿藏	kuàngcáng	mineral resources (mine concealment)
矿物	kuàngwù	mineral
矿苗	kuàngmiáo	outcropping, outcrop (mine seedling)

c 曠 = 旷 kuàng — far-ranging, unexcelled, open, neglect, waste (as extensive as the sun), e.g. 4713

旷古	kuàngǔ	from time immemorial
旷世无双	kuàngshì wúshuāng	stand without peer in one's generation
空旷	kòngkuàng	open (space)
旷野	kuàngyě	wilderness
旷达	kuàngdá	broad-minded, bighearted
旷工	kuànggōng	stay away from work without leave or good reason
旷课	kuàngkè	be absent from school without leave or good reason
旷职	kuàngzhí	be absent from duty without leave or good reason
旷废	kuàngfèi	neglect
旷费	kuàngfèi	waste
旷日持久	kuàng rì chí jiǔ	long-drawn-out, protracted (waste days and hold out long)

d 鄺 = 邝 kuàng — surname

4714

4715

e

獷 = 犷

guǎng

—— rustic, uncouth, rude (perverse as a dog watching a site), e.g.

粗犷

cūguǎng

crude and uncivilized

犷悍

guǎnghàn

tough and intrepid

4716

As it stands, 廣 (= 广) guǎng is a derivative of 黃 huáng 'yellow', 'abbreviation of Huanghe River', 'fall through'; and 黃 huáng is a transformation from its Libian. The original pattern before Libianization was 𡗗. A Japanese etymologist believes it be 'an arrow having a burning head with a weight at the tail end' which would then be called 'yellow arrow', from which the sense 'yellow' was derived. In the following examples, one can see that in specific cases, it is used superfluously and there is really no need to add the word 'yellow' in English, e.g.

黃色

huángsè

yellow (bisyllabic), obscene, pornographic

黃瓜

huángguā

cucumber

黃蜂

huángfēng

wasp

黃豆

huángdòu

soya bean

黃金

huángjīn

gold

黃疸

huángdǎn

jaundice

黃麻

huángmá

jute

黃銅

huángtóng

brass

黃玉

huángyù

topaz

黃粱夢

huángliángmèng

pipe dream (millet dream)

黃毛丫頭

huángmáo yā.tou

yellow-haired maid (undernourished poor little girl)

黃鼠狼給雞拜年，沒安好心

huángshǔláng gěi jī bàinián, méi ān hǎoxīn

the yellow weasel goes to pay his respects to the hen on New Year's Day with no good intention

黃泉

huángquán

netherworld

黃道帶

huángdàodài

zodiac

黃道吉日	huángdào jírì	propitious date, lucky day
黃河	huánghé	Huanghe River
黃了	huáng.le	fall through

The millet dream came from the story of a poor scholar who dreamt that he had become a high official, promoted to garrison commander, defeated foreign invaders, and eventually taken up the premiership. His beautiful wife bore him five sons. All became government officials and gave him over ten grandchildren who all married into wealthy and distinguished families and finally he died at the age of 80. But he awoke only to find that the pot of millet (黄粱) was still being cooked on the fire.

黃 huáng forms the co-component of five characters:

a	璜	huáng	_____ (half of a round flat piece of jade for ceremony) in	4717
	装璜	zhuānghuáng	decoration (on a package), packaging	
b	磺	huáng	_____ (yellow stone) in	4718
	硫磺	liúhuáng	sulphur	
	磺胺嘧啶	huáng'àn mǐdìng	sulphadiazine (sound)	
	磺胺噻唑	huáng'àn sāizuò	sulphathiazole (sound)	
c	蟠	huáng	_____ (worm that runs transversely on human body) in	4719
	蚂蟥	mǎhuáng	leech	
d	簧	huáng	_____ reed, spring (a thin piece transversely inserted into a bamboo flute; 黄 for 横 – see below), e.g.	4720
	簧片	huángpiàn	reed	
	簧乐器	huáng yuèqì	reed instrument	
	弹簧	tánhuáng	spring	
e	横	héng	_____ horizontal, horizontal stroke, transverse, across, sideways, unrestrainedly, violently (originally to mean: a lowly and transversely placed wooden rod tinted with yellow earth to prevent animals from fleeing), e.g.	4721

纵横	zònghéng	vertical and horizontal
横幅	héngfú	horizontal scroll of painting or calligraphy, banner
横格纸	hénggézhǐ	lined paper
横竖	héngshù	anyway, in any case
横七竖八	héng qī shù bā	in disorder (horizontally counted it is seven, vertically it is eight)
横贯	héngguàn	transverse
横眉	héngméi	frown, scowl
横隔膜	hénggémó	diaphragm (transversely run separating membrane)
横渡	héngdù	sail across
横亘	hénggèn	lie across
横生	héngshēng	grow wild, be overflowing with, happen unexpectedly
横生枝节	héngshēng zhījié	side issues or new problems unexpectedly crop up, deliberately complicate an issue (branches and knots grow sideways)
横冲直撞	héngchōng zhízuàng	push one's way by shoving or bumping
横断面	héngduànmiàn	cross section
横溢	héngyì	unrestrainedly overflow
横征暴敛	héng zhēng bào liǎn	extort excessive taxes and levies
横加	héngjiā	flagrantly impose on
横下心肠	héng xià xīncháng	become desperate
横行霸道	héngxíng bàdào	ride roughshod, tyrannize (violently carry out tyranny)

横

hèng

harsh and unreasonable, perverse, unexpected
(extension of above senses), e.g.

发横财

fāhèngcái

get rich by foul means, make a fortune not from a productive or constructive channel

横暴

hèngbào

perverse and violent

横祸

hènghuò

unexpected calamity, sudden misfortune

横死

hèngsǐ

die a violent death, meet with a sudden death

B) 狭 = 狭

xiá

narrow — explanation see below, e.g.

4722

狭长

xiácháng

long and narrow

狭小

xiáxiǎo

narrow and small

狭窄

xiázhǎi

narrow, cramped

狭义

xiáyì

narrow sense

狭路相逢

xiálù xiāngféng

come into unavoidable confrontation ((of adversaries) meet face to face on a narrow path)

狭隘

xiá'ài

narrow, narrow and limited, parochial

夹 = 夹 jiā is the co-component of 狭 xiá and does have a meaning of its own as a character: 'press from both sides', 'place in between', 'mix', 'mingle', 'clip', 'clamp', 'folder', e.g.

夹道

jiādào

line both sides of the street, passageway

夹缝

jiāfèng

crack, crevice

夹攻

jiāgōng

attack from both sides, pincer attack

三夹板

sānjiābǎn

plywood

夹带

jiādài

carry secretly, smuggle

夹心

jiāxīn

with filling

<u>夹竹桃</u>	jiāzhútáo	oleander
<u>夹七夹八</u>	jiā qī jiā bā	incoherent, confused
<u>夹杂</u>	jiāzá	be mixed up with, be mingled with
<u>夹子</u>	jiā.zi	clip, tongs, folder, wallet
<u>纸夹</u>	zhǐjiā	paper clip
<u>发夹</u>	fàjiā	hairpin
<u>夹住</u>	jiāzhù	grip tight
<u>夹在中间</u>	jiā zài zhōngjiān	sandwiched between
<u>文件夹</u>	wénjiànjiā	folder (for documents)

袂=夹 jiā ——— lined, double-layered (clothing that can sustain pressure from both sides), e.g.

夹袄 jiā'ǎo lined jacket

夹=夹 gā ——— in

夹肢窝 gā.zhiwō armpit

夹 jiā is a hieroglyph of one adult (大) squeezed between two men (人) connoting that even a big man can become helpless when squeezed. In the case of 狭 xiá, where Bushou 犭 meaning dog or animal is added, the sense was derived from the belief that dogs are often narrow-minded, fighting among themselves for a piece of meatless bone. The sense was therefore extended retrospectively from 'narrow-minded' to 'narrow', where one must say 心腸狹窄 xīncháng xiázhǎi to indicate 'narrow-mindedness' (heart and intestines of a narrow kind).

夹 jiā has altogether thirteen derivatives, in which the axle notion is still 'squeezed between' or 'intervene', viz:

X4722	a	<u>浹=浹</u>	jiā ——— (water flows in between) in	
		<u>汗流浹背</u>	hàn liú jiā bèi	one's back streaming with sweat inside clothing (from fear or physical exertion)
4723	b	<u>鉗=鉗</u>	jiā ——— pincers, tongs (metal object with two hinged arms)	

c	荚=荚	jiá	——	pod (two-valved seed vessel), e.g.	4724
	结荚	jiéjiá		bear pod	
d	蛱=蛱	jiá	——	(a flapping two-winged insect) in	4725
	蛱蝶	jiádié		a kind of butterfly harmful to crop plants, vanessa	

e	颊=颊	jiá	——	<u>cheek</u> (the head is squeezed between the two sides of a man's head), e.g.	4726
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面颊	miànjiá	cheek (bisyllabic)
两颊	liǎngjiá	two cheeks
颊骨	jiágǔ	cheekbone

f	侠=侠	xiá	——	(the man who always intervenes in others' matters) in	4727
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侠客	xiákè	a person adept in martial arts and given to chivalrous conduct (in olden times)
侠义	xiáyì	chivalrous

g	峡=峡	xiá	——	<u>gorge</u> (place squeezed between two mountains), e.g.	4728
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海峡	hǎixiá	strait
峡谷	xiágǔ	gorge, canyon

h	挟=挟	xié	——	<u>coerce</u> , force somebody to submit to one's will (hold someone under the arm), e.g.	4729
---	-----	-----	----	---	------

要挟	yāoxié	coerce
挟天子以令诸侯	xié tiānzǐ yǐ lìng zhūhóu	the boss (the emperor) being ignorant, duped or secretly subjugated, give orders to one's colleagues (dukes) in the name of the boss (emperor)
挟持	xiéchí	seize somebody on both sides by the arms, hold somebody under duress

挟泰山以超北海

xié taishān yǐ chāo běihǎi

an impossibility (carry Taishan Mountain under one's arm and leap over the North Sea)

挟嫌报复

xié xián bàofù

bear resentment against somebody and retaliate

4730 i 悵=悵 qiè — be satisfied (heart (心) feeling like a nicely closed container (口) shut from two ends (夹)), e.g.

惬意

qièyì

be pleased, be satisfied

4731 j 篋=篋 qiè — small suitcase (bamboo-made container shut from two ends), e.g.

藤篋

téngqiè

wicker suitcase

4732 k 陝=陝 shǎn — abbreviation of Shaanxi Province, e.g.

陝西

shǎnxī

Shaanxi

4733 l 眅=眅 shǎn — blink, twinkle (eye squeezed between eyelids), e.g.

一眅眼

yīshǎnyǎn

in the twinkling of an eye

4734 m 瘞=瘞 yì — bury (resulting from sickness (疔), one sandwiched (夹) between earth (土))

X4734 0040 文武 wénwǔ — civil and military, in

文武双全

wénwǔ shuāngquán

a complete (全) man being skilled in both literary achievement and the martial arts

The concept prevailing in ancient China that literature and the martial arts are the two ingredients which make the *complete* man should really be scrapped. However, it is still frequently used nowadays to describe an outstanding person by expanding the sense to denote **mental power** and **manual skill** or a man who can use both head and hands very proficiently where one at a time is most required.

A) 文 wén is a Bushou composed of 一 and 乂 which can be interpreted as 'stable at the top'. In ancient times, this character already meant what is now represented by 紵 wén — see below. It appears in at least *thirteen* characters, and throughout its significance is 'criss-cross', *provided* that it is *not* a part of a simplified character.

Again 文 wén is a very broad concept, ranging from 'character', 'script', 'writing', 'language', 'literary composition', 'literary language', 'culture', 'formal ritual', 'gentle', 'refined', 'civil', 'civilian', 'certain natural phenomena', 'cover up', 'classifier for ancient small coins', e.g.

文字	wénzì	characters, scripts, writing, written language
钟鼎文	zhōngdǐngwén	inscriptions on ancient bronze objects
文告	wéngào	proclamation, statement, message
文件	wénjiàn	documents, papers
文具	wénjù	writing materials, stationery
文坛	wéntán	the literary world
文豪	wénháo	literary giant, great writer
文选	wénxuǎn	selected works
文科	wénkē	liberal arts
英文	yīngwén	the English language
文思	wénsī	the train of thought in writing
文摘	wénzhāi	abstract, digest (of writings or articles)
文章	wénzhāng	essay, article, literary works, hidden meaning, implied meaning
文法	wénfǎ	grammar
半文半白	bàn wén bàn bái	half literary and half vernacular
文不对题	wén bù duì tí	irrelevant to the subject, beside the point, wide of mark

文才	wéncái	aptitude for writing, literary talent
<u>情文並茂</u>	qíng wén bìng mào	excellent in both content (feeling) and language
文辭	wéncí	diction, language
文盲	wénmáng	an illiterate person
<u>文言文</u>	wényánwén	writings in classical Chinese
文物	wénwù	cultural relic
文雅	wényǎ	elegant, cultured
文化	wénhuà	civilization, culture, education, schooling, literacy
文明	wénmíng	civilization, culture
文艺	wényì	literary art, literature and art
虛文	xūwén	a mere formality
文斗	wéndòu	verbal struggle
文火	wénhuǒ	slow fire, gentle heat
文静	wénjìng	gentle and quiet
文采	wéncǎi	rich and bright colours
文职	wénzhí	non-military post
文官	wénguān	civil official
天文	tiānwén	astronomy
<u>文过饰非</u>	wén guò shì fēi	conceal faults and gloss over wrongs
<u>不值一文</u>	bùzhí yīwén	not worth a farthing
文萊	wénlái	Brunei (sound)

Derivatives:

4735 a 紋 wén ——— lines, veins (cross or running streaks on silk piece-goods), e.g.

花纹	huāwén	design or pattern on cloths, etc., vein on petals or leaves, irregular lines in stone
波纹	bōwén	ripples
皱纹	zhòuwén	wrinkles
指纹	zhǐwén	finger print
纹银	wényín	fine silver (silver bearing some sort of signs)
裂纹	lièwén	crack, fissures
纹理	wénlǐ	veins, grains (of wood, marble, etc.)

b 蚊 wén ————— mosquito (文 wén to simulate vibrating sound of mosquitoes wings*), e.g. 4736

蚊子	wén.zi	mosquito (bisyllabic)
蚊香	wénxiāng	mosquito-repellent incense

c 扞 wǎn ————— wipe (hand moves repeatedly crosswise), e.g. 4737

扞泪	wǎnlèi	wipe one's tears
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d 紊 wěn ————— disorderly, confused (criss-cross silk yarns), e.g. 4738

紊乱	wěnlùn	disorder, chaos, confusion
紊流	wěnlíu	turbulent flow

The following derivatives of 文 wén are pronounced quite differently:

e 吝 lìn ————— stingy, mean, closefisted (cover up in the mouth — never say it openly), e.g. 4739

吝啬	lìnsè	stingy, niggardly, miserly
吝惜	lìnxī	grudge, stint

* However, in modern language one uses 嗡嗡 wēngwēng to describe mosquito hums.

4740	f	虔 <small>qián</small>	——	pious, sincere (the culture or gait of a tiger — no carefree moves), e.g.
		虔诚	qiánchéng	pious, devout
		虔敬	qiánjìng	reverent

X4740 g 學=孝=学 xué — learn, study, imitate, knowledge, school — see Character No. 1059

X4740 h 這=这 zhè, zhèi — this — see Character No. 0596

The second pronunciation is actually the contraction of 这一 zhèyī 'this one'.

4741 i 墳=坟 fén — grave, tomb (earth structure that shows up like 卉 huì 'grasses' and 貝 bèi 'shell'), e.g.

坟墓	fénmù	grave, tomb (bisyllabic)
坟茔	fényíng	grave, tomb, graveyard, cemetery

墳 fén is a derivative of:

4742		贲 <small>bì, bēn</small>	——	show up, e.g.
		贲临	bìlín	(of distinguished guest) honour my house, office, etc. with your presence
		贲门	bēnmén	cardia (贲 here is an abbreviation of 噴 <small>pēn</small> — see below)

Among the other derivatives of 贲 bì, the following are popular:

4743 a 憤^{v.}忿 fèn — indignation, anger, resentment (show up from heart), e.g.

愤怒	fènnù	indignation, anger, wrath
愤慨	fènkǎi	indignation
愤愤不平	fènfèn bùpíng	be indignant, feel aggrieved, be resentful
公愤	gōngfèn	public indignation
愤世嫉俗	fèn shì jí sú	detest the world and its ways (custom)

b	僨 fèn	_____ (贖 was at one time used to mean three-foot tortoise, hence easy to fall or fail in climbing) in	4744
	僨事 fènshì	spoil matters (by impetuousness)	

c	噴 pēn	_____ <u>spurt</u> , spout, gush, spray (show up from mouth or sprinkle) (sound), e.g.	4745
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喷泉	pēnquán	fountain (spouting spring)
喷射	pēnshè	jet, spout, spurt, spray
<u>喷雾器</u>	pēnwùqì	sprayer, atomiser
喷嘴	pēnzǒu	spray nozzle
喷漆	pēnqī	spray paint
喷洒	pēnsǎ	spray, sprinkle
喷头	pēntóu	shower nozzle, sprinkler head
<u>打喷嚏</u>	dǎpēntǐ	sneeze

噴 pèn	_____ in	
喷香	pènxiāng	fragrant, delicious (gushes of fragrance)

B)	武 wǔ	_____ <u>military</u> , martial, boxing skill, swordplay, valiant, violent, step	4746
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武 wǔ is a Libian. Its original pattern 耂 clearly indicated 戈 gē 'weapon' and 止 zhǐ 'stop', both of which are Bushous. Therefore, the basic meaning of 武 wǔ was to use a weapon to stop everything. Hence:

武功	wǔgōng	military accomplishment
武备	wǔbèi	defence preparation (specifically the condition of the armed forces and armaments)
武力	wǔlì	military force, armed might
武器	wǔqì	weapon, arms

武装	wǔzhuāng	battle outfit, armed force, equip with arms
武官	wǔguān	military officer, military attaché
武士	wǔshì	warrior, knight
<u>武士道</u>	wǔshìdào	Bushido (ways of life for a warrior)
武术	wǔshù	martial arts
威武	wēiwǔ	martial looking
动武	dòngwǔ	use force, start a fight
武斗	wǔdòu	resort to violence (in a debate, dispute, etc.)
武火	wǔhuǒ	high heat (in cooking)
武断	wǔduàn	arbitrary decision, subjective assertion

The use of 武 wǔ to mean 'step' appears only in the classics and could have originated from 'stop'. We can find three derivatives of 武 wǔ, viz:

a 鸛 wǔ ————— (a bird that will bite when irritated) in

4747

鸛 鸛

yīngwǔ

parrot (doubleton)

4748 b 賦 fù ————— tax, bestow on, endow with, vest with, fu — descriptive prose interspersed with verse, compose (a poem) (money obtained by violence or force), e.g.

赋税	fùshuì	taxes
赋役	fùyì	taxes and corvée
赋予	fùyǔ	bestow on, endow with, vest with (bisyllabic)
秉赋	bǐngfù	natural endowments
赋性	fùxìng	inborn nature
赋诗	fùshī	compose poem

c 斌 = 彬 bīn —— (civility coupled with militancy) in

4749

彬彬有礼 bīnbīn yǒu lǐ refined and courteous, urbane

The 鸚 yīng of 鸚鵡 yīngwǔ 'parrot' a colourful bird, has 嬰 yīng as its co-component which appears also in several other characters. 嬰 yīng in fact denotes 'necklace of beautiful shells on a baby girl's neck' extended to mean 'baby girl' and then 'baby'. Its derivatives all have a somewhat similar significance, viz:

a 櫻 = 櫻 yīng —— cherry (round fruits that look like ornament on baby's neck), e.g.

櫻桃 yīngtáo cherry
櫻花 yīnghuā cherry blossom

b 纓 = 纓 yīng —— tassel, something shaped like a tassel ribbon (silk ornament like necklace worn by baby girl), e.g.

纓子 yīng.zi hat tassel
纓帽 yīngmào hat worn by Mandarin
請纓 qǐngyīng volunteer or offer service to army
(ask for a weapon with long tassels)

c 撓 = 撓 yīng —— ruffle, irritate, challenge (use hand to move the baby's necklace), e.g.

撓其鋒 yīng qí fēng blunt enemy force
虎負隅，莫之敢撓 hǔ fù yú, mò zhī gǎn yīng
no one dares to challenge a tiger at bay

d 璫 = 璫 yīng —— (necklace of round precious stones such as worn by baby girl) in

環珞 yīngluò jade necklace (doubleton)

e 嚶 = 嚶 yīng —— sobbing (sound of baby girl's cry), e.g.

嚶鳴 yīngmíng seek friendships

It is convenient here to refer to one more character which also arises from the sound that 嬰 provides:

4756	g	嬰 = 罌	yīng	——	small-mouthed jar (jar with a baby-like neck), e.g.
		罌粟	yīngsù		opium poppy (a kind of millet with pistil like a jar)

0073 哀樂 āilè —— grief and happiness, in

喜怒哀樂 xǐ nù āi lè joy and anger, grief and happiness (the gamut of human emotions — an often seen quadrisyllabic)

4757 A) 哀 āi —— grief, sorrow, mourning, pity (utter from mouth the sound 衣 yī), e.g.

悲哀	bēi'āi	grieved, sorrowful
哀愁	āichóu	sadness, sorrow
哀痛	āitòng	grief, deep sorrow
哀伤	āishāng	grieved, sad, distressed
节哀	jié'āi	please restrain your grief
哀哉	āizai	alas
哀哭	āiku	wail
哀号	āihào	cry piteously, wail
哀思	āisi	sad memory (of the deceased)
志哀	zhì'āi	express one's mourning for the deceased
哀悼	āidào	lament somebody's death
哀乐	āiyuè	funeral music
哀鸣	āimíng	a plaintive whine
哀求	āiqiú	entreat, implore

哀怜	āilián	take pity
哀鸿遍野	āi hóng biàn yě	a land swarming with pitiful refugees (pitiful swan geese all over the wilderness)
哀的美顿书	āi.deměidùnshū	ultimatum (sound)

Actually, the reader may come across some bisyllabics which are not found in any dictionary, but the meaning will be clear to him, because 哀 āi is always used to convey the idea of 'sorrow', such as:

哀兵必勝	āi bīng bì shèng	the side whose soldiers have cause to grieve will win out
哀叹	āitàn	lament, sigh
哀艳	āiyàn	sad and beautiful
哀告	aigào	obituary notice

Derivative:

a	銀	āi	einsteinium (sound)
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4758

There are a small number of characters that show up their differences within 衣 'coat or dress', i.e. they have another mini-character inserted between the top 衤 and the lower 衣, viz:

a	袞 v. 袞	gǔn	ceremonial dress for royalty (coat for 公 the revered man), e.g.
	袞袞诸公	gǔngun zhugong	high-ranking officials
	袞袞	gǔngun	numerous, continual (abbreviation of 袞 gǔn)

4759

a-1 滾 = 滾 gǔn — roll, trundle, trim, get away, beat it, boil (water rolls on like royalty's loose dress which could make a deep impression on people's minds), e.g.

4760

滾下来	gǔnxià.lai	roll down
滾过去	gǔn.guò.qu	roll along

<u>滚出去</u>	gǔn.chu.qu	get out of here
<u>等狠睏滚</u>	děng hěn kùn gǔn	wait, be ruthless, put one's whole weight on the stake (sleep on it) and get away (a rule of thumb for the successful gambler)
<u>滚滚</u>	gǔngǔn	roll, billow, surge
<u>滚圆</u>	gǔnyuán	round as a ball
<u>滚筒</u>	gǔntǒng	cylinder, roll
<u>滚珠轴承</u>	gǔnzhū zhóuchéng	ball bearing
<u>滚边</u>	gǔnbian	trim with lace
<u>滚蛋</u>	gǔndàn	beat it, scram
<u>滚水</u>	gǔnshuǐ	boiling water

4761 a-2 滚 = 碾 gǔn ——— roller, level with a roller (stone rolls on), e.g.

石碾	shígǔn	stone roller
碾地	gǔndì	roll the ground

4762 b 衰 shuāi ——— decline, wane (= 蓑 suō see Character No. 4763), e.g.

衰败	shuāibài	decline, wane, be at a low ebb
衰竭	shuāijié	exhaustion, prostration
衰退	shuāituì	fail, decline
衰老	shuāilǎo	old and feeble
衰落	shuāiluò	be on the wane, senile
衰颓	shuāituí	weak and degenerate
衰弱	shuāiruò	weak, feeble
衰亡	shuāiwáng	become feeble and die, wither away
衰微	shuāiwei	decline, wane

b-1 蓑 v. 蓑

suō — in

蓑衣

suōyī

straw or palm bark rain cape

4763

蓑 ^{shuāi} was the original character for 蓑 ^{suō} and a Libian of the hieroglyph 衤 describing a cape made of layers of straw which of course is feeble and generally worn-out easily.

c 褻 = 褻 xiè — indecent, obscene, be sacrilegious, be disrespectful, e.g. 4764

猥褻

wěixiè

indecent, obscene

褻瀆

xièdú

be sacrilegious, be disrespectful,
be presumptuous

褻衣*

xièyī

underwear

執 was the ancient character for 藝 (= 艺) yì 'skill', 'art', 'craft'. While working, craftsmen tended to strip their outer garment, thus showing their underwear. Hence the combination of 執 and 衣 became 'underwear' and the meaning 'to be disrespectful, indecent, etc.' is by extension.

d 褒 v. 褒 bāo — praise, honour, commend — see Character No. 4501 and 4502

B) 樂 = 乐 yuè — music, surname 4765

Take a look at the structure of the character in which silk threads (纟) are tightly stretched on a piece of wood (木) with a thumb (白) interposed between. The word 'music' was thus born. Bisyllabic expressions are many, e.g.

音乐

yīnyuè

music (bisyllabic)

奏乐

zòuyuè

play music

声乐

shēngyuè

vocal music

乐队

yuèduì

orchestra, band

乐器

yuèqì

musical instrument

乐团

yuètuán

philharmonic orchestra

* This is more or less a classical term. In modern language 'underwear' is called 内衣 nèiyī.

乐章 yuèzhāng movement (musical)

乐曲 yuèqǔ musical composition

樂 = 乐 lè ——— happy, cheerful, joyful, be glad to, find pleasure in, enjoy (extended from enjoyment of 'music'), e.g.

乐天 lètiān happy-go-lucky

乐园 lèyuán paradise

乐观 lèguān optimistic, hopeful, sanguine

乐极生悲 lè jí shēng bēi extreme joy begets sorrow

乐趣 lèqù pleasure, joy

乐得 lèdé be only too glad to, readily take the opportunity to

乐意 lèyì be willing to, be ready to

乐于 lèyú take delight in

乐事 lèshì pleasure, delight

乐不思蜀 lè bùsī shǔ indulge in pleasure and forget home and duty (enjoy entertainment and forget home country Shu*)

苦中作乐 kǔ zhōng zuò lè try to be happy amidst adverse circumstances (have fun in distressful situation)

樂 lè has five derivatives in modern use:

4766 a **樂 = 栎** lì ——— oak (a tree gladly planted by people because of its many uses: quick growth, fruit for food in famine, nutshell for dyestuff, young leaves for tea, branches for fuel)

4767 b **礫 = 砾** lì ——— gravel, shingle (sound of rolling gravel), e.g.

砾石 lìshí gravel

瓦砾 wǎlì rubble, debris

砂砾 shālì gravel, grit

* From a historical event in the Three Kingdom era.

c	樂 = 烁	shuò	bright, shining (imagined sound of glittering light because it was believed that light was derived from fire), e.g.	4768
	烁烁	shuòshuò	glitter, sparkle	
	闪烁	shǎnshuò	twinkle, glimmer	
	众口烁金	zhòng kǒu shuò jīn	people's gossip is enough to melt metal (can destroy anybody) (interchangeable with d) below)	
d	鑠 = 铄	shuò	melt, waste away, weaken (sound of melting metal)	4769

e **藥 = 药** yào — medicine — see Character No. 1809

One character **轡 = 轡** pèi can be conveniently dealt with here, since its structure is similar to **樂** lè. **轡** pèi consists of two ropes (𦐇), one vehicle (車) and one mouth (口). The concept that can be concocted by this combination is that of a bridle with only the animal's image missing. The usual expression is **鞍轡** ānpèi 'saddle and bridle'. 4770

0292 **新舊** xīnjiù — new and old

When **新** xīn and **舊** (=旧) jiù go in pairs, they can refer to anything new and old, e.g. x4770

新仇舊恨	xīnchóu jiùhèn	old scores and new, new hatred piled on old
喜新厭旧	xǐxīn yànjiù	be fickle in affection (love the new and loathe the old)
旧雨新知	jiùyǔ xīnzhī	old friends and new acquaintances
新瓶旧酒	xīn píng jiù jiǔ	the same old stuff with a new label (old wine in a new bottle)
新人物，旧思想	xīnrénwù jiùsīxiǎng	modern man with out dated ideas

A) Respecting 新 xīn, exploration has been conducted under Character No. 1013 which will not be repeated here. This is understandably a very frequently used character. In the famous ancient work 'The Four Books', the meaning of 新 xīn really pointed to 'innovation', very much like the basic thinking of modern technologists.

4771 B) 舊 = 旧 jiù ——— past, bygone, old, used, worn, former, one time, old friend, e.g.

旧事	jiùshì	past matter, bygones
不念旧恶	bùniàn jiù è	forgive an old wrong
旧衣服	jiùyī.fu	used secondhand clothes
旧货	jiùhuò	secondhand goods, junk
旧衫	jiùshān	worn clothing
旧都	jiùdū	former capital
旧观	jiùguān	former appearance, old look
旧地重游	jiùdì chóngyóu	revisit a once familiar place
故旧	gùjiù	old friends
旧金山	jiùjīnshān	San Francisco (old gold mountain)

舊 (= 旧) jiù is undoubtedly a useful character. Traditionally, one can only find the following unsatisfactory explanations. The first theory said that 臼 jiù was the sound of a fierce bird with hairy horns denoted by 𪔐 (a non-character nowadays). As to why 𪔐 was used, no indication was given. The second theory maintains that 臼 jiù was its crying sound; a third one took 臼 jiù and 久 jiǔ 'long time' as homonyms and therefore 舊 jiù was made to mean 'old'.

The author would like to take up the sense signified by its modern simplified form: 旧 jiù which originated from the Running Script as a pattern to indicate 'past', because it is 'one day older'.

1011 疏密 shūmì ——— density, spacing

A) 疏 v. 疎 shū see Character No. 1652

B) 密 mì ————— secret, close, intimate, meticulous, thick, dense 4772
 (quiet or unexposed part of (or in the midst of)
 a mountain range; 宀 — see below), e.g.

密码	mìmǎ	secret code, cipher code
密件	mìjiàn	classified document
密谋	mìmóu	conspire, plot (secret planning)
密谈	mìtán	talk behind closed doors
绝密	juémì	top secret, strictly confidential
密友	mìyǒu	close friend
密切	mìqiè	close, intimate
周密	zhōumì	carefully considered, meticulous
<u>密密</u> <u>麻麻</u>	mìmì māmá	close and numerous, thickly dotted
<u>密密</u> <u>层层</u>	mìmì céngcéng	packed closely layer upon layer
密集	mìjí	concentrated, crowded together, intensive
密闭	mìbì	airtight
密封	mìfēng	seal up
密度	mìdù	density
<u>密云</u> <u>不雨</u>	mìyún bù yǔ	trouble is brewing (dense clouds but no rain)
<u>密锣</u> <u>紧鼓</u>	mì luó jǐng gǔ	intense publicity campaign in preparation for some certain undertakings, etc. (intensively nonstop beating of gongs and drums)

宀 mì 'tranquil', 'quiet' (certainty (必) under shelter or roof (宀)), 4773
 being the co-component of the character 密 mì, has two further derivatives:

a 蜜 mì ————— honey, sweet (from secretively crowded insects in a 4774
 beehive; 宀 for 密), e.g.

蜜蜂	mìfēng	honeybee, bee
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蜜月	mìyuè	honeymoon
口蜜腹劍	kǒu mì fù jiàn	hypocritical and malignant(honey mouthed and dagger hearted)
蜜柑	mìgān	mandarin orange, tangerine orange (sweet orange)
蜜餞	mìjiàn	candied fruit (honey preserved)
蜜橘	mìjú	tangerine

4775	b	密	mì	—— (sound) in
		嘜啞	mìding	pyrimidine (sound)

X4775 必 bì is, of course, the co-component of the character 密 mì and means 'surely', 'certainly', 'must', 'have to' as explained under Character No. 1276. It has five further derivatives:

4776 a 祕 v. 秘 mì —— secret (like in a way one must or has to deal with the Divine), e.g.

秘密	mìmì	secret, clandestine, confidential
秘訣	mìjué	secret or key to success
秘室	mìshì	confidential room
秘而不宣	mì ér bù xuān	keep something secret (without divulging)
秘書	mìshū	secretary (he or she who writes secretly)
機要秘書	jīyào mìshū	confidential secretary (critically important secretary)

祕 v. 秘 bì —— in

便秘	biànbì	constipation
秘魯	bìlǔ	Peru (sound)

One can assume that the change of Bushou from 祕 to 秘 must have occurred at a time when people realized that tangible 'grain' was more important than intangible 'divine'.

b	謐	mì	(talk like a surely placed plate – little noise) in	4777
	安謐	ānmì	tranquil, peaceful	
	静谧	jìngmì	quiet, still, tranquil	
c	泌	mì	see Character No. 0520	X4777
d	铋	bì	bismuth (sound)	4778

1064 醉醒 zuìxǐng drunk or sob, sobered up

A) 醉 zuì ——— drunk, intoxicated, tipsy, liquor-saturated, e.g. 4779

喝醉	hezui	drunk
醉鬼	zuiguǐ	drunkard, sot, inebriate
醉生梦死	zuì shēng mèng sǐ	live as if intoxicated or dreaming, lead a befuddled life (if alive he is drunk, if in sleep as dead as a log)
醉心	zuixin	be bent on
醉意	zuiyi	sign or feeling of getting drunk

醉 zuì is a derivative of 卒 zú 'servant', 'pawn (Chinese chess)', 'soldier', 'die', 'end', 'finish', 'exhaustion', 'finally' and therefore signifies 'limit or end of one's alcohol-taking capacity'. The various meanings seem to be incoherent, but they all developed by extension. 4780

In the beginning, 卒 zú was to denote 'prisoners who performed some sort of services in the prison wearing dark clothing with special signs on the back, to be distinguished from other ordinary prisoners. The composing parts 亠 and 十 were therefore actually remnants of the character 衣 yī to denote 'clothing'.

As the art of war progressed, prisoners were made soldiers. Soldiers had to 'die', to die meant 'to finish' and so forth. By extension it eventually came to mean 'finally', e.g.

士卒	shìzú	soldiers, the rank and file
病卒	bìngzú	die of illness

卒業 zúyè finish the course of study

卒底于成 zú dǐyú chéng finally achieve success

On this basis, other characters were invented with 卒 zú as their co-component, more or less along the same line except that in three cases it came to mean the 'elite', because these service prisoners were in fact 'selected', e.g.

4781 a 粹 cuì ———— essence, the best, pure (the selected rice), e.g.

精粹 jīngcuì essence, quintessence

粹白 cuìbái pure white

4782 b 翠 cuì ———— kingfisher, jadeite, emerald green (the last (卒) beautiful feather (羽) of a beautiful bird; jadeite and emerald green were all later extensions), e.g.

翠鸟 cuìniǎo kingfisher

翠竹 cuìzhú green bamboo

珠翠 zhūcuì pearl and jade jewellery

翠绿 cuìlǜ emerald green

翡翠 fěicuì jadeite

4783 c 萃 cuì ———— assemble, come together, gathering of people or a collection of things (selected grass as good as service prisoners), e.g.

荟萃 huìcuì assemble, come together

出类拔萃 chū lèi bá cuì outstanding (out of its kind, pull up by selection)

The remaining eight characters are currently used more or less along the line of 'finish', 'end', etc., e.g.

4784 d 猝 cù ———— sudden, unexpected, abrupt (animals die without telling man), e.g.

猝不及防 cù bùjí fáng be taken by surprise (all of a sudden and no precaution can be taken)

猝然

cùrán

suddenly, abruptly, unexpectedly

e 悴 cuì ————— (heart on the brink of exhaustion) in

4785

憔悴

qiáocuì

wan and sallow, withered

f 淬 cuì ————— spit, expectorate (end of things expressed by a mouth movement)

4786

g 瘁 cuì ————— overwork, tired (exhaustion on the brink of sickness), e.g.

4787

心力交瘁

xīn lì jiāo cuì

be physically and mentally tired

h 淬 v. 淬 cuì ————— temper by dipping in water, oil, etc., quench (finishing touch with water or fire), e.g.

4788

淬砺

cuìlì

temper oneself through severe trials

淬火

cuìhuǒ

quench (metallurgical)

淬火剂

cuìhuǒjì

hardening agent

i 碎 suì ————— break to pieces, smash, broken, fragmentary (end of the life of a piece of stone), e.g.

4789

碎玻璃

suìbō.li

bits of broken glass

打碎

dǎsuì

smash

碎石

suìshí

crushed or broken stones

碎布

suìbù

odd ends of cloth

碎 suì is extensively used as the second leg in bisyllabic expressions to denote the result of violent actions, e.g.

切碎

qiēsuì

cut into pieces

粉碎

fěnsuì

pulverized

轧碎

yàsù

press to break up

压碎

yāsuì

hard pressed to pieces

4790 j 诤 suǐ ———— scold, berate, counsel against (the bad ending of an otherwise amicable chat)

4791 B) 醒 xǐng ———— sober up, regain consciousness, wake up, be awake, be clear of mind, be striking to the eye (can clearly see the star after the effect of wine is over), e.g.

酒醉未醒	jiǔ zuì wèi xǐng	be drunk and not sobered up yet
苏醒	sū xǐng	regain consciousness
如梦初醒	rú mèng chū xǐng	like awakening from a dream
清醒	qīng xǐng	fully aware of, be awake, keep a cool head
醒悟	xǐng wù	come to realize the truth, one's error, etc.
醒目	xǐng mù	catching the eye, be striking

4792 星 xīng 'star', 'bit', 'particle' (born of the sun) also forms the component of three other characters, viz:

4793 a	惺 xīng ————	(like a pulsating heart or twinkling star in the sky — half working) in
	惺忪*	xīng sōng (of eyes) not yet fully open on waking up
	惺惺	xīng xīng awake, wise, intelligent (double half working)
	假惺惺	jiǎ xīng xīng hypocritically, unctuously
	惺惺作态	xīng xīng zuò tài be affected, simulate (friendship, innocence, etc.)

4794 b 猩 xīng ———— orang-utan (animals that *cannot* be seen in starlight because they are black), e.g.

猩猩	xīng xīng	orang-utan
大猩猩	dà xīng xīng	gorilla

* 忪 both homonymous and almost is synonymous with 鬆 = 松 sōng 'relax'.

黑猩猩

hēixīng.xīng

chimpanzee

猩红

xīnghóng

scarlet, bloodred (as red as orang-utan's lips and tongue)

猩红热

xīnghóngrè

scarlet fever

c **腥**

xīng

—— having the smell of fish flesh, seafood, etc., raw fish or meat (meat that has speckles like stars in disintegration), e.g.

4795

腥气

xīngqì

the smell of fish, seafood, etc., stinking, stinky

腥臭

xīngchòu

stinking smell as of rotten fish

腥膻

xīngshān

smelling of fish or mutton

荤腥

hūnxīng

dishes of meat or fish

1133 **悲歡**

bēihuān

—— sorrow and joy

In conjunction with 離合 líhé, the quadrisyllabic 悲歡離合 bēihuān líhé means 'joys and sorrows, partings and reunions' and depicts 'the vicissitudes of life' as the Chinese see it. The affinity of kith and kin is paramount and indestructible, and is probably eternal.

A) **悲**

bēi

—— sad, sorrowful, melancholy — see Character No. 3552

B) **歡=欢. 懽**

huān

—— joyous, merry, jubilant (absence (欠) of aloofness (懽) so that close relations or intimacy can be inspired or incited) or (high (懽) on the heart (↑)), e.g.

X4795

欢乐

huānlè

joyful, happy, merry, gay

欢喜

huānxǐ

joyful, happy, delighted

喜欢

xǐ.huan

like, love

欢迎

huānyíng

welcome, greet

欢送

huānsòng

see off, send off

欢呼

huānhū

hail, cheer, acclaim

欢笑

huānxiào

laugh heartily

旧欢	jiùhuān	past lover
欢天喜地	huān tiān xǐ dì	with boundless joy

X4795 This expression . . . 天 . . . 地 is a hyperbole, a very common expression which simply means 'everything', 'all that matters', e.g.

谈天说地	tán tiān shuō dì	talk of everything under the sun
花天酒地	huā tiān jiǔ dì	lead a life of debauchery (all that matters to someone is nothing else but flower (woman) and wine)

Placing 天 tiān and 地 dì in a different arrangement also carries the sense of 'universality'. In Location X2648, quite a number of quadrisyllabics have been listed.

In both cases, if 天 . . . 地 . . . were omitted, the expression would be less effective though unchanged, because the insertion really accentuates the sense like the Italian expression '. . . issimo' as in 'fortissimo' to mean 'most strong'.

Here we come across one interesting and important non-character co-component 𪔐 which can be written 又 in the modern simplified system.

𪔐 by itself, the reader may agree, resembles a bird with a high crest perched on a tree and looking out. As a matter of fact, it is the contraction of 鸛 guàn 'stork'.

𪔐 therefore means 'from the top', 'high up'. This significance permeates in all of the derivatives of 𪔐 which we can count eleven, and which are all very common and popular characters:

4796 a 𪔐 v. 𪔐 huān ——— badger (a plump animal which is just as clumsy looking as the plump bird which is called 'stork')

X4796 c 觀 = 观 guān ——— observe, watch, view, look at, sight, outlook, concept (see from top), e.g.

观测	guāncè	observe (see and test)
观察	guānchá	observe, watch, survey
观看	guānkàn	watch, view

观点	guāndiǎn	point of view, viewpoint, standpoint
坐井观天	zuò jǐng guān tiān	have a very narrow view (look at the sky from the bottom of a well)
观望	guānwàng	wait and see
观众	guānzhòng	spectator, audience
冷眼旁观	lěng yǎn páng guān	look on coldly
观光	guānguāng	go sightseeing, tour
观瞻	guānzhan	the appearance of a place and the impression it leaves on the visitor's or viewer's mind
观感	guāngǎn	impressions
观礼	guānlǐ	attend a celebration or ceremony
观摩	guānmó	inspect and learn from each other's work, view and emulate
参观	cānguān	visit (with the aim of taking a look)
奇观	qíguān	wonderful sight, spectacle
世界观	shìjièguān	world outlook
人生观	rénshēngguān	philosophy of life
悲观	beiguān	pessimism
主观	zhǔguān	subjective view
宏观	hóngguān	macro- (viewed)
微观	weiguān	micro- (viewed)
改观	gǎiguān	complete change of picture
观念	guānniàn	concept, idea, sense
观音	guānyīn	Guanyin (a Bodhisattva), the Goddess of Mercy

觀 = 观 guān — in

道观 dàoguān

Toaist Temple

4797 d 灌 guàn ——— pour, fill, irrigate (send water from top), e.g.

灌浆	guànjīang	grouting (pour paste)
灌木	guànmù	bush, shrubs (tree whose branches assume the position of reverse pouring)
灌音	guànyīn	have one's voice recorded
灌醉	guànzùi	get somebody drunk (forcefully cause others to overdrink)
灌注	guànzhù	pour into
灌肠	guàncháng	enema (pour into intestine)
灌输	guànshū	instil into, inculcate, imbue with
灌迷汤	guàn mǐ.tāng	bewitch someone by means of flattery (feed to fill with confusing soup)
灌溉	guàngài	irrigate

4798 e 鹤 guàn ——— stork
 Stork is a bird resembling a crane which builds its nest on high trees and often zooms down onto the river to feed on fishes or shell fish.

4799 f 罐 guàn ——— jar, pot, tin (an earthenware container that has big mouth like the stork), e.g.

罐子	guàn.zi	jar, jug, pot
罐头	guàn.tou	tin, can

4800 g 權 = 权 quán ——— power, authority, right, advantageous position, counterpoise, weight (of a steelyard), tentatively, for the time being (a piece of wood from the top which carries with it certain prerogatives), e.g.

权力	quánlì	power, authority
当权	dāngquán	in power

<u>爭权夺利</u>	zhēng quán duó lì	fight for power and privilege
权术	quánshù	political trickery
<u>制空权</u>	zhìkōngquán	control of the air
霸权	bàquán	hegemony
权柄	quánbǐng	power, authority
权限	quánxiàn	limits of authority, jurisdiction
权贵	quánguì	influential officials, big wigs
权威	quánwēi	authority, authoritativeness
人权	rénquán	human rights
权利	quánlì	right
权益	quányì	rights and interests
权衡	quánhéng	weigh, balance
权宜	quányí	expedient
权变	quánbiàn	flexibility in tactics
<u>通权达变</u>	tōng quán dá biàn	act as the occasion requires (through expediency to achieve a change of situation)
权且	quánqiě	for the time being, as a temporary measure
权充	quánchōng	act temporarily as

h 颧 quán — cheekbone (highly placed on the head), e.g.
颧骨 quángǔ cheekbone (bisyllabic)

4801

i 劝 v. 劝 quàn — advise, urge, encourage (exercise some force or pressure from top), e.g.

4802

劝导	quàndǎo	advise, induce
劝说	quànshuō	persuade, advise
劝阻	quànǔ	dissuade somebody from

规劝	guīquàn	admonish, advise
劝解	quànjiě	mediate, help somebody to get over his worries
劝告	quàngào	advise, urge, exhort
劝酒	quànjiǔ	urge somebody to drink at a banquet

1421 弛緊 chījǐn—slack and taut

X4802 A) 弛 chǐ ——— slacken, relax (cause a bow (弓) to look like a snake (也)), e.g.

松弛	sōngchí	slacken, relax, go slow
弛缓	chíhuǎn	relax, calm down
废弛	fèichí	(law, regulations) be forgotten, ignore, fall into desuetude

4803 B) 緊 = 紧 jǐn ——— tighten, tight, taut, close, urgent, pressing, tense, strict, stringent, hard up

紧 jǐn is composed of three parts: 臣 chén 'subdue', 又 yòu 'hand' and 糸 'silk' to mean 'subdue or bundle the silk with hand', i.e. 'tighten'. All other meanings are acquired by extension. Very often the character is used as a singleton, since situations to which this character is applied are usually pressing ones, e.g.

<u>紧得很</u>	jǐn.dehěn	very tight
<u>银根紧</u>	yíngēnjǐn	money is tight
<u>风声紧</u>	fēnshēngjǐn	things are tense
<u>管得紧</u>	guǎn.dejǐn	exercise strict control

The condition of the urgency is determined by the other leg as in many other cases, e.g.

加紧	jiājǐn	expedite
紧紧	jǐnjǐn	closely, firmly, tightly

紧要	jǐnyào	critical, crucial, vital
要紧	yàojǐn	important, pressing
赶紧	gǎnjǐn	make redoubled efforts
紧凑	jǐncòu	compact, terse
紧迫	jǐnpò	pressing, urgent, imminent
紧密	jǐnmì	close together, tightly
紧急	jǐnjí	urgent, pressing, critical
紧跟	jǐngēn	following close
紧逼	jǐnbī	press hard, close in on
紧张	jǐnzhāng	nervous, keyed up
严紧	yánjǐn	strict, stringent

臣又 is a non-character combination but also the co-component of some other charcters:

a 堅 = 坚 jiān ——— hard pressed, hard, solid, firm, strong, resolute, 4804
fortify (like subdued (臣) ground (土) done
with hand (又)), e.g.

坚硬	jiānyǐng	hard, solid
坚固	jiāngù	solid, sturdy, strong
坚冰	jiānbīng	hard ice, solid ice
坚信	jiānxìn	firmly believe
<u>坚韧不拔</u>	jiānrèn bùbá	firm and indomitable
坚定	jiāndìng	firm, staunch, steadfast
坚决	jiānjué	firm, resolute, determined
坚拒	jiānjù	flatly refuse
坚称	jiānchēng	state insistently
坚持	jiānchí	persist in, insist on, adhere to
坚忍	jiānrěn	steadfast and persevering

坚苦卓绝 jiānkǔ zhuójué

showing the utmost fortitude

坚壁清野 jiān bì qīng yě

strengthen defence works by evacuating noncombatants, and hiding provisions and livestock (fortify the walls and clear the fields)

攻坚

gōngjiān

storm a stronghold

4805 a-1 **鯨 = 鯨** jiān — **skipjack** (a strong-headed fish)

4806 a-2 **鏗 = 鏗** kēng — **clang**, clatter (sound of solid metal), e.g.

铿锵

kēngqiāng

ring, clang

铿然

kēngrán

loud and clear

4807 a-3 **慳 = 慳** qiān — (hard heart — can hardly be moved by compassion) in

吝啬

qiānlìn

stingy, miserly

4808 b **肾 = 肾** shèn — **kidney** * (strong flesh, which can deal with so much water all year round; 豕 for 豕), e.g.

肾上腺

shènràngxiàn

adrenal gland

肾炎

shèngyán

nephritis

4809 c **竖 v. 豎 = 豎** shù — **vertical**, upright, perpendicular, erect, vertical stroke of a Chinese character (anything standing upright needs to be solid) (豆 abbreviation of 樹 shù; therefore 豎 means 'erect as a tree'), e.g.

竖立

shùlì

erect, stand

竖起

shùqǐ

hold up, erect

竖琴

shùqín

harp (erect piano)

竖子

shùzǐ

lad, mean fellow (classics)

* In the spoken language, it is generally called 腰 yāo.

d 賢 = 贤 xián ——— a worthy person, worthy, virtuous, able (a solid person, as worthy as money; 馔 for 堅), e.g. 4810

贤达	xiándá	prominent personage
贤明	xiánmíng	wise and able, sagacious
贤人	xiánrén	a person of virtue
贤慧	xiánhuì	(of a woman) talented and virtuous
贤良	xiánliáng	(of a man) able and virtuous

1529 殊同 shūtóng ——— the points differed and agreed or identified

A) 殊 shū ——— bloody death, different, outstanding, special (bloody death), e.g. 4811

殊死	shūsǐ	desperate, life-and-death
殊途同归	shū tú tóng guī	reach the same goal by different routes
悬殊	xuánshū	differ widely
殊勋	shūxūn	outstanding merit, distinguished service
特殊	tèshū	special, exceptional
殊难相信	shū nán xiāngxìn	very difficult to believe

朱 zhū, the co-component of 殊 shū, means 'vermilion', 'bright red', 4812
 'cinnabar' and, in the character 殊 shū, it denotes 'bloody colour'. In olden days, 朱 zhū was the written version of the then modern spoken word 红 hóng 'red'. But it originated from the better kind of red-core wood such as pine, cypress, etc., trees which usually do not grow very tall. One finds it in:

朱红	zhūhóng	vermilion, bright red (bisyllabic)
朱笔	zhūbǐ	writing brush dipped in red ink
朱门	zhūmén	red-lacquered doors of wealthy homes (vermilion gate)
朱批	zhūpī	comments or remarks written in red with a brush pen

朱漆

zhūqī

red paint, red lacquer

4813

硃 = 朱 zhū — (red originated from stone) in

朱砂

zhūshā

cinnabar

朱 zhū has seven further derivatives:

4814

a 姝 shū — beautiful girl (pink cheeked girl or girl wearing red), e.g.

丽姝

lìshū

beautiful girl

4815

b 侏 zhū — dwarf (short man as a dwarf tree), e.g.

侏儒

zhūrú

dwarf, midget, pygmy

侏罗纪

zhūluójì

Jurassic Period (sound)

4816 c

珠 zhū — pearl, bead (a jade-like object, as red-core wood outstanding among trees), e.g.

明珠

míngzhū

bright pearl

夜明珠

yémíngzhū

a legendary luminous pearl that is visible at night

算盘珠

suàn.pánzhū

beads on an abacus

珠宝

zhūbǎo

jewelry (pearl and treasures)

珠玑

zhūjī

gem

珠子

zhū.zi

pearl, bead (bisyllabic)

珠算

zhūsuan

reckoning with the abacus (bead calculator)

露珠

lùzhū

dew drops

珠联璧合 zhū lián bì hé

a perfect pair, a happy combination (as pearls to make a string or round flat jade to make a pair)

珠圆玉润

zhū yuán yù rùn

excellent singing or polished writing (round as pearls and smooth as jade)

d 株 zhū ——— trunk of a tree, individual plant, classifier for trees 4817
(the part of a red-core tree above the ground after it has been cut), e.g.

- 株距 zhūjù spacing the rows
- 株连 zhūlián involve (others) in a criminal case, implicate (connected through the trunk)
- 十株樹 shízhūshù ten trees
- 株守 zhūshǒu hold on stubbornly to (a silly idea, etc.) (originated from 守株待兔 shǒu zhū dài tù — see Character No. 3480)

e 誅 zhū ——— punish, put to death (a talk to be made in public as gaudy as vermilion colour), e.g. 4818

- 誅求无已 zhū qiú wúyǐ make endless exorbitant or punishing demands
- 口誅笔伐 kǒu zhū bǐ fá condemn both in speech and in writing
- 伏誅 fúzhū be executed (after being subjected to open indictment)
- 誅戮 zhūlù kill, put to death

f 銖 zhū ——— an ancient unit of weight, equal to 1/24 of a liang (两), e.g. 4819

- 銖积寸累 zhū jī cùn lěi accumulate little by little, built up bit by bit (accumulate zhū and stake up inches)
- 锱铢必较 zīzhū bì jiào fight over the smallest trifles

g 蛛 zhū ——— spider (red insect), e.g. 4820

- 蛛丝马迹 zhū sī mǎ jì clues, traces (thread of a spider or trail of a horse)

B) 同 tóng see Location X2505

1623 强弱 qiáng ruò — strong or weak, powerful or feeble

Both characters originated from the description of the strength of a bow. Their meanings were later extended to other areas.

4821 A) 强 v. 强 qiáng — strong, powerful, by force, better, slightly more than, plus

Here one can understand the basic Chinese philosophy that no matter how strong a man is, there is always another who transcends his strength. Militarism is basically not a Chinese tradition. A coined phrase which dissuades the average man from fighting is:

強中自有強中手

qiáng zhōng zì yǒu qiáng zhōng shǒu

no matter how strong you are,
there is always someone
stronger

Among the strong, there is always one who verily decides the selection — a simplified conclusion of human experience recognizing the ever-perpetuating omnipotent competitive instinct overtly or covertly going on between human beings.

X4821 强 qiáng originated from the combination of 弓 gōng 'bow' and 虽 suī which meant in ancient times 'rice weevil', a pest as damaging to rice as the termite is to wood, though 虽 suī now means 'although' in the simplification system and 'rice weevil' is now called 米蛀虫 mǐ zhù chóng. The sound of the weevil eating rice resembles the vibration of a bow string. The fact that this insect could eat hard rice grain indicated the strength of such a small insect. Its use is nowadays very very much wider, e.g.

增強

zēngqiáng

strengthen, heighten, enhance

強壯

qiángzhuàng

strong, sturdy, robust

強調

qiángdiào

stress, emphasize, underline

強固

qiánggù

strong, solid

強烈

qiángliè

strong, intense, violent

強弩之末

qiáng nǔ zhī mò

a spent force (by the end of a mechanized crossbow which is still at work)

強硬

qiángyǐng

strong, tough, unyielding

強有力	qiángyǒulì	strong, vigorous, forceful
強国	qiángguó	powerful nation
強权	qiángquán	power, might
列強	lièqiáng	the powerful nations
強制	qiángzhì	compel, coerce, force
強盜	qiángdào	robber, bandit
強攻	qiánggōng	take by storm
強奸	qiángjiān	rape, violate
強似	qiángsì	be better than, be superior to
三分之一強	sānfēn zhī yī qiáng	slightly more than one third
強的松	qiángdísōng	prednisone (sound)

强 v. 強 qiáng — strive, make an effort, e.g.

勉強	miǎnqiǎng	impel somebody to do something, manage with an effort reluctantly, inadequate, strained, barely enough (encourage to strive)
強顏欢笑	qiǎng yán huānxiào	put on an air of cheerfulness (constrainedly wear a smiling face of rejoicing)
強逼	qiǎngbī	compel, force
強迫	qiǎngpò	force, compel, coerce
強求	qiǎngqiú	insist on, impose
強词夺理	qiǎng cí duó lǐ	exaggerate by rhetoric (snatch the reason through using exaggerated forceful language)
強辯	qiǎngbiàn	defend oneself by sophistry

强 v. 強 jiàng — stubborn, unyielding, e.g.

倔強	juéjiàng	unbending, unyielding
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强 ^{qiáng} is also the co-component of five characters, but none of them are popular, viz:

4822	a	鎗	qiāng	——	ancient name for a whole string of coins, e.g.
		强水	qiāngshuǐ		strong acid (water as strong as metal)
4823	b	襁	qiǎng	——	(supporting clothing) in
		襁褓	qiāngbǎo		swaddling clothes (doubleton)
4824	c	糲	jiàng	——	thick (cooked rice having sticky force), e.g.
		糲糊	jiàng.hú		paste
4825	d	犟 ^{v.} 犟	jiàng	——	obstinate, stubborn, self-willed (resembling a strong bull)

4826 B) 弱 ^{ruò} —— weak, feeble, young, inferior, lose (through death), a little less than

This is a character which needs some explanation. First of all, it is a Libian. The original pattern 𠂔 clearly indicates that it was not 𠂔 but 𠂔 placed in the lower part of two bows, which indicated that the string had worn out and appeared dilapidated and therefore had become 'weak'. Then why do two such bows stand side by side? Because this is a way of emphasizing its condition.

4827 The evidence lies in another character 涩 ^{sè} 'unsmooth', 'hard-going', 'obscure', 'difficult', 'puckery', 'astringent' which really originated from 'knife-blade (刀) stops (止) or is blunted' qualified by 'water'. In the simplified system it is now written as 涩 ^{sè}. One finds further evidence in 窳 ^{yǔ} 'corrupt', 'bad' in 窳败 ^{yǔbài} 'corrupt', 窳劣 ^{yǔliè} 'of inferior quality', since 'a melon in a cave' without airing will definitely deteriorate very quickly.

In these cases, the emphasis is on the *quality*, whereas the repetition of 貝 in 嬰 ^{yīng} 'baby' and 虫 in 蠹 ^{máo} 'insects destructive of the roots of seedlings (𠂔 for sound)', stresses the *quantity*.

There are seven more characters that have two 虫 to denote numerical monstrosity, viz:

4829 蠹^{v.}蠹 ^{dù} —— a kind of insects that eat into books, clothing, etc.
(insects that create pockets (蠹))

X4829 蠶 = 蚕 ^{cán} —— silkworms (insects that resemble hairpins; 簪 for 簪)

𧈧	lí	seashell, dipper (half-shell of common crustaceans)	X4829
蝈	zhōng	grasshoppers (insects that breed in a lasting form; 冬 for 终)	X4829
蝨 = 虱	shī	lice (insects that multiply very quickly; 𧈧 for 迅)	4830
蠢 = 蠢	chǔn	stupid, foolish, dull, clumsy (insects in spring)	X4830
𧈧 v. 虻	méng	horsefly (insects that used to flee (亡) into cow's hair)	X4830

All these insects or crustaceans can be seen in very large numbers at one time. The following are quadrisyllabics in which such characters are generally seen, viz:

流水不腐，户枢不蠹	liúshuǐ bù fǔ, hùshū bù dù	running water is never stale and wooden doorhinges never get worm-eaten
蚕食鲸吞	cán shí jīng tūn	seize another country's territory by piecemeal encroachment or wholesale annexation (nibble away like a silkworm or swallow like a whale)
以蠡测海	yǐ lí cè hǎi	take a very superficial view (measure the sea with a seashell)
螽斯衍庆	zhōng sī yǎn qìng	a felicitation for having many descendants
蠢蠢欲动	chǔnchǔn yù dòng	ready to make trouble (attempt to wriggle like insects in spring)

The meaning of 弱 *ruò* was not only 'dilapidated' but also implied natural weakness — 'simply cannot be strong'. Hence the other significances: 'young', 'a little less than', e.g.

老弱	lǎoruò	old and weak
弱小	ruòxiǎo	small and weak
弱点	ruòdiǎn	weakness, weak point
身弱	shēnrùo	a weak body

<u>弱不禁风</u>	ruò bùjīn fēng	too weak to stand a gust of wind, extremely delicate, fragile
<u>弱肉强食</u>	ruò ròu qiáng shí	jungle law (the weak are the prey of the strong)
<u>百分之五弱</u>	bǎifēn zhī wǔ ruò	a little less than five percent

Derivatives:

4831 a **溺** nì ——— drown (weak in larger than necessary size of body of water, also in philosophical sense), e.g.

<u>溺死</u>	nìsǐ	be drowned
<u>沉溺</u>	chénì	indulge, wallow
<u>溺爱</u>	nì'ài	spoil (a child), dote on (a child)
<u>溺职</u>	nìzhí	neglect of duty, dereliction

溺 = 尿 niào ——— urinate (water of weak force comparing with water of nature)

X4831 b **孀 = 袅** niǎo ——— slender and delicate (weak as a girl), e.g.

袅娜	niǎonuó	slender and graceful, willowy
袅袅	niǎoniǎo	curl upwards, wave in the wind

1710 **盈虧** yíngkuī — profit and loss, the waxing and waning of the moon

4832 A) **盈** yíng ——— be full of, be filled with, have a surplus of, e.g.

<u>热泪盈眶</u>	rè lèi yíng kuàng	one's eyes brimming with tears
<u>盈余</u>	yíngyú	surplus, profit
<u>轻盈</u>	qīngyíng	slim and graceful
<u>盈利</u>	yínglì	profit, gain (the benefit that is from surplus)

盈 yíng derived its sense from the combination of 乃 nǎi 'hieroglyph of hunchback', 又 yòu 'again' and 皿 mǐn 'concave utensil'. In ancient times, hunchback was occasionally used to mean, or suspected of being one 'who

hides plenty', e.g. 孕 yùn means 'pregnant with child'. Thus the conclusion of the combination becomes 'having a surplus on the dish'.

This character has one derivative in the form of 楹 yíng which indicates 'the principal columns of a hall' in Chinese architecture each of which need to be 'a full and solid piece of wood'. 4833

B) 虧 = 亏 kuī ——— deficient, have a deficit, lose (money) etc., treat unfairly, expressing sarcasm, fortunately, luckily, thanks to, wane, e.g. 4834

理亏	lǐkuī	deficient in reason, be in the wrong
亏欠	kuīqiàn	have a deficit, be in arrears
亏损	kuīsǔn	loss, deficit, general debility
亏本	kuībēn	lose money in business, lose one's capital
亏耗	kuīhào	loss by a natural process
亏空	kuīkōng	be in debt, debt, deficit
亏心	kuīxīn	have a guilty conscience
亏待	kuīdài	treat unfairly
<u>人不亏地，地不亏人</u> rén bù kuī dì, dì bù kuī rén		
		the land won't fail people as long as people don't fail the land
<u>亏你开口</u>	kuī nǐ kāikǒu	you have the nerve to open your wide mouth
亏得	kuīde	fortunately, luckily, thanks to
亏蚀	kuīshí	eclipse of the sun or moon, lose money in business

虧 kuī was arrived at by indicating a strong bird (隹) as fierce as tiger (虍) which could be stranded in 亏 (dirty water or mire); 亏 for 污 — see under Character No. 0503.

亏 kuī is a very simple simplified character. Care needs to be taken not to confound it with other similar patterns but of entirely irrelevant significance. They are:

a	𠂇	(aberrant form of 亏 in its derivatives)
b	𠂈	(non-character)
c	兮	xī
d	号	háo
e	乙	yǐ
f	瓦	wǎ
g	丐	gài
h	𠂉	(non-character)
i	万	wàn
j	兀	wù
k	允	yǔn
l	充	chōng
m	无	wú
n	元	yuán
o	𠂊	chù

x4834 a 𠂇 as a non-character may be used in 汚, a variant of 污 wū which means 'dirt', 'filth', 'dirty', 'filthy', 'corrupt', 'defile', 'smear' — see Character No. 0503.

b 𠂈, non-character, a sign denoting 'stop at one (一)' in a positive sense as in 巧 qiǎo Character No. 1317 but 'vitality obstructed' in a negative sense:

4835 b-1 朽 xiǔ ————— rotten, decayed, senile (the vitality of a tree obstructed), e.g.

朽木

xiǔmù

rotten wood or tree, a hopeless person, a good-for-nothing

老朽

lǎoxiǔ

old and useless

b-2 攷 = 考 kǎo see Character No. 4309

X4835

c 兮 xī ————— an adjunct in the classics equal to the modern expression 啊 ā, e.g.

美目盼兮 měi mù pàn xī how beautiful her eyes are!

力拔山兮气盖世 lì bá shān xī qì gài shì
his strength can move mountains
and rivers; his spirit unexcelled!

c-1 盼* xī ————— looking on with tired or uneasy eyes (the glance when the mouth is in an 啊 saying position) 4837

c-2 諡 = 谥 shì ————— in ancient times a name given to aristocrats after their death to commemorate their achievements (to add or increase (益) with words (言)) 4838

d 號 = 号 háo ————— howl, yell, wail (sound), e.g. 4839

怒号 nùháo howl (angry)

哀号 āiháo wail (sad)

号叫 háojiào howl, yell

呼号 hūháo wail, cry out in distress

号啕 háotáo cry loudly, wail

號 = 号 hào ————— brass-wind instrument, anything used as a horn, bugle call, order, mark, sign, signal, size, date, number, name, assumed name, alternate name, business house (howl that has prestige as one of a tiger), e.g.

吹起床号 chuī qǐchuáng hào sound the reveille

螺号 luóháo conch, shell trumpet

* To be distinguished from 盼 pàn 'look', 'hope for', 'expect'.

号角	hàojiǎo	bugle, horn, bugle call
号召	hàozhào	call, appeal
号令	hàolǐng	order, verbal command
口号	kǒuhào	slogan, watchword
问号	wèn hào	question mark
军号	jūnhào	bugle
呼号	hūhào	call sign, call letters, catchword
<u>七号鞋</u>	qīhào xié	shoe size 7
七号	qīhào	7th
三号	sānhào	number three
号码	hàomǎ	number
号外	hàowài	extra (of a newspaper)
号称	hàochēng	be known as, claim to be
绰号	chuòhào	nickname
分号	fēnhào	branch office of a firm
银号	yínhào	banking house

Only by thinking along the concept 'howl' can the reader grasp the ramifications this character has assumed.

4840	d-1	饕 <small>tao</small> _____ in	
		饕餮 <small>taotiè</small>	a mythical ferocious animal, a fierce and cruel person, voracious eater, glutton, gourmand (eat ferociously with a wide open mouth like a tiger in howling) (doubleton)
4841	d-2	枵 <small>xiao</small> _____ empty, hollow (a tree that can howl), e.g.	
		枵腹众公 <small>xiao fu cong gong</small>	attend to official duties on an empty stomach

e 乙 yǐ ————— second sign of Chinese Zodiac — see Location X0930

f 瓦 wǎ ————— tile, something made of baked clay, watt

X4841

瓦 wǎ is a hieroglyph. Its Xiaozhuan Script resembled two pieces of tiles in a complimentary alignment, e.g.

瓦房 wǎfáng

tile-roofed house

瓦解 wǎjiě

disintegrate, collapse, crumble
(break up like a tile)

宁为玉碎，不为瓦全 nǐng wéi yùsuì, bù wéi wǎquán

better to die in glory than live in dishonour (rather be a shattered jade than an unbroken piece of pottery)

瓦器 wǎqì

earthenware

瓦砾 wǎlì

rubble, débris (tiles and gravel)

瓦时 wǎshí

watt-hour (sound)

瓦特 wǎtè

watt (sound)

瓦斯 wǎsī

gas (sound)

g 丐 gài ————— beggar

4842

丐 gài is a Libian from the Xiaozhuan Script 𠂔 meaning 'a man exiled to another place who must *beg* in order to survive', e.g.

乞丐 qǐgài

beggar (bisyllabic)

g-1 鈣 gài ————— calcium (sound), e.g.

4843

鈣化 gàihuà

calcification

钙镁磷肥 gài měi línféi

calcium magnesium phosphate

h 丐 ————— non-character component (meaning 'cannot see' or 'stuffed')

h-1 眄 miàn ————— (eyes pretending not to see) in

4844

眄视 miànshì

glance sideways

4845 h-2 麪 miàn ——— noodle (something made of wheat that can be used for stuffing)

i 万 wàn ——— ten thousand — see Location X1899

4846 j 兀 wù ——— rising to a height, bald (from same origin as of 元 yuán — see Character No. 1418), e.g.

兀立	wùlì	stand upright
兀自	wùzì	remain still
臬兀*	nièwù	uneasy, unhappy, vexed
兀鹫	wùjiù	griffon vulture (bald eagle)

4847 j-1 阢 杌 wù ——— (on high mound) in

杌隍 wùniè uneasy (doubleton)

4848 j-2 隍 wù ——— (dangerous heights) in

4849 臬 隍 nièwù uneasy, unhappy, vexed

4850 k 允 yǔn ——— permit, allow, consent, fair, just

允 yǔn is a Libian. Its bone-shell pattern 𠄎 described 'a man nodding his head' which makes its meaning obvious without the need of interpretation, e.g.

允许	yǔnxǔ	permit, allow
应允	yīngyǔn	consent
允诺	yǔnnuò	promise, consent, undertake
公允	gōngyǔn	fair, equitable

4851 允 yǔn forms the co-component of the character 吮 shǔn 'suck', the bisyllabic of which is 吮吸 shǔnxī. When the character 吮 shǔn is pronounced, the lip formation is exactly that of sucking.

4852 l 充 chōng ——— sufficient, full, fill, charge, serve as, act as, pretend to be, pose as

* Abbreviated from 臬隍 nièwù — see Character No. 4849.

The bisyllabic 育儿 yù'ér 'rear child', dispensed of 月, is just how the character 充 chōng was arrived at. It meant that the child had grown up to full size. Hence the following bisyllabics:

充足	chōngzú	sufficient, ample, adequate
充滿	chōngmǎn	full of, permeated
充分	chōngfèn	full, ample, abundant
充沛	chōngpèi	plentiful, full of
充斥	chōngchì	flood, congest, be full of
充血	chōngxuè	hyperaemia (filled with blood)
充耳不聞	chōng ěr bù wén	stuff one's ears and refuse to listen, turn a deaf ear to
充公	chōnggōng	confiscate (to fill the public purse)
充饥	chōngjī	allay one's hunger (fill to do away with hunger)
充其量	chōng qí liàng	at most, at best (fill the capacity)
充实	chōngshí	substantial, rich, substantiate, enrich (fill to the full)
充任	chōngrèn	fill the post of
充电	chōngdiàn	charge (a battery)
充当	chōngdāng	serve as, act as, play the part of
冒充	mào chōng	pretend to be, pose as
充数	chōngshù	make up the number

充 chōng has two derivatives:

I-1 銃 chōng ————— blunderbuss

4853

I-2 統 tǒng ————— interconnection system, gather into one, unite, together, all, any tubed-type part of an article of clothing, etc. (a full bundle of silk), e.g.

4854

传统	chuántǒng	tradition
系统	xìtǒng	system
血统	xuètǒng	blood-relationship
统帅	tǒngshuài	commander-in-chief
统率	tǒngshuài	command
统辖	tǒngxiá	have under one's command, govern
统一	tǒngyī	unify, unite, integrate, unified, centralized
总统	zǒngtǒng	president
<u>一统天下</u>	yītǒng tiānxià	unify the whole country
统治	tǒngzhì	rule, dominate
统制	tǒngzhì	control
统计	tǒngjì	statistics, add up, count
统筹	tǒngchóu	plan as a whole
<u>统筹兼顾</u>	tǒngchóu jiāngù	unified planning with due consideration for all concerned
统属	tǒngshǔ	subordination
统统	tǒngtǒng	together, all, completely, entirely
<u>皮统子</u>	pítǒng.zi	fur lining sewn up for a coat
<u>长统皮靴</u>	chángtǒng píxuē	high boots

X4854 m 无 wú ————— nothing, nil, have not, without, not, regardless of, no matter whether, what, etc.

无 wú has been touched upon under Character No. 0227. As early as the time of the Book of Change by Laozi, 无 wú was used to mean 'nothingness'. One etymologist traced it back to its Xiaozhuan Script 𠄎 and advanced the theory that the pattern was derived from the burial of man (人) deep under the ground which was denoted by a double ground level (二).

Many useful expressions have been created with the help of 无 wú. The list can never be exhausted:

无不	wúbù	all without exception, invariably
无从	wúcóng	have no way
无非	wúfēi	nothing but, no more than
无怪	wúguài	no wonder (no surprise; 怪 for 奇怪)
无关	wúguān	have nothing to do with
无几	wújǐ	very few, very little, hardly any
无数	wúshù	innumerable, countless
无人	wúrén	unmanned, depopulated, self-service
无任	wúrèn	extremely, immensely (no not let alone = let alone = no limit)
无论	wúlùn	regardless of
无须	wúxū	need not, not have to
无意	wúyì	have no intention, not be inclined to, inadvertently, unwittingly, accidentally
无心	wúxīn	not in the mood for, not intentionally
无由	wúyóu	not in a position (to do anything) (not free to)
无异	wúyì	not different from, the same as
无间	wújiàn	without interruption, not keep anything from each other
无私	wúsi	selfless, unselfish
无稽	wújī	unfounded, fantastic, absurd
无恙	wúyàng	in good health
无视	wúshì	ignore, disregard, defy

无愧	wúkuǐ	have a clear conscience (not shameful)
无赖	wúlài	rascal (never to rely on or be relied by anybody)
无聊	wúliáo	bored, senseless, silly, stupid (no chat)
无为	wúwéi	inaction (doing nothing)
无谓	wúwèi	meaningless, pointless, senseless (not to be said)
无补	wúbǔ	of no help, of no avail
无形	wúxíng	shapeless, invisible
无偿	wúcháng	gratis, free

Quadrisyllabic:

<u>无</u> <u>出</u> <u>其</u> <u>右</u>	wú chū qí yòu	second to none (nobody can excel its position and be on its right)
<u>无</u> 的 <u>放</u> 矢	wú dì fàng shǐ	shoot at random (shoot without target)
<u>无</u> 独 <u>有</u> 偶	wú dú yǒu ǒu	it is not unique, and has its counterpart
<u>无</u> 法 <u>无</u> 天	wú fǎ wú tiān	defy laws both human and divine
<u>无</u> 伤 <u>太</u> 雅	wú shāng dà yǎ	not affect the whole, not matter much
<u>无</u> 足 <u>轻</u> 重	wú zú qīngzhòng	of little importance (not to be taken as very light or very heavy)
<u>无</u> 声 <u>无</u> 臭	wú shēng wú xiù	unknown, obscure (no noise, no smell)
<u>无</u> 时 <u>无</u> 刻	wú shí wú kè	all the time, incessantly (not an hour, nor a quarter of an hour)
<u>无</u> 事 <u>生</u> 非	wú shì shēng fēi	make trouble out of nothing
<u>无</u> 可 <u>非</u> 议	wú kě fēiyì	beyond reproach

<u>无可厚非</u>	wú kě hòu fēi	give no cause for much criticism
<u>无可讳言</u>	wú kě huì yán	there is no hiding the fact (no need to avoid touching upon it)
<u>无可奈何</u>	wú kě nài hé	have no way out, have no alternative
<u>无以复加</u>	wú yǐ fù jiā	in the extreme (cannot add any more)
<u>无缘无故</u>	wú yuán wú gù	without cause or reason
<u>无中生有</u>	wú zhōng shēng yǒu	purely fictitious, fabricated (something out of nothing)
<u>无孔不入</u>	wú kǒng bù rù	be all pervasive, (of persons) seize every opportunity (to do evil) (not a hole that it would not fill)
<u>无论如何</u>	wú lùn rú hé	whatever happens, in any case
<u>无妄之灾</u>	wú wàng zhī zāi	unexpected calamity, ill-fortune not of one's fault
<u>无耻之尤</u>	wú chǐ zhī yóu	brazen in the extreme
<u>无水酸</u>	wú shuǐ suān	anhydrous acid
<u>无微不至</u>	wú wēi bù zhì	in every possible way, meticulously
<u>无懈可击</u>	wú xiè kě jī	unassailable, invulnerable (no slacking in effort that can be attacked)

Others:

<u>无所任大使</u>	wú rèn suǒ dà shǐ	ambassador-at-large (ambassador without portfolio)
<u>无所不</u> ...	wú suǒ bù	nothing that is not ...
<u>无所谓</u>	wú suǒ wèi	not deserve the name of, be indifferent, not matter
<u>无往不</u> ...	wú wǎng bù	once touched or attempted, for sure will ...

无…无… wú... wú...

emphasising *no* or *not* by filling in two synonyms无依无靠 wúyī wúkào

helpless, have no one to depend on

无可无可 wúkě wú bùkě

not care one way or another (no yes or no)

无形中 wúxíngzhōng

imperceptibly, virtually (amidst shapelessness)

无风不起浪 wúfēng bùqǐlàng

there is no smoke without fire (there can be no waves if there is no wind)

4855 n 元 yuán 'first', 'primary', 'basic', 'unit', 'chief' — see also Character No. 1418. Other bisyllabics:

元月 yuányuè

the first month of the year

元气 yuánqì

vitality, vigour

纪元 jìyuán

the beginning of an era, era, epoch

新纪元 xīnjìyuán

new era

美元 měiyuán

American dollar (元 to substitute 圆)

一元化 yīyuánhua

unified, centralized

元凶 yuánxiōng

chief culprit

4856 o 亍 chù ————— (the right leg of the character 行 xíng walk) in

亍 亍 chíchù

walk slowly

1723 聚散 jùsǎn ——— assemble and scatter, meet and go away

x4856 A) 聚 jù ————— assemble, gather, get together

As explained under Character No. 1401, 聚 jù is structured from two parts: 取 qǔ 'take' and 禾 = 众 zhòng 'many people'. People come because they have the intention to take. Hence the meanings listed above.

Here we can conveniently deal with the character 衆 v. 眾 = 众 zhòng X4856
 'crowd', 'multitude', 'many', 'numerous'. Whereas in the case of 聚 jù, people come for taking, 衆 zhòng is 'spectators', because the north component 𠂔 is actually 目 mù 'eyes' turned 90° on its side, and 𠂔 is an aberration.

众 zhòng is a very popular character in this era of democracy. Hence:

大众	dàzhòng	the masses
观众	guānzhòng	spectators, audience
众生	zhòngshēng	all living beings
众人	zhòng rén	everybody
众多	zhòngduō	multitudinous, numerous
众望	zhòngwàng	popular confidence, people's expectation
众议院	zhòngyìyuàn	House of Representatives

However, there are some quadrisyllabic expressions which are quite useful and can be remembered as maxims:

寡不敌众	guǎ bùdí zhòng	fight against hopeless odds (few cannot antagonize many)
众口难调	zhòngkǒu nán tiáo	it is hard to cater for all tastes
众口铄金	zhòngkǒu shuò jīn	public clamour can confound right and wrong (many mouths can melt gold)
众口一词	zhòngkǒu yīcí	with one voice unanimously (many mouths, one sentence)
众目昭彰	zhòngmù zhāozhāng	the masses are sharp-eyed
众怒难犯	zhòngnù nánfàn	you cannot afford to incur public wrath
众擎易举	zhòng qíng yì jǔ	many hands make work light
众志成城	zhòng zhì chéng chéng	unity is strength (the determination of many can make a city impregnable)

4857 B) 散 sǎn ————— break up, disperse, distribute, disseminate, scatter, dissipate, let out

The English prefix 'dis-' can very well fit into the meaning of 散 sǎn. The original of this character differed greatly from the present form. It took the pattern of 'a hand beating the trees' meaning the leaves would scatter all over on the ground. Memorizing will be made easier by following the beaten track and interpreting this character as 'move with care (攵) if excessive (艹) moons (nights) (月) are involved'. Things will fall apart, be scattered, dispersed or let out when dragged on for too long a time. The following are very often seen bisyllabic expressions:

散会	sànhuì	break up (a meeting)
散场	sànchǎng	(of a theatre, etc.) empty after the show
解散	jiěsǎn	dissolve, dismiss
分散	fēnsàn	disperse, scatter, decentralize
散心	sànxīn	relieve (disperse) boredom
散发	sànfā	distribute, issue, give out, send out, diffuse, emit
散开	sàn.kai	disperse, scatter, spread out or apart
散失	sànshī	scatter and disappear, be lost or missing
散步	sànbù	take a walk, go for a walk (walk in scattered steps)
散播	sànbo	disseminate, spread
散布	sànbù	disseminate, scatter, diffuse, spread
散热	sànrè	heat dissipation, let out heat

Using it as the first leg, the following bisyllabics are not uncommon:

散 sǎn ————— come loose, fall apart, scattered, e.g.

散装	sǎnzhuāng	in bulk, loose packing
散漫	sǎnmàn	careless and sloppy, undisciplined, unorganized, scattered

散光	sǎnguāng	astigmatism (feel light scattered)
散文	sǎnwén	prose (loosely constructed writing)
<u>一盘散沙</u>	yīpán sǎnshā	lack spirit of co-operation (one tray of loose sands)

The two derivatives are as follows:

a **撒** sā ————— let go, throw off all restraint (a move of letting out), e.g. 4858

撒手	sāshǒu	let go
<u>撒手锏</u>	sāshǒujiǎn	one's trump card (an unexpected thrust with the mace)
撒尿	sāniào	piss, pee
撒气	sāqì	leak air, vent one's anger
撒谎	sāhuāng	tell a lie
撒娇	sājiao	act like a spoiled child
撒赖	sālài	act shamelessly
撒野	sāyě	act wildly
撒旦	sādàn	Satan (sound)
<u>撒哈拉沙漠</u>	sāhāla shāmò	the Sahara Desert (sound)

撒 sā ————— scatter, sprinkle, spread (scatter with hand), e.g.

撒播	sābō	broadcast sowing
撒肥	sāféi	spread fertilizer

b **霰** xiàn ————— snow pellets (objects scattered from sky), e.g. 4859

霰弹	xiàndàn	case shot, canister shot
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- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

咏茧(诗)

On Cocoons (poem)

by Zhang Bi 唐宋间 张泌 (between Tang and Sung Dynasty)

辛勤得茧不盈筐,

Hard labour didn't result in many cocoons to fill up a wicker,

灯下缫丝恨更长。

Reeling and reeling in the lamplight makes the rancor even deeper.

着处不知来处苦,

Yet where the silk is worn, no one knows the painful source of origin,

但贪衣上绣鸳鸯。

Simply enjoys the birds embroidered on the silk called 'Mandarin'.

Line	Column 1				Column 2			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	1001	0040	辛	xīn	0676	5090	来	lái
b	1367	4410	勤	qín	4223	2340	处	chù
c	1241	B6034	得	dé	1463	4060	苦	kǔ
d	5723	4413	茧	jiǎn			,	
e	0119	1090	不	bù	0437	6010	但	dàn
f	4832	1710	盈	yíng	2001	8020	贪	tān
g	4534	7171	筐	kuāng	0086	0073	衣	yī
h			,		0266	2110	上	.shang
i	0954	1020	灯	dēng	2739	2022	绣	xiù
j	0267	1023	下	xià	5127	B2721	鸳	yuān
k	3703	2290	缫	sāo	5127	5080	鸯	.yang
l	5809	2210	丝	sī			o	
m	1180	7773	恨	hèn				
n	0772	1050	更	gèng				
o	4164	4273	长	cháng				
p			o					
q	0791	8060	着	zhuó				
r	4223	2340	处	chù				
s	0119	1090	不	bù				
t	0301	8680	知	zhī				

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菩萨蛮 (词)

Bu Sa Man Tune (Ci)

by Li Bai 唐 李白 (A.D. 701 – 762)

平林漠漠烟如织,

Over flat foggy forest, smokes are doing the weaving;

寒山一带伤心碧。

Along the chilly mountains green permeates like sorrow.

暝色入高楼,

Dusk lighting intruding into a room in high building,

有人楼上愁。

There is a person doing the worry and in woe.

玉阶空伫立,

Absent-mindedly I stand on the steps made o' jade-like stone,

宿鸟归飞急。

Watching sleepy birds in flying home hurriedly rush on.

何处是归程，

How am I to make my returning journey now and soon?

长亭连短亭。

Long pavilions to short pavilions and from short to long.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0268	1040	平	píng	5433	9040	楼	lóu	0277	1062	何	hé
b	2249	4499	林	lín			,		4223	2340	处	chù
c	3034	4480	漠	mò	0226	4022	有	yǒu	0221	6080	是	shì
d	3034	4480	漠	mò	0001	8000	人	rén	5108	2707	归	guī
e	X2442	B1010	煙	yān	5433	9040	楼	lóu	2877	6010	程	chéng
f	0302	4640	如	rú	0266	2110	上	shàng				
g	1344	6080	织	zhī	3986	2998	愁	chóu	4164	4273	长	cháng
h			,				。		2318	0020	亭	tíng
i	2973	B3080	寒	hán	1409	1010	玉	yù	0604	4050	连	lián
j	0046	2277	山	shān	1585	8022	阶	jiē	4638	1010	短	duǎn
k	0136	1000	一	yī	3863	3010	空	kōng	2318	0020	亭	tíng
l	5007	4422	带	dài	5406	B3010	伫	zhù			。	
m	2370	2822	伤	shāng	0027	0010	立	lì				
n	0030	3300	心	xīn			,					
o	3575	1660	碧	bì	5169	3026	宿	sù				
p			。		0070	2712	鸟	niǎo				
q	3052	3780	瞑	míng	5108	2707	归	guī				
r	1896	2771	色	sè	2672	1201	飞	fēi				
s	0104	8000	人	rù	0916	2733	急	jí				
t	0723	0022	高	gāo			。					

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墨子

Motse (468 – 376 B.C.)

墨经自汉代以来就没人重视，没人钻研，没人能懂；只有晋朝鲁胜曾为作注，可惜早就亡掉了。在这种情况下，流传了两千年，转抄了无数次，以致字句上多有误、衍、脱、窜之处，是不足怪的。直到清代才有人加以整理，近代学者中就出现了一些墨经专家了。

Mo Jing (or formerly known as Mo Ching) has not received due attention since the Han Dynasty (206 B.C. – A.D. 220). A few people studied it and a few people understood it. The only exception was Lu Sheng of the Jin Dynasty (A.D. 265 – 420) who made annotations for this book. It is a great pity that the 'Annotation' was lost a long time ago. This book has been in circulation for two thousand years in handwriting form through repeated transcription. It is no wonder that errors, superfluous characters, slips and adulteration occurred in many places. Not until the Qing Dynasty (A.D. 1616 – 1911) were there scholars who made efforts to put this book into readable form. Consequently several experts on Mo Ching started to appear on the modern scene.

墨子书中有《经上、经下、经说上、经说下》四篇。经说是经的注释，是经的附属品，所以这四篇总称墨经。还有《大取、小取》两篇与墨经的性质相近。后两篇与前四篇又总称墨辩。

Mo's writings consisted of Four Parts: Mo Jing Part A, Mo Jing Part B, Explanatory Notes on Mo Jing Part A, and Explanatory Notes on Mo Jing Part B. Explanatory Notes are annotations and are supplementary sections of the Mo Jing. These four parts form Mo Jing. Besides there existed two other essays called 'Big Take' and 'Small Take' which is in the format of Mo Jing. These two parts plus the aforesaid four parts made up a collection called 'Mo Argument'.

墨经约计一百八十余条，五千七百余字。它的内容：大部分是晚周时代墨家的名学，就是墨家的逻辑学；还有少许墨家的政治观点和伦理观点，如论功、罪、赏、罚、仁、义、忠、孝等是；还有少许自然科学，如几何学、力学、光学；还有两条经济理论。总之，它的内容是相当丰富的，反映出当晚周时代，中国在几个方面的光辉创造。

Mo Jing has some 180 items consisting of about 5,700 characters. Its content to a large extent is the logic of Moist and also a certain amount of political and moral views from Moist's angle, such as concerning meritorious achievement, crime, rewards, penalties, humanity, righteousness, loyalty, filial piety, etc. and a certain amount of natural science, such as geometry, kinetics, optics, and two further items on economic theory. In a nutshell, its content is rich and varied and reflects China's glorious achievement in several aspects in the period of the late Chou Dynasty (770 – 256 B.C.)

墨子生于春秋之世，亲见当时战祸，欲谋根本挽救，所以提倡兼爱，再从兼爱的基本观念上，建立非攻主义。这是他传至后世最主要的学说。

Motse was born in the Spring and Autumn Period (770 – 476 B.C.). He saw in person the calamities brought about by war, and was desirous of saving the situation from its root by campaigning for 'universal love'. From the basic concept of 'universal love' to establishing his 'anti-aggression' doctrine. This is the most important doctrine that he bequeathed to posterity.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	5728	6033	墨	mò	1218	2221	能	néng	0421	1720	了	le
b	0839	1710	经	jīng	3773	2010	懂	dǒng			。	
c	0168	2600	自	zì			；		0261	4021	在	zài
d	5053	7740	汉	hàn	2033	6080	只	zhǐ	0596	0040	这	zhè
e	0645	2324	代	dài	0226	4022	有	yǒu	3774	5000	种	zhǒng
f	0443	2870	以	yǐ	5760	1060	晋	jìn	4064	5022	情	qíng
g	0676	5090	来	lái	4377	4742	朝	cháo	4453	6021	况	kuàng
h	0765	0391	就	jiù	5296	2760	鲁	lǔ	0267	1023	下	xià
i	0228	3714	没	méi	4658	2510	胜	shèng			，	
j	0001	8000	人	rén	0871	8060	曾	céng	1648	B0021	流	liú
k	3770	2010	重	zhòng	0441	3402	为	wéi	2840	5030	传	chuán
l	2277	3721	视	shì	0155	8021	作	zuò	0421	1720	了	le
m			，		3609	0010	注	zhù	0288	1022	两	liǎng
n	0228	3714	没	méi			，		0204	2040	千	qiān
o	0001	8000	人	rén	1224	1062	可	kě	0728	8050	年	nián
p	3667	2160	钻	zuān	3564	4460	惜	xī			，	
q	2636	1044	研	yán	0881	6040	早	zǎo	2843	5030	转	zhuǎn
r			，		0765	0391	就	jiù	4392	9020	抄	chāo
s	0228	3714	没	méi	0106	0071	亡	wáng	0421	1720	了	le
t	0001	8000	人	rén	4249	2140	掉	diào	0227	1041	无	wú

Line	Column 4				Column 5				Column 6			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	5443	9040	数	shù	0221	6080	是	shì	1059	B9037	学	xué
b	0644	3718	次	cì	0119	1090	不	bù	0417	4460	者	zhě
c			,		0026	6080	足	zú	0264	5000	中	zhōng
d	0443	2870	以	yǐ	3560	7710	怪	guài	0765	0391	就	jiù
e	1298	1010	致	zhì	0640	2762	的	.de	2903	2277	出	chū
f	1058	1740	字	zì			。		0789	7721	现	xiàn
g	0294	2762	句	jù	0699	4010	直	zhí	0421	1720	了	.le
h	0266	2110	上	.shàng	1296	1210	到	dào	0136	1000	一	yī
i	3855	2720	多	duō	4057	5022	清	qīng	0600	2210	些	xiē
j	0226	4022	有	yǒu	0645	2324	代	dài	5728	6033	墨	mò
k	3650	6080	误	wù	0794	4020	才	cái	0839	1710	经	jīng
l			,		0226	4022	有	yǒu	2841	5030	专	zhuān
m	4890	2122	衍	yǎn	0001	8000	人	rén	3998	3023	家	jiā
n			,		0299	4600	加	jiā	0421	1720	了	.le
o	1205	8021	脱	tuō	0443	2870	以	yǐ			。	
p			,		1408	5810	整	zhěng				
q	4042	5000	窜	cuàn	2571	6010	理	lǐ				
r	0396	3030	之	zhī			;					
s	4223	2340	处	chù	0609	7222	近	jìn				
t			,		0645	2324	代	dài				

Line	Column 7				Column 8				Column 9			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	5728	6033	墨	mò	0132	6021	四	sì	0596	0040	这	zhè
b	1057	1740	子	zǐ	2502	3022	篇	piān	0132	6021	四	sì
c	0165	5302	书	shū			。		2502	3022	篇	piān
d	0264	5000	中	zhōng	0839	1710	经	jīng	1579	8033	总	zǒng
e	0226	4022	有	yǒu	1203	8021	说	shuō	3446	2790	称	chēng
f			《		0221	6080	是	shì	5728	6033	墨	mò
g	0839	1710	经	jīng	0839	1710	经	jīng	0839	1710	经	jīng
h	0266	2110	上	shàng	0640	2762	的	de			。	
i			、		3609	0010	注	zhù	1308	1090	还	hái
j	0839	1710	经	jīng	5549	7750	释	shì	0226	4022	有	yǒu
k	0267	1023	下	xià			，				《	
l			、		0221	6080	是	shì	0126	4080	大	dà
m	0839	1710	经	jīng	0839	1710	经	jīng	1397	1744	取	qǔ
n	1203	8021	说	shuō	0640	2762	的	de			、	
o	0266	2110	上	shàng	2788	2420	附	fù	0127	9000	小	xiǎo
p			、		5017	7722	属	shǔ	1397	1744	取	qǔ
q	0839	1710	经	jīng	0295	6066	品	pǐn			》	
r	1203	8021	说	shuō			，		0288	1022	两	liǎng
s	0267	1023	下	xià	0442	7222	所	suǒ	2502	3022	篇	piān
t			》		0443	2870	以	yǐ	0429	2112	与	yǔ

Line	Column 10				Column 11				Column 12			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	5728	6033	墨	mò			○		0640	2762	的	de
b	0839	1710	经	jīng	5728	6033	墨	mò	0650	4022	内	nèi
c	0640	2762	的	de	0839	1710	经	jīng	5152	3060	容	róng
d	4655	2510	性	xìng	1802	2732	约	yuē			:	
e	5798	7228	质	zhì	3473	4000	计	jì	0126	4080	大	dà
f	0603	4690	相	xiāng	0136	1000	一	yī	1846	B0060	部	bù
g	0609	7222	近	jìn	0203	1060	百	bǎi	0197	8022	分	fēn
h			○		0133	8000	八	bā	0221	6080	是	shì
i	0652	7226	后	hòu	0134	4000	十	shí	0882	2741	晚	wǎn
j	0288	1022	两	liǎng	0150	8090	余	yú	0748	7722	周	zhōu
k	2502	3022	篇	piān	0744	2790	条	tiáo	0729	4030	时	shí
l	0429	2112	与	yǔ			,		0645	2324	代	dài
m	0651	8022	前	qián	0192	1010	五	wǔ	5728	6033	墨	mò
n	0132	6021	四	sì	0204	2040	千	qiān	3998	3023	家	jiā
o	2502	3022	篇	piān	0196	4071	七	qī	0640	2762	的	de
p	0114	7740	又	yòu	0203	1060	百	bǎi	0297	2760	名	míng
q	1579	8033	总	zǒng	0150	8090	余	yú	1059	B9037	学	xué
r	3446	2790	称	chēng	1058	1740	字	zì			,	
s	5728	6033	墨	mò			○		0765	0391	就	jiù
t	1015	B0044	辩	biàn	0176	3071	它	tā	0221	6080	是	shì

Line	Column 13				Column 14				Column 15			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	5728	6033	墨	mò	2571	6010	理	lǐ	4298	4440	孝	xiào
b	3998	3023	家	jiā	2278	7740	观	guān	1380	4034	等	děng
c	0640	2762	的	.de	3677	2160	点	diǎn	0221	6080	是	shì
d	5286	6020	逻	luó			,				;	
e	4327	B6040	辑	jí	0302	4640	如	rú	1308	1090	还	hái
f	1059	B9037	学	xué	5663	8071	论	lùn	0226	4022	有	yǒu
g			;		3561	1010	功	gōng	4391	9020	少	shǎo
h	1308	1090	还	hái			,		1123	8040	许	xǔ
i	0226	4022	有	yǒu	1005	1111	罪	zuì	0168	2600	自	zì
j	4391	9020	少	shǎo			,		0223	2333	然	rán
k	1123	8040	许	xǔ	0870	9022	赏	shǎng	2998	3400	科	kē
l	5728	6033	墨	mò			,		1059	B9037	学	xué
m	3998	3023	家	jiā	5684	6072	罚	fá			,	
n	0640	2762	的	.de			,		0302	4640	如	rú
o	3325	1010	政	zhèng	3646	1010	仁	rén	1941	7721	几	jǐ
p	2048	2360	治	zhì			,		0277	1062	何	hé
q	2278	7740	观	guān	0587	4000	义	yì	1059	B9037	学	xué
r	3677	2160	点	diǎn			,				,	
s	0160	2090	和	hé	4415	5000	忠	zhōng	0003	4002	力	lì
t	5657	8071	伦	lún			,		1059	B9037	学	xué

Line	Column 16				Column 17				Column 18			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a			、		0221	6080	是	shì	0286	8020	个	gè
b	3302	9021	光	guāng	0603	4690	相	xiāng	0802	0022	方	fāng
c	1059	B9037	学	xué	0628	9017	当	dāng	4185	1060	面	miàn
d			；		3076	5000	丰	fēng	0640	2762	的	de
e	1308	1090	还	hái	4050	B1060	富	fù	3302	9021	光	guāng
f	0226	4022	有	yǒu	0640	2762	的	de	4097	9725	辉	huī
g	0288	1022	两	liǎng			,		3584	8071	创	chuàng
h	0744	2790	条	tiáo	0235	7224	反	fǎn	5510	2460	造	zào
i	0839	1710	经	jīng	1274	5080	映	yìng			。	
j	0840	0022	济	jì	2903	2277	出	chū				
k	2571	6010	理	lǐ	0628	9017	当	dāng				
l	5663	8071	论	lùn	0882	2741	晚	wǎn				
m			。		0748	7722	周	zhōu				
n	1579	8033	总	zǒng	0729	4030	时	shí				
o	0396	3030	之	zhī	0645	2324	代	dài				
p			,				,					
q	0176	3071	它	tā	0264	5000	中	zhōng				
r	0640	2762	的	de	0445	6010	国	guó				
s	0650	4022	内	nèi	0261	4021	在	zài				
t	5152	3060	容	róng	1941	7721	几	jǐ				

Line	Column 19				Column 20				Column 21			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	5728	6033	墨	mò	0888	2741	挽	wǎn	3805	1540	建	jiàn
b	1057	1740	子	zǐ	0460	4390	救	jiù	0027	0010	立	lì
c	0304	2510	生	shēng			,		0142	1111	非	fēi
d	0619	1040	于	yú	0442	7222	所	suǒ	2204	1010	攻	gōng
e	4418	5060	春	chūn	0443	2870	以	yǐ	3608	0010	主	zhǔ
f	0306	2998	秋	qiū	1248	6080	提	tí	0587	4000	义	yì
g	0396	3030	之	zhī	4483	6060	倡	chàng			。	
h	0201	4471	世	shì	0629	8033	兼	jiān	0596	0040	这	zhè
i			,		3635	2040	爱	ài	0221	6080	是	shì
j	1011	0090	亲	qīn			,		0152	4471	他	tā
k	0020	7721	见	jiàn	0915	1044	再	zài	2840	5030	传	chuán
l	0628	9017	当	dāng	0148	8800	从	cóng	1295	1010	至	zhì
m	0729	4030	时	shí	0629	8033	兼	jiān	0652	7226	后	hòu
n	1894	2160	战	zhàn	3635	2040	爱	ài	0201	4471	世	shì
o	0856	B6022	祸	huò	0640	2762	的	.de	1394	6044	最	zuì
p			,		1723	4480	基	jī	3608	0010	主	zhǔ
q	5150	8060	欲	yù	0627	5023	本	běn	1290	1040	要	yào
r	1700	4490	谋	móu	2278	7740	观	guān	0640	2762	的	.de
s	1178	7773	根	gēn	1993	8033	念	niàn	1059	B9037	学	xué
t	0627	5023	本	běn	0266	2110	上	.shang	1203	8021	说	shuō
							,				。	

*If I mention one corner
of a subject, the
pupil must deduce
therefrom the other
three – Confucius*

Chapter Thirty-six

Antonyms – II

Under Index Group 2000 – 3999, we present 16 pairs. It should not be forgotten that this list is by no means exhaustive.

2011	雌雄	cíxióng	Location X4860 up to Ch. No.	4872
2021	往復	wǎngfù	" X4872 up to "	4879
2024	俯仰	fǔyǎng	Ch. No. 4880 up to "	4883
2121	虛實	xūshí	" 4884 up to Location X4888	
2122	行止	xíngzhǐ	" 4889 up to "	4894
2214	緩急	huǎnjí	Location X4894 up to "	4906
2290	柴米	cháimǐ	" X4906 up to "	4915
2440	升降	shēngjiàng	Ch. No. 4916 up to Location X4951	
2467	甜酸	tiánsuān	" 4952 up to Ch. No.	4963
2510	生熟	shēngshú	" 4964 up to "	4975
2874	收付	shōufù	" 4976 up to "	4978
3021	寬窄	kuānzhǎi	" 4979 up to "	4997
3412	滿缺	mǎnquē	" 4998 up to Ch. No.	5005
3412	滯暢	zhìchàng	" 5006 up to "	5007
3512	清濁	qīngzhuó	" 5008 up to "	5021
3719	深淺	shēnqiǎn	" 5022 up to Location X5023	

2011 雌雄 cíxióng — male and female, victory and defeat

A) 雌 cí ————— female, e.g.

X4860

雌蕊 círuǐ

pistil

英雌 yīngcí

heroine (heroic female)

雌黃* cíhuáng

orpiment

信口雌黃 xìn kǒu cíhuáng

make irresponsible remarks, wag one's tongue too freely (follow one's mouth to falsify fact as in olden days one wantonly changed other's article with orpiment)

隹 zhuī was written like 𪇐 in the Metal Script and 鳥 niǎo like 𪇑 in Xiaozhuan. In ancient writings, no distinction was made between the two characters although some early etymologists assumed that the former meant short-tailed birds, probably by comparing the patterns. Since those days a differentiation has been made, where 隹 veered towards meaning 'fierce bird' or 'vulture' and developed further to mean 'in spite of, etc.' as indicated in Table 5 on 'Bushou' in Volume 1 and again at the beginning of Volume 3.

The character 雌 cí has been explained under Character No. 3682 as 'a bird 隹 that stops (止) and turns (匕) oftener than others'. Probably because female birds are more fierce while brooding. Thus, 隹 zhuī is used instead of 鳥 niǎo as its co-component. Generally speaking, 此 cǐ has the sense of 'to distinguish' in its derivatives:

a 疵 cǐ ————— flaw, defect, blemish — see Character No. 3681

X4860

b 柴 chái ————— firewood (wood to be distinguished from any wood), e.g.

4860

柴火 chái.huo

firewood, faggot

火柴盒 huǒchái.hé

match box

柴油 chái.yóu

diesel oil (oil serving as firewood)

柴米油盐 chái mǐ yóu yán

fuel, rice, oil and salt (chief daily necessities)

* As₂S₃ in its natural form.

4861	c	砦	zhài	stockade, stockade village, camp, mountain stronghold (where distinguishable store or rock is)
4862	d	貲	zī	monetary estimate (money to be distinguished), e.g.
		所费不貲	suǒfèi bùzī	incur an expenditure which cannot be estimated
	e	髭	zī	moustache — see Character No. 4179
4863	f	訾	zǐ	slander, calumniate (talk on flaws; 此 for 疵 cǐ), e.g.
		訾议	zǐyì	criticize, impeach

4864	g	紫	zǐ	purple, violet (this side or the last colour on the spectrum of silk), e.g.
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紫菜	zǐcài	laver
紫丁香	zǐdīngxiāng	lilac
紫罗兰	zǐluólán	violet
紫檀	zǐtán	red sandalwood
紫藤	zǐténg	wistaria
紫胶	zǐjiāo	shellac, lac
紫石英	zǐshíyīng	amethyst
紫铜	zǐtóng	red copper
紫貂	zǐdiāo	sable
紫外线	zǐwàixiàn	ultraviolet ray
紫禁城	zǐjīnchéng	the Forbidden City in Beijing

4865	h	眦 = 眦	zì	edge of the eye-lids, corner of the eye, canthus (this side of one's eye), e.g.
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眦裂	zìliè	canthus cracked (by anger) (classics)
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4866	B)	雄	xióng	male, powerful, mighty, a person or state having great power and influence, e.g.
------	----	---	-------	--

雄鸡	xióngjī	cock, rooster
雄蜂	xióngfēng	drone
雄蕊	xióngruǐ	stamen
雄兵	xióngbīng	a powerful army
雄辩	xióngbiàn	convincing argument, eloquence
雄师	xióngshī	powerful army
雄厚	xióng hòu	rich, solid, abundant
雄赳赳	xióngjiūjiū	valiantly, gallantly
雄壮	xióngzhuàng	full of power and grandeur
雄心	xióngxīn	great ambition, lofty aspiration
英雄	yīngxióng	hero
雄姿	xióngzī	majestic appearance, heroic posture

Although 𠂇 is a non-character, it indicates 'possessing strength'. A bird possessing strength is a male bird. This sense is retained in all its derivatives, viz:

a	肱	gōng	the arm (the part of the body that has strength), e.g.	4867
	股肱	gǔgōng	as thigh and arm, right-hand man, able and reliable assistant	

b	宏	hóng	great, grand, magnificent, e.g.	4868
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宏大	hóngdà	grand, great
宏观	hóngguān	macroscopic
宏论	hónglùn	informed opinion, intelligent view
宏图	hóngtú	great plan, grand prospect
宏愿	hóngyuàn	great aspirations

宏旨

hóngzhǐ

main theme, leading idea of an article

4869

弘 hóng pronounced the same as 宏 hóng is often interchangeable with 宏. But it is said that 弘 derived its meaning from the loud noise of a shooting bow. In this sense, the co-component 厶 must be to represent 宏.

弘 hóng has one derivative:

4870

b-1	泓	hóng	(of water) deep (magnificent water), e.g.
	一泓秋水	yī hóng qiū shuǐ	an expanse of limpid water in autumn
4871	c	紘	hóng ———— broad, ancient hat tape to fasten hat on head (strong silk)
4872	d	閼	hóng ———— lane gate, great (magnificent gate)

2021 往復 wǎngfù — move back and forth, a round trip

X4872 A) 往 wǎng 'go', 'in the direction of', 'toward', 'past', 'previous' has been mentioned under Character No. 3614. Below are some bisyllabic expressions for daily use:

往来	wǎnglái	come and go, contact, dealing, intercourse (go and come)
来往	lái wǎng	come and go, contact, dealing, intercourse
往返	wǎngfǎn	journey to and fro
来来往往	lálái wǎngwǎng	come and go (of many people or on many occasions)
往往	wǎngwǎng	often, frequently, more often than not
往上海	wǎngshànghǎi	bound for Shanghai
往常	wǎngcháng	habitually in the past
往事	wǎngshì	past events
既往	jìwǎng	the past
往年	wǎngnián	in former years

B) 復 = 复 fù was a Libian. Its origin is rather complicated. Interestingly enough, though 𠂇 of 复 is also seen in 矢·午·乍·缶·乞·气·無, it has never been adopted as a Bushou, because its significance is ambiguous. If 𠂇 can be accepted as a *roof shape*, then we can interpret 复 as 'many feet' (𠂇 — Bushou J 7) to 'under the roof (𠂇) from under the sun (日)'! This is the sense of 'back'. In the past 復 fù was its Regular Script. Now in the simplified system, 复 fù has been changed back to its original form of 復 fù. While 回 huí 'return' is an intransitive verb, 复 fù is generally used in the transitive sense. It is noteworthy that in one of its ancient forms, the upper part of 复 fù was written like 舟 zhōu 'boat'. Thus the sense 'back' could be implied, since man does not live in water forever. As soon as he is 'back' on land, he has to use his 'feet'.

复 fù has the following meanings: 'return to', 'restore', 'recover', 'resume', 'turn round', 'answer', 'reply', 'revenge', 'duplicate', 'compound', 'again', 'back and forth', e.g.

复工	fùgōng	return to work
复发	fùfā	have a relapse, recur
复兴	fùxīng	revive, rejuvenate (return to prosperity)
恢复	huīfù	restore
复辟	fùbì	restoration of a dethroned monarch
复员	fùyuán	demobilize
复原	fùyuán	recover from an illness, restore, rehabilitate
康复	kāngfù	recovery (health)
复职	fùzhí	resume one's post
复会	fùhuì	resume a session or sitting
复交	fùjiāo	resume diplomatic relations
翻来复去	fān lái fù qù	turn round, turn over
复信	fùxìn	write a letter in reply, reply
答复	dáfù	reply

4874

报复 bàofù

revenge

复仇 fùchóu

revenge, avenge

複(=复)本 fùběn

duplicate

複(=复)写 fùxiě

make carbon copies, duplicate

重複(=复) chóngfù

duplicated

複(=复)姓 fùxìng

two-character surname

复合 fùhé

compound, complex, composite

複(=复)利 fùlì

compound interest

複(=复)数 fùshù

plural number

複(=复)杂 fùzá

complicated, complex

繁複(=复) fánfù

complicated

周而复始 zhōu ér fù shǐ

go round and begin again

不复 bùfù

never again

复核 fùhé

check

复述 fùshù

repeat

反覆(=复) fǎnfù

again and again, repeatedly, back and forth

反复无常 fǎnfù wúcháng

capricious, uncertain

复 fù has seven derivatives, all of which imply the sense 'back', e.g.

a 復 = 复 fù see Character No. 4873

4874 b 複 fù ————— (as duplicate layers of clothing) — see above

4875 c 腹 fù ————— belly, abdomen, stomach (part of the body that sustains back-and-forth movement), e.g.

大腹賈 dàfùgǔ

potbellied merchant

腹膜 fù mó

peritoneum

腹泻 fùxiè

diarrhoea

腹部 fùbù

abdomen, stomach

心腹	xīnfù	trusted subordinate, henchman, reliable agent, confidential
心腹之患	xīnfù zhī huàn	serious hidden trouble or danger
腹背受敌	fù bèi shòudí	be attacked front and rear
腹地	fùdì	hinterland
腹诽	fùfěi	unspoken criticism
腹稿	fùgǎo	a draft worked out in one's mind

d 覆 fù ————— cover, overturn, upset (turn round as one returns), e.g. 4876

覆盖	fùgài	cover
覆辙	fùzhé	others' mistake (the track where a cart was overturned)
覆水难收	fù shuǐ nán shōu	what is done cannot be undone (spilt water cannot be gathered up)
覆巢之下，焉有完卵	fù cháo zhīxià, yān yǒu wán luǎn	in a great disaster, no one can escape unscathed (how can there be any unbroken eggs under an overturned nest ?)
覆没	fùmò	capsize and sink, be overwhelmed
覆亡	fùwáng	fall (of an empire, nation, etc.)
覆灭	fùmiè	destruction, complete collapse
倾覆	qīngfù	overturn, topple, capsize

e 蝮 fù ————— (a kind of reptile which can revive even if badly wounded) in 4877
蝮蛇 fùshé Pallas pit viper

f 悻 bì ————— wilful, self-willed (an obsessed mind), e.g. 4878

刚悻自用	gāngbì zì yòng	obstinate and self-willed
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4879 g 履 lǚ ————— walk on, tread on, footsteps, shoe, carry out, honour, fulfil (back and forth inside a house), e.g.

如履薄冰 rú lǚ bó bīng

as if walking on thin ice

履险如夷 lǚ xiǎn rú yí

handle a crisis without difficulty
(cross a dangerous pass as easily as walking on level ground)

步履维艰 bù lǚ wéi jiān

walk with difficulty

履历 lǚ lì

personal details, curriculum vitae
(footsteps and experiences)

草履 cǎo lǚ

straw sandals

履带 lǚ dài

shoe string, caterpillar tread

履行 lǚ xíng

carry out, perform, fulfil

履约 lǚ yuē

honour an agreement, keep an appointment

2024 俯仰 fǔ yǎng — a bending or lifting of the head — a simple move or action

A) 俯 fǔ see Character No. 2797

4880 B) 仰 yǎng ————— face upward, admire, respect, look up to, rely on, e.g.

仰卧 yǎng wò

lie on one's back (face skyward)

仰天大笑 yǎng tiān dà xiào

laugh sardonically

仰慕 yǎng mù

admire, look up to

瞻仰 zhān yǎng

admire, respect, look up to

仰望 yǎng wàng

look up to

仰给于人 yǎng jǐ yú rén

rely on others for supply

仰仗 yǎng zhàng

rely on, look to somebody for backing

仰人鼻息

yǎng rén bíxī

be dependent on the pleasure of others

仰 is a non-character, but it was in fact the original pattern of 仰 yǎng. The west component of 仰 was the Libian of 人 and the east component 卩 now a Bushou, still means 'high position'. The combination signifies 'man in high position'. Hence the three characters below become comprehensible:

a **昂** áng ————— hold (one's head) high, high soaring (towards high sun), e.g. 4881

昂首 ángshǒu

hold one's head high

昂贵 ángguì

expensive, costly

昂昂 áng'áng

high-spirited, brave-looking

昂然 ángrán

upright and unafraid

b **抑** yì ————— restrain, repress, curb, or (hand from a high position), e.g. 4882

抑止 yìzhǐ

restrain, check

抑制 yìzhì

restrain, check, repress, inhibit

压抑 yāyì

constrain, inhibit, depress, hold back, oppressive

抑扬 yìyáng

rise and fall, modulate (repress and raise)

抑扬顿挫 yìyáng dùncuò

cadence, modulation in tone

抑郁 yìyù

depressed, gloomy

抑价 yìjià

keep down the price

抑或 yìhuò

or

c **迎** yíng ————— go to meet, greet, welcome, receive (someone of high position comes from a distance), e.g. 4883

迎迓 yíngyà

meet, welcome

迎接 yíngjiē

meet, welcome, greet

失迎 shīyíng

fail to greet (a guest) at the door

迎候	yínhòu	awaiting the arrival of, ready to receive
迎面	yíngmiàn	in one's face, head-on
迎风	yíngfēng	facing (or against) the wind
迎战	yíngzhàn	meet (an approaching enemy) head-on
迎合	yínghe	cater to, pander to
迎刃而解	yíng rèn ér jiě	automatically solved (be readily dissected on meeting the knife)
迎头赶上	yíngtóu gǎnshàng	try hard to catch up (catch up with one's head to meet the challenge)

2121 虚实 xūshí — false or true — the actual situation (of the opposing side), e.g.

虚虚实实	<small>xūxū shíshí</small>	feints and ambushes
探听虚实	<small>tàntīng xūshí</small>	try to find out about an opponent

4884 A) 虚 xū — void, empty, unoccupied, diffident, timid, in vain, false, nominal, humble, modest, weak, in poor health

The south component of 虚 xū, i.e. 业, is a Libian. The original pattern was 𡵓 — the Xiaozhuan Script of 丘 qiū. Therefore, the literal meaning of the character is 'a big and noticeable hill', 虓 signifying 'tiger' which is definitely an outstanding ferocious animal and cannot be ignored.

Why should then 'a large and noticeable hill' have such an import as 'void', 'emptiness', etc.? This again represents the Chinese philosophy of the time that only 'big' can *hold*. Big hill can have hidden reservoir, full or empty. Man can experience 'void or emptiness' only inside a 'hold'. Outside a *hold*, the concept 'empty' cannot arise. The ancient philosopher Laotze said in his Tao Te Chin: 虚怀若谷 xūhuái ruò gǔ 'it is a must to have an empty mind as a valley' so that he can appreciate the universe. This leads to a corollary: a man should not have preconceived ideas; only then can he be ready to accept a new concept.

Other negative senses are all later developments or extensions. Hence the Chinese concepts defined below which are rather foreign to the Western mind:

太虛	taixū	the great void, the universe
虛無	xūwú	nihility, nothingness
空虛	kōngxū	empty (bisyllabic)
虛位以待	xū wèi yǐ dài	reserve the honour post for somebody
虛線	xūxiàn	dotted line or line of dashes
心虛	xīnxū	diffident, timid (empty heart)
虛心	xūxīn	open-minded, modest (purposely empty one's heart)
虛靡	xūmí	waste (time, money, etc.)(spend in vain)
彈無虛發	dàn wú xū fā	no shot was wasted
虛有其表	xū yǒu qí biǎo	look impressive but lack real substance (superficially and deceptively)
虛名	xūmíng	undeserved reputation
虛驚	xūjīng	false alarm
虛偽	xūwěi	sham, false, hypocritical
虛假	xūjiǎ	false, sham, spurious
虛構	xūgòu	fabricate, make up
虛幻	xūhuàn	unreal, illusory
虛榮	xūróng	vanity (false honour)
虛妄	xūwàng	unfounded, fabricated, invented
虛與委蛇	xū yǔ wēi yí	pretend politeness and compliance (deal with somebody courteously but without sincerity like a circuitous snake)
虛詞	xūcí	function word, form word

虚设	xūshè	nominal, existing in name only
虚价	xūjià	nominal price
虚浮	xūfú	impractical, superficial
谦虚	qiānxū	humble, modest
乘虚而入	chéng xū ér rù	exploit a weak point (infiltrate by taking advantage of the other side's unpreparedness)
虚弱	xūruò	debilitated, weak, in poor health
虚脱	xūtuō	collapse, prostration

虚 xū forms the co-component of five characters:

X4884 a 墟 v. 圩 xū ——— village fair, ruins, e.g.

赶墟	gǎnxū	go to a fair
墟市	xūshì	village fairground
废墟	fèixū	ruins

The village market must have been held on somewhat elevated ground which could have been a vacant lot on non-market days. 墟 xū is therefore a right description of the scene. Debris would have been left behind after a market day and so extension gave it the meaning 'ruins'.

4885 b 嘘 xū ——— breathe out slowly, utter a sigh, hiss, boo (sound), e.g.

嘘气	xūqì	breathe out slowly
嘘唏	xūxī	sob
吹嘘	chuīxū	blow somebody's horn, praise a third party before someone
嘘声四起	xū shēng sìqǐ	a wave of hisses all around

嘘 shī ——— hush

4886 c 歔 xū ——— (short of breath: 虚 for 嘘) in
歔歔 xūxū sob (doubleton)

d 戲 v. 戲 = 戏 xì — play, game, make fun of, joke, drama, play, show (a false or nominal display of weapon), e.g. 4887

游戏	yóuxì	play, game
戏弄	xìnòng	make fun of, play tricks on, tease, hide
戏言	xìyán	say something for fun, joke
嬉戏	xīxi	have fun
<u>变戏法</u>	biànxìfǎ	juggle, conjure, perform tricks
戏谑	xìxuè	banter, crack jokes
戏剧	xìjù	drama, play, theatre
戏院	xìyuàn	theatre (location)
戏装	xìzhuāng	stage costume
演戏	yǎnxì	perform a play
<u>拿手好戏</u>	náshǒu hǎoxì	an opera which is some singer's specialty, extended to refer to any kind of specialty (a play of which one has a good grip)
马戏	mǎxì	circus show

e 覷 v. 覷 qu — look, gaze (look into the void), e.g. 4888

面面相覷 miànmian xiāngqù gaze at each other in speechless despair

B) 實 = 实 shí 'solid', 'true', 'actual', 'honest', 'real', 'reality', 'fact', 'fruit', 'seed' has been touched upon under Character No. 1244. Below are some additional useful bisyllabic expressions: X4888

稳实	wěnshí	solid
实地	shídì	on the spot (on solid ground)
证实	zhèngshí	proved (true)
实例	shí lì	living example (an actual case)
实力	shí lì	actual strength

诚实	chéngshí	honest
实惠	shíhuì	material benefit (real benefit)
实物	shíwù	in kind (real thing)
实业	shíyè	industry and commerce, industry (real trade)
实现	shíxiàn	realize, achieve, bring about
口实	kǒushí	a cause for gossip, handle
实事求是	shíshì qiú shì	seek truth from facts, be practical and realistic
事实	shìshí	fact, actual
口惠而实不至	kǒuhuì ér shí bùzhì	make a promise and not keep it (give favour only in words, the fact never arrives)
实践	shíjiàn	live up to, practical (factually tread)
实施	shíshī	put into effect (factually carry out)
实习	shíxí	practice, fieldwork (factually learn)
果实	guǒshí	fruit
子实	zǐshí	seed, grain, kernel
开花结实	kāihuā jiéshí	yield positive results (blossom and bear fruit)

2122 行止 xíngzhǐ — whereabouts, behaviour, conduct (go and stop-over)

4889 A) 行 xíng — go, travel, makeshift, prevail, be current, circulate, do, perform, carry out, engage in, behaviour, conduct, all right, capable, competent, soon, e.g.

步行	bùxíng	go on foot, walk
行经	xíngjīng	pass by

行期	xíngqī	date of departure
行驶	xíngshǐ	(of a vehicle, ship, etc.) go, ply, travel
行踪	xíngzōng	track, whereabouts
行走	xíngzǒu	walk
行人	xíng rén	pedestrians
行百里者半九十	xíng bǎilǐzhě bàn jiǔshí	the going is toughest towards the end of a journey (ninety li is only half of a hundred li journey)
行尸走肉	xíng shī zǒu ròu	one who vegetates, an utterly worthless person (a walking corpse)
飞行	fēixíng	fly (by plane)
五行	wǔxíng	the five elements (metal, wood, water, fire and earth)
旅行	lǚxíng	travel
行程	xíngchéng	route of travel, itinerary
行李	xíng.lǐ	luggage, baggage (meaning extended from 'follower in travel')
行商	xíngshāng	itinerant trader
行星	xíngxīng	planet (travelling star)
行宫	xínggōng	imperial palace for short stays away from the capital (make-shift palace)
风行一时	fēngxíng yī shí	be popular for a period (prevail in the wind for a time)
风行	fēngxíng	be current
行销	xíngxiāo	be on sale, sell
发行	fāxíng	in issue, publish (in circulation)
行凶	xíngxiōng	do violence, commit physical assault or murder

行善	xíngshàn	do good things, be benevolent
行事	xíngshì	act, handle matters
行径	xíngjìng	act, action, move (track of doing)
行动	xíngdòng	move, act, action, operation
行使	xíngshǐ	perform, exercise
行医	xíngyī	practice medicine
行政	xíngzhèng	administration
行军	xíngjūn	march (an army)
行礼	xínglǐ	salute
奉行	fèngxíng	pursue (a policy, etc.)
实行	shíxíng	carry out, put into effect
执行	zhíxíng	carry out, execute, implement
推行	tuīxíng	carry out, pursue, practise
行贿	xínghuì	bribe, resort to bribery (engage in bribery)
行劫	xíngjié	commit robbery
行窃	xíngqiè	commit theft
行刺	xíngcì	assassinate
行乐	xínglè	indulge in pleasures, seek amusement
言行	yánxíng	words and deeds
行为	xíngwéi	behaviour, conduct, action
品行	pǐnxíng	character, conduct
行不行	xíng bù xíng	okay or not okay
你真行	nǐ zhēn xíng	you are terrific (capable)
他行吗?	tā xíng.me	Is he competent?
行将	xíngjiāng	about to, on the verge of (soon)

<u>行将就木</u>	xíngjiāng jiù mù	will soon die (be getting nearer the coffin)
<u>行将完毕</u>	xíngjiāng wánbì	will be completed soon

行

háng

line, row, seniority among brothers and sisters, trade, profession, line of business, business firm (a meaning extended from go), e.g.

<u>排三行</u>	pái sānháng	arrange into three lines or rows
行列	hángliè	a row, a column, ranks
排行	páiháng	sequence among brothers and sisters
行贩	hángfàn	pedlar
行情	hángqíng	quotations (on the market), prices
行市	háng.shì	quotations (on the market), prices
行业	hángyè	trade, profession, industry
改行	gǎiháng	change one's profession
外行	wàiháng	an amateur, amateurish (outside the profession)
内行	nèiháng	expert, professional (inside the profession)
在行	zaiháng	be expert at something
洋行	yángháng	foreign firm
银行	yínháng	bank
行长	hángzhǎng	president (of a bank)
<u>拍卖行</u>	pāimàiháng	auctioneer

行 xíng has quite a number of derivatives with an *insertion* in the middle but, except for the three below, they will be found under the centre sign. For instance, find in 圭 for 街 jiē 'street', as explained on page 66, and look under 胡 and 同 respectively for 阡 阡 hùtóng 'lane'. The three exceptions are those whose centre sign is a *non-character*, viz:

a 衍 yǎn ————— spread out, develop, amplify, redundant, superfluous (water runs), e.g.

衍溢	yǎnyì	overflowing
衍变	yǎnbiàn	develop, evolve
<u>衍生物</u>	yǎnshēngwù	derivative (things)
繁衍	fányǎn	multiply
衍文	yǎnwén	redundancy due to misprinting or miscopying
敷衍	fū.yan	be perfunctory (apply things, words, etc. superfluously — not serious)
<u>敷衍了事</u>	fū.yan liǎoshì	muddle through one's work

4891	a-1	<u>愆</u> qian	fault, transgression (heart feeling 'over extended'), e.g.
		前愆 qiánqian	past faults
		愆期 qianqi	pass the appointed time, delay (payment, etc.)
		罪愆 zuìqian	wicked act, guilty conscience

4892	b	<u>衡</u> héng	the graduated arm of a steelyard, weighing apparatus, weigh, measure, e.g.
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平衡	pínghéng	balance, equilibrium
<u>衡量得失</u>	héng.liang déshī	weigh the gains and losses
<u>衡情度理</u>	héng qíng dù lǐ	considering the circumstances and judging by common sense, all things considered (weigh with humanity and measure with logic)

This is actually a Libian. The component parts were originally 行 xíng, 角 jiǎo 'horn' and 大 dà 'big' to denote a big piece of wood placed on the horns of a cow to prevent it goring people. The wood had to be in equilibrium so that it would not fall off. Hence the extended sense 'balance' or 'equilibrium'.

行 xíng appears in two further 'divisible derivatives':

c	玨 héng	the top gem of a girdle-pendant (as worn by aristocrats and high officials in ancient times) (a jade that can be seen while walking), e.g.	4893
	玨磨 hēngmó	honing	
d	桁 héng	purlin (wood pieces arranged in rows), e.g.	4894
	桁条 hēngtiáo	purlin (bisyllabic)	
	桁架 hēngjià	truss	

B) 止 zhǐ ——— stop, till, e.g.

X4894

止步	zhǐbù	stop, halt, go no further
止境	zhǐjìng	end, limit
止痛	zhǐtòng	relieve pain
中止	zhōngzhǐ	discontinue, suspend
为止	wéizhǐ	up to, till (taking as a stop)
不止一处	bùzhǐ yīchù	not just one place

2214 缓急 huǎnjí ——— pressing or otherwise, of greater or lesser urgency

A) 缓 huǎn see Character No. 2750

B) 急 jí ——— impatient, anxious, eager, worry, irritated, fast, rapid, urgent, e.g. X4894

急不及待	jí bùjí dài	too impatient to wait, extremely anxious
急切	jíqiè	impatient, eager, in a hurry, in haste
急性子	jíxìng.zi	of impatient disposition, impetuous
急于	jíyú	show anxiety, eagerness or impatience toward

<u>急进派</u>	jíjìnpài	radical (faction of those impatient to advance)
<u>急人之难</u>	jí rén zhī nán	be eager to help those in need
<u>急公好义</u>	jí gōng hào yì	zealous for the common weal, public-spirited
<u>急死人啦</u>	jí sǐ rén. la	I am worrying to death!
<u>急躁</u>	jízào	irritable, irascible, impetuous, rash, impatient
<u>急速</u>	jísù	very fast, at high speed, rapidly
<u>急流勇退</u>	jí liú yǒng tuì	resolutely retire at the height of one's official career (before rapids courageously constrain oneself and retreat)
<u>急先锋</u>	jíxiānfēng	daring vanguard, most aggressive
<u>急病</u>	jíbǐng	acute disease
<u>急中生智</u>	jí zhōng shēng zhì	suddenly hit upon a way out of a predicament, show resourcefulness in an emergency
<u>急忙</u>	jímáng	in a hurry, in haste
<u>急促</u>	jícù	hurried, rapid, pressing
<u>急就章</u>	jíjiùzhāng	hasty work, improvisation (hurriedly-written essay)
<u>急剧</u>	jíjù	rapid, sharp, sudden
<u>急转直下</u>	jízhuǎn zhíxià	(of events, etc.) take a sudden turn and then develop rapidly
<u>急件</u>	jíjiàn	urgent document or dispatch
<u>急救</u>	jíjiù	first aid (urgently go to rescue)
<u>救急</u>	jiùjí	satisfy urgent need
<u>急迫</u>	jípò	urgent, pressing, imperative
<u>急如星火</u>	jí rú xīnghuǒ	extremely pressing, most urgent (like a small burning fire)

急务	jíwù	urgent task
急需	jíxū	urgent need, be badly in need of
应急	yìngjí	meet an emergency
急难	jínàn	misfortune, grave danger

急 jí consists of 𠂇 chū and 心 xīn. While 𠂇 chū is now the simplified form of 𠂇 chū, in this case 急 is an inherited pattern composed of 𠂇 'a kneeling man', 𠂇 'forward and backward' and 心 'heart'. When a kneeling man's heart is thinking backward and forward, he is 'impatient', and must be 'anxious' or 'eager'. 4895

煞 shā, shà 'stop', 'halt', 'bring to a close', 'weaken', 'reduce', 'in the extreme', 'exceedingly', 'very', is a very popular and *colloquial* word, and may be mistaken for 急 jí. As a matter of fact, this is a second Libian of 𠂇 or 殺 = 杀 shā 'kill'. While 殺 shā is now used for 'kill', 煞 shā, shà refers to the result of an action or state of things almost tantamount to 'being killed' or 'killing', e.g. 4896

煞住	shāzhù	stop, halt
煞车	shāchē	brake
煞尾	shāwěi	finish off, ending
煞风景	shāfēngjǐng	spoil the fun
闷煞	mènshā	bored to death
笑煞人	xiào shā rén	terribly funny, absolutely ridiculous
煞费苦心	shā fèi kǔxīn	take great pains
煞有介事	shā yǒu jiè shì	make a great show of being in earnest

The constitution of 煞 shā for sure also includes the sense of 急 jí shortened to 𠂇, and is reinforced by 火 'fire' and 女 'with thought and care'.

Before we tackle 𠂇=𠂇, it is to be noted that in the simplification system 急 jí is also used as a substitute for 𠂇 appearing in three characters, namely:

a 穩 = 穩 wěn ——— steady, firm, sure, certain, e.g.

稳定	wěndìng	steady, stable, stabilize
稳重	wěnzòng	steady, staid, sedate
稳步	wěnbù	with steady steps, steadily
站稳	zhànwěn	stand steadily
坐稳	zuòwěn	sit tight
<u>稳扎稳打</u>	wěn zha wěn dǎ	go ahead steadily and strike sure blows, go about things steadily and surely
稳固	wěngù	firm, stable
稳健	wěnjiàn	firm, steady
稳赢	wěnyíng	sure to win
稳当	wěn.dāng	reliable, secure, safe
稳妥	wěntuǒ	safe, reliable
<u>稳操左券</u>	wěn cāo zuǒquàn	have full assurance of success (safely holding the left half of a title deed which was its main half)
<u>十拿九稳</u>	shí ná jiǔ wěn	90% certain (out of ten attempts nine times one will surely win)

穩 = 稳 wěn has five components: 禾 hé 'grain', 𠂇 'the upper hand', 卩 'the lower free hand', 工 gōng 'work or object', 心 xīn 'heart'. The underlying sense was 'when one has grain and one's heart feels that one can handle any object to one's liking', the situation is 'in firm control'. This very sense is also applicable to:

4898 b 隱 = 隐 yǐn ——— live in seclusion, hidden from view, concealed, secret (an elevated place where one can live safely — in firm control; 隱 for 穩), e.g.

隐居	yǐnjū	be a hermit, live in seclusion
隐士	yǐnshì	recluse, hermit
隐退	yǐntuì	go and live in seclusion, retire from political life

隐藏	yǐncáng	hide, conceal, remain under cover
隐伏	yǐnfú	lie concealed, lie low
隐瞒	yǐnmán	conceal, hide, hold back
隐蔽	yǐnbì	conceal, take cover
隐患	yǐnhuàn	hidden trouble, hidden danger
隐情	yǐnqíng	facts one wishes to hide
隐喻	yǐnyù	metaphor (a hidden exemplification)
隐疾	yǐnjí	unmentionable disease, i.e. V.D.
隐晦	yǐnhuì	obscure, veiled
隐隐	yǐnyǐn	indistinct, faint
隐约	yǐnyuē	indistinct, faint (still visible)
隐秘	yǐnmì	conceal, hide, secret
隐痛	yǐntòng	secret anguish, slight pain
隐忧	yǐnyōu	secret worry
隐忍	yǐnrěn	bear patiently, forbear
隐讳	yǐnhuì	cover up, avoid mentioning

Obviously, 隐 yǐn is a covering character here, and the exact sense of a term is to be decided by the second leg.

c 癮 = 癮 yǐn ——— addiction, habitual craving, strong interest (in a sport or pastime) (sickness of wanting to feel certain and happy), e.g. 4899

上瘾	shàngyǐn	be addicted to
毒癮	dúyǐn	addicted to drugs
瘾头	yǐntóu	addiction, strong interest
过瘾	guòyǐn	satisfy a craving
<u>发烟癮</u>	fāyānyǐn	have an urge to smoke
球癮	qiúyǐn	passion for ball games

The original pattern of 芻 = 刍 chū — see Character No. 4895, being 𦍋 which seems to look like two bundles of hay, means 'hay', 'fodder', 'cut grass', e.g.

刍秣	chúmò	fodder
反刍	fǎnchú	ruminate, chew the cud
刍蕘	chúráo	cut grass and firewood, one who gathers grass and firewood, bumpkin, boor, rustic
刍蕘之言	chúráo zhī yán	very superficial remarks
刍议	chúyì	my humble opinion

Of the above sense, 芻 chū has been assigned to seven derivatives, though the exact import may have changed somewhat, viz:

4900 a 雛 = 雏 chū — young bird, nestling, fledgling (bird in hay — bird not flying), e.g.

雏燕	chúyàn	young swallow
雏鸡	chújī	chicken
雏形	chúxíng	embryonic form, embryo

4901 b 趨 = 趋 qū — hasten, hurry along, tend towards (walking on chopped hay — in disorder and with many steps), e.g.

趋前	qūqián	hasten forward
趋之若鶩	qū zhī ruò wù	scramble for something (go after something like a flock of ducks)
疾趋	jíqū	hurry
趋附	qūfù	ingratiate oneself with, curry favour with
趋炎附势	qū yán fù shì	curry favour with the powerful
趋于	qūyú	tend towards
趋奉	qūfèng	toady to, fawn on

趋时	qūshí	follow the fashion
趋向	qūxiàng	tend to, incline to, trend, direction
趋势	qūshì	trend, tendency

c 讠 = 讠 zhōu — fabricate (tales, etc.), make up (talk disorderly), e.g. 4902

胡诌 húzhōu make up wild stories

d 皱 = 皱 zhòu — wrinkle, crease (skin crumples like hay), e.g. 4903

皱纹 zhòuwén wrinkles, lines

弄皱 nòngzhòu crumple

皱褶 zhòuzhě fold

皱眉头 zhòuméitóu knit one's brows, frown

e 绉 = 绉 zhòu — crêpe, crepe (crumpled silk fabric; 绉 for 皱), e.g. 4904

绉纱 zhòushā crêpe-de-chine

绉布 zhòubù cotton-crêpe

f 驺 = 驺 zōu — (one who feeds hay to the horses) in 4905

驺从 zōucóng footmen accompanying a nobleman or official

g 鄒 = 邹 zōu — surname 4906

2290 柴米 chāimǐ — firewood and rice

A) 柴 chái see Character No. 4860

B) 米 mǐ — rice, shelled or husked seeds, rice dust, metre, e.g. X4906

米粉 mǐfěn ground rice, rice flour, rice flour noodles

<u>米珠薪桂</u>	mǐ zhū xīn guì	exorbitantly high cost of living (rice is as precious as pearls and firewood as costly as cassia)
<u>米黃</u>	mǐhuáng	cream-coloured (yellowish)
<u>米色</u>	mǐsè	cream-coloured (rice colour)
<u>米突</u>	mǐtū	metre (sound)

米 mǐ is used as the co-component of fifteen characters:

4907	a	<u>咪</u> mī	(sound) in	
		咪咪	mīmī	mew
		笑咪咪	xiào mīmī	be all smiles
4908	b	<u>眯</u> = <u>眯</u> mǐ	(of dust) <u>get into one's eye</u>	
		<u>眯</u> = <u>眯</u> mī	narrow (one's eyes), take a nap (when the eyes are confounded; 迷 — see below), e.g.	
		<u>眯着眼瞧</u>	mī.zhe yǎn qiáo	squint at
		<u>眯一会儿</u>	mī yīhuìr	take a short nap

4909	c	<u>迷</u> mí	be confused, be lost, be fascinated by, be crazy about, fan, enthusiast, fiend, confuse, perplex, enchant (at the juncture of the character 米 - shaped traffic centre or rice in the distance), e.g.
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<u>迷糊</u>	mí.hu	confused, muddled, misted, blurred, dimmed, dazed
<u>迷茫</u>	mímáng	confused, perplexed, dazed, vast and hazy
<u>迷梦</u>	mímèng	pipe dream, fond illusion
<u>迷惘</u>	míwǎng	be perplexed, be at a loss
<u>迷走神经</u>	mízǒu shénjīng	vagus
<u>迷宫</u>	mígōng	labyrinth, maze

迷路	mílù	lose one's way, get lost
迷途	mítú	lose one's way, wrong path
<u>迷途知返</u>	mítú zhī fǎn	realize one's errors and mend one's ways (know how to return from a wrong path)
<u>财迷心窍</u>	cái mí xīnqiào	be befuddled by a craving for wealth, be obsessed by lust for money
迷恋	míliàn	be infatuated with, madly cling to
迷信	míxìn	superstition, superstitious belief, blind faith, have a blind faith in, make a fetish of
着了迷	zhāo.le mí	be fascinated by, be crazed about
<u>足球迷</u>	zúqiúmí	football fan
棋迷	qímí	chess fiend
<u>当局者迷</u> , <u>旁观者清</u>	dāngjúzhě mǐ, pángguānzhě qīng	man in any game may be confused, but spectators are always clear-headed
迷惑	mí.huò	confused, perplexed, puzzled, baffled
<u>灌迷汤</u>	guàn mītāng	try to ensnare somebody with honeyed words (cause to drink enchanting soup)
<u>摆迷魂阵</u>	bǎi míhúnzhèn	lay out a scheme to bewitch somebody, set a trap (put up a soul-enchanting front)

c-1 谜 mèi ————— in

4910

猜谜儿 cāimèir guess a riddle

谜 mí ————— riddle, conundrum, enigma, mystery, puzzle (perplexed saying), e.g.

谜底	mídǐ	solution to a riddle, truth
哑谜	yǎmí	enigma, riddle
<u>不解之谜</u>	bùjiě zhī mí	unfathomable enigma, mystery, puzzle

4911	c-2	酖	mí	ether (the alcohol (西) that can confuse (迷))
4912	d	糜	mí	gruel, rotten, wasteful, extravagant (rice like spoiled hemp after cooking), e.g.
		糜费	mífèi	waste
		糜烂	mílan	rotten to the core, dissipated, debauched
4913	e	麋	mí	elk (deer that fascinates; 米 for 迷), e.g.
		麋羚	mílíng	hartebeest
		麋鹿	mílù	David's deer
4914	f	眯	mǐ	amidine (sound)
X4914	g	糶	mǐ	(like treating rice with care) in
		糶平	mǐpíng	subjugate (rebellion)

4915 h 類=类 lèi — be similar to, resemble, category, type, kind, e.g.

类似	lèisì	similar, analogous
类推	lèituī	analogize, reason by analogy
类比	lèibǐ	analogy
<u>类人猿</u>	lèirényuán	anthropoid (ape)
类乎	lèihu	resemble
类别	lèibié	category, classification
<u>分门别类</u>	fēnmén biélèi	put into different categories, classify
类型	lèixíng	type
种类	zhǒnglèi	kind, type, variety
同类	tónglèi	be of a kind, belong to the same category

诸如此类 zhūrú cǐ lèi

and such like

类书 lèishū

reference books

The creation of this character is somewhat obscure. Etymologist Kato thought that the north-west component (米) was actually the abbreviation of 迷 mí 'be confused'. When combined with the head (頁) of dogs (犬) which were generally difficult to distinguish from one another the significance was as 'confusing as the head of dogs'. Hence the character 類 lèi is used to mean 'be similar', 'resemble' and by extension 'category', 'type', etc.

Similar to 類 lèi, there is a unique character 𣪠 lèi which is the only one of its kind and means 'entangled silk knot' in rare classical writings, one does not find it elsewhere.

i 氣 = 气 qì see Location X4635

i-1 愜 = 忤 kǎi see Character No. 4636

i-2 餽 = 饩 xī see Character No. 4637

2440 升降 shēngjiàng — rise and fall, e.g.

升降机

shēngjiàngjī

elevator, lift

A) 升 shēng see Character No. 0724 and also Location X2799

B) 降 jiàng ————— fall, drop, lower, e.g.

4916

下降

xiàjiàng

fall, drop, descend (bisyllabic)

降雨量

jiàngyǔliàng

rainfall

降落

jiàngluò

descend, land

降生

jiàngshēng

(of the founder of a religion, etc.) be born

降临

jiànglín

befall, arrive, come

降低

jiàngdī

drop, lower, reduce, cut down

降价

jiàngjià

lower prices

降格

jiànggé

lower one's status or the grade of something

降级	jiàngjí	reduce to a lower rank, demote, send (a student) to a lower grade
降温	jiàngwēn	lower the temperature, drop in temperature
降压	jiàngyā	(of transformer) step-down, lower hypertension

降 xiáng ——— surrender, capitulate, subdue, vanquish, tame (extended from the sense fall, drop, etc.), e.g.

投降	tóuxiáng	surrender, capitulate (bisyllabic)
降服	xiángfú	yield, surrender
降伏	xiángfú	subdue, vanquish, tame
降妖伏魔	xiáng yāo fú mó	vanquish demons and tame monsters

𠂔 a non-character is actually a rearrangement of the character 舛 chuǎn*. While 舛 chuǎn means 'footsteps in the wrong position', 𠂔 has the connotation of 'descending steps from the top with the right foot (夊) followed by the left foot (丰)'. Hence the meanings indicated, and the following derivatives:

4917 a	絳 jiàng	deep red, crimson colour (fabric worn by those who surrendered; 𠂔 for 降), e.g.
	绛紫 jiàngzǐ	dark reddish purple
X4917 b	𠂔 = 夯 hāng	rammer, tamper, ram, tamp (rock falls; 𠂔 for 降), e.g.
	夯土机 hāngtǔjī	rammer, tamper
	夯实 hāngshí	ram, tamp
	夯歌 hānggē	rammer's work chant

Here the author must warn the reader that he is about to lead him into another labyrinth:

1) 𠂔 should be distinguished from another non-character 𠂔 which connotes 'shoot up from the ground', a sense in the opposite direction, and which forms the co-component of eight characters, viz:

* See Character No. 2823.

- a **峯** v. **峰** fēng ——— peak, summit, hump (mountain shooting up from the ground — not lying on a plain), e.g. 4918

山峯	shānfēng	mountain peak
峯峦	fēngluán	peaks and ridges
高峯	gāofēng	heights
浪峯	làngfēng	the crest of a wave
驼峯	tuófēng	camel's hump
乳峯	rǔfēng	nipple (women's)

- b **烽** fēng ——— beacon (fire shooting up from the ground), e.g. 4919

烽火	fēnghuǒ	beacon fire (used to signal border alarms in ancient China)
烽烟	fēngyān	beacon smoke, beacon
<u>烽火连天</u>	fēnghuǒ liántiān	flames of battle raging everywhere

- c **蜂** fēng ——— wasp, bee, in swarms (insect that one comes across too easily; 蜂 for 逢 — see below), e.g. 4920

黄蜂	huángfēng	wasp
蜜蜂	mìfēng	honeybee
蜂蜜	fēngmì	honey
蜂巢	fēngcháo	honeycomb
蜂王	fēngwáng	queen bee
蜂刺	fēngcì	the sting of a bee or wasp
蜂鸟	fēngniǎo	hummingbird
蜂拥	fēngyōng	swarm, flock
蜂起	fēng.qǐ	rise in swarms

- d **鋒** fēng ——— the sharp point or cutting edge of a sword, etc., van (of a movement) (tip of a metal object that simulates a mountain peak; 鋒 for 峰), e.g. 4921

锋芒	fēngmáng	cutting edge, spearhead, talent displayed, abilities
<u>不露锋芒</u>	bùlù fēngmáng	refrain from showing one's ability, be able but modest
<u>锋芒逼人</u>	fēngmáng bīrén	display one's talent in an aggressive manner
刀锋	dāofēng	edge of a knife (bisyllabic)
锋利	fēnglì	sharp, keen, incisive, poignant
锋钢	fēnggāng	high speed steel (steel for knife edges)
交锋	jiāofēng	cross swords
<u>针锋相对</u>	zhēnfēng xiāngduì	be diametrically opposed to (two needle points face each other)
前锋	qiánfēng	vanguard
先锋	xiānfēng	pioneer

4922 e 逢 féng ———— meet, come upon (shoot up in the distance), e.g.

重逢	chóngféng	meet again
<u>逢双日开放</u>	féng shuāngrì kāifàng	open on even days of the month
<u>逢人问好</u>	féng rén wènǎo	say good morning to everybody one happens to meet on one's way
<u>逢场作戏</u>	féng chǎng zuò xì	join in the fun on occasions
<u>逢凶化吉</u>	féng xiōng huà jí	turn ill luck into good (ill luck turns into good on encounter)
<u>生不逢辰</u>	shēng bùféng chén	not born at the right time or era (either too early or too late, for a particular favourable chance)
<u>阿谀逢迎</u>	ēyú féngyíng	flatter and toady

4923 e-1 缝 féng ———— stitch, sew (make fabrics meet), e.g.

e-2	缝补	féngbǔ	sew and mend	4924
	缝合	fénghé	suture, sew up	
	缝纫	féng rèn	sewing, tailoring	
	羊肠缝线	yángcháng féngxiàn	catgut suture	
	蓬	péng	bitter fleabane, fluffy, dishevelled (grasses that are often uprooted by wind and meet each other), e.g.	
	飞蓬	fēipéng	bitter fleabane	
	蓬松	péngsōng	fluffy, puffy	
	蓬头垢面	péngtóu gǒumiàn	with dishevelled hair and a dirty face, unkempt	
	蓬勃	péngbó	vigorous, flourishing, full of vitality (sudden and fluffy as bitter fleabane)	
	蓬莱	pénglái	a fabled abode of immortals	

e-3	篷	péng	covering or awning on a car, boat, etc., sail (object made of bamboo where bamboo splits meet each other), e.g.	4925
	船篷	chuán péng	the mat or wooden roofing of a boat, sail	
	篷布	péngbù	tarpaulin	
	篷车	péngchē	box wagon, boxcar, covered truck	

2) Furthermore, a distinction must be made between 奉 a non-character and the character 奉 fèng. Although the latter can be interpreted as 'receive (commands, orders, etc.)', 'give or present with respect', 'esteem', 'revere', 'believe in', 'wait upon', 'my intrusion on you', the underlying sense is 'doing with respect or respectfully', e.g.

奉到	fèngdào	received (commands, order, etc.)
奉命	fèngmìng	receive orders, act under orders
奉上	fèngshàng	present respectfully
无可奉告	wúkě fènggào	no comment

奉还	fènghuán	return something with thanks
奉献	fèngxian	offer as a tribute, present with all respects
奉送	fègsòng	offer as a gift, give away freely
奉为	fèngwèi	esteemed as
信奉	xìnfèng	believe in
侍奉	shìfèng	wait on, attend to
奉陪	fèngpéi	keep somebody company
奉劝	fèngquàn	may I offer a piece of advice

奉 fèng is actually composed of two parts: 𠂇 (Bushou I 9) 'to receive', 'to get' and 丰 (a Libian of 手 shǒu 'hand') 'with hand'. It can be seen in four other characters in which the identical sense is retained, e.g.

4927 a 俸 fèng ———— pay, salary (which must be given to or received by people respectfully), e.g.

薪俸 xīnfèng salary (bisyllabic)

4928 b 唸 fēng ———— (a mouth utters it respectfully) in
唸经 fēngjīng read or incant Buddhist prayer

4929 c 棒 bàng ———— stick, club, cudgel, strong, excellent, fine (heavy wooden article that has to be held with two hands — like with respect), e.g.

棒球 bàngqiú baseball

棒子 bàng.zi stick, club, cudgel (bisyllabic)

棒小伙子 bàng xiǎohuǒ.zi a strong young fellow

真棒 zhēnbàng excellent

4930 d 捧 pěng ———— hold or carry with both hands, boost, exalt, extol, flatter (hold with two hands — like with respect), e.g.

<u>双手捧</u>	shuāngshǒu pěng	hold with two hands
<u>捧腹</u>	pěngfù	split (shake or burst) one's sides with laughter
<u>捧场</u>	pěngchǎng	boost, sing the praises of, flatter
<u>力捧</u>	lìpěng	extol strongly
<u>捧上天</u>	pěng shàngtiān	praise to the skies

There are again six more similar characters which are rather popular and whose patterns may confuse the uninitiated:

- 3) 奏 zòu ——— present a memorial to an emperor, perform (on musical instrument), play (music), produce, achieve 4931

奏 zòu is a Libian which was transformed from signs indicating 'respectfully hold something with two hands presenting oneself or leading someone to somewhere'. The south component 天 tiān 'heaven' could be taken to represent 'emperor'. The development of the import is conceivable, i.e.

<u>奏章</u>	zòuzhāng	memorial to the throne
<u>奏稟</u>	zòubǐng	present a memorial to the throne
<u>奏乐</u>	zòuyuè	play music
<u>独奏</u>	dúzòu	solo
<u>奏鸣曲</u>	zòumíngqǔ	sonata
<u>节奏</u>	jiézòu	rhythm
<u>奏效</u>	zòuxiào	prove effective, produce the desired result
<u>奏捷</u>	zòujié	win a battle, score a success
<u>奏功</u>	zòugōng	achieve success

奏 zòu also forms the co-component of four more characters:

- a 揍 zòu ——— beat, hit, strike (colloquial) (sound emitting from one's mouth while doing the beating) 4932

4933	b	輳	còu	——	(the state of wheel bars converging upon the axle like officials presenting memorials to an emperor) in
		輳轆	fúcòu		converge (doubleton)
4934	c	腩	còu	——	(lines on flesh or meat leading to somewhere) in
		腩理	còulǐ		the natural fibre line of meat, the thread of thought in writing

4935 d 湊 v. 湊 còu —— pool, gather together, closer, happen by chance, take advantage of (water being led to somewhere in a converging manner; 奏 for 輳), e.g.

湊钱	còuqián	pool money
湊数	còushù	make up the number or amount, serve as a stopgap
湊合	còu.he	gather together, assemble, improvise, make do, passable, not too bad
湊集	còují	gather together
湊足	còuzú	gather together enough, get a quorum
湊近	còujìn	move closer
湊巧	còuqiǎo	luckily, fortunately, as luck would have it
湊空	còukòng	luckily have the time to do
湊手	còushǒu	at hand, within easy reach

4936 4) 素 sù is also a Libian, but the north component had quite a different origin from that of 責 zé or 毒 dú, otherwise they would not be called Libian. According to the principle adopted in this Book, it signifies 'comparable to' (𠂔) 'silk' (𦃟), the accepted meanings are: 'white', 'plain', 'simple', 'quite', 'vegetable', 'basic element', 'element', 'usual', 'always', 'a long time', 'habitually', 'heretofore' and therefore it is a very important character in the modern world. The course followed in the extension of its meaning is really marvellous and can only be appreciated by having a great love for 'silk'. Examples:

缟素	gǎosù	white of mourning
素服	sùfú	white clothing (as a sign of mourning)
素色	sùsè	plain colour
素淨	sù.jìng	plain and neat
素描	sùmiáo	sketch (plain painting)
素雅	sùyǎ	simple but elegant
朴素	pǔsù	simple without ostentation of any kind
素淡	sùdàn	quiet (colour)
吃素	chīsù	be a vegetarian
素菜	sùcài	vegetable dish
素食	sùshí	vegetarian diet
<u>素火腿</u>	sùhuǒtuǐ	food made of soya bean (a vegetable dish) to simulate ham
素材	sùcái	material (of literature and art)
素性	sùxìng	one's nature
色素	sèsù	pigment
毒素	dúsu	poison
<u>维生素</u>	wéishēngsù	vitamin (basic element for maintaining life)
素质	sùzhì	innate quality or character
因素	yīnsù	factor
元素	yuánsù	chemical element
素来	sùlái	usually, always
素常	sùcháng	usually, habitually, ordinarily
素识	sùshí	known (person) for along time

素养	sù yǎng	accomplishment, attainment
素愿	sù yuàn	life long wish
素约	sù yuē	long-standing promise
<u>素昧平生</u>	sù mèi píngshēng	have never met before (heretofore unknown in one's life)

Derivative:

4937	a	素 sù	_____	sincere feeling, sincerity (simple heart)	素林
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4938	5)	索 suǒ	_____	large rope, search, demand, ask, exact (verb), dull, insipid	
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索 suǒ is also a Libian. Using the significance given in this Book, one can conjure up a concept that the rope (索) needs to be or is essentially (十) to be used in a small area (一) or twisted to a size as small as possible. Hence the meaning first enumerated and the extensions, e.g.

绳索	shéngsuǒ	rope
麻索	másuǒ	hempen rope
<u>铁索桥</u>	tiěsuǒqiáo	chain bridge (iron chain bridge)
索寻	suǒxún	search
索引	suǒyǐn	index (search and lead)
索赔	suǒpéi	claim damages (demand reparation)
索价	suǒjià	ask a price
索取	suǒqǔ	ask for, demand, exact
索债	suǒzhài	demand payment of a debt
索性	suǒxìng	might as well, simply (of a demanding nature)
索然	suǒrán	dull, dry, insipid
索马里	suǒmǎlǐ	Somalia (sound)

Derivative:

嗦 suō ——— (sound of mumbling) in

4939

罗嗦

luó.suō

over-elaborate, troublesome, long-winded,
wordy

6) 孛 bèi ——— comet (classics) — see also Location X4943

4940

孛 bèi would *not* be an important character if it were not for its derivatives. Its connotation is not clear, but Mr. Kato wrote extensively about it and made a guess at its significance, which he thought should be 'push out'. This sense fits well into all its derivatives:

a 悖 v. 悖 bèi ——— be contrary to, go against, perverse, erroneous
(push out heart — dispense with reasoning), e.g.

4941

悖理

bèilǐ

contrary to reason

悖谬

bèimiù

absurd, preposterous

并行不悖

bìngxíng bùbèi

parallel and not contrary to each
other, not mutually exclusive

悖人悖出

bèi rù bèi chū

'ill-gotten' begets 'ill-spent'

b 蓰 bí ——— (a kind of edible root whose plant pushes out high above the ground level) in

4942

荸荠

bí.qí

water chestnut (doubleton)

c 饅 bō ——— in

4943

饅饅

bō.bo

(steamed) bun (colloquial)

d 勃 v. 孛 bó ——— suddenly (push out with strength), e.g.

X4943

勃勃

bóbó

thriving, vigorous, exuberant

勃发

bófā

break out

勃然

bórán

agitatedly, excitedly, vigorously

勃兴	bóxīng	rise suddenly, grow vigorously
勃谿*	bóxǐ	family quarrel, squabble

4944	e	脖	bó	human neck (body part that is pushed out of the body), e.g.
		脖子	bó.zi	human neck (bisyllabic)
4945	f	渤海	bóhǎi	(a body of water pushed out from the sea) in the Bohai Sea
4946	g	鸪	bó	(a kind of bird that flies up suddenly with a loud noise) in
		鸪鸽	bóge	pigeon

4947	7)	蹇	zhǐ	<u>totter</u> (classics) (feet in the field and among exuberant grasses)
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Derivative:

4948		嚏	tì	<u>sneeze</u> (tottering of free breathing) (sound), e.g.
		打喷嚏	dǎpēntì	sneeze

4949	8)	秦	qín	<u>the Qin Dynasty</u> , abbreviation for Shaanxi Province (original sense: a kind of grain)
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As a co-component 秦 qín is found in three other *rarely* seen characters which are rather classical than for modern use, whereas 秦 qín itself has become a much referred to character since the famous discovery of the Mausoleum of the First Emperor of the Qin Dynasty, viz:

4950	a	蓁	zhēn	in
		蓁蓁	zhēnzhēn	under bush
4951	b	榛	zhēn	<u>hazel</u> , e.g.
		榛子	zhēn.zi	hazelnut (bisyllabic)

* An ancient expression invented by Zhuangzi to mean 'lack of elbowroom between son's wife and her mother-in-law'.

c 臻 zhēn ——— attain (a height), realize (a high ideal), e.g.

X4951

已臻上乘 yǐ zhēn shàngshèng reach the excellent or superior condition

曷克臻此 hé kè zhēn cǐ how can one attain this level of achievement?

Mr. Ling Yiguang, etymologist, thought the meaning of 'attain' was arrived at from the sense of 'grain to hand (至)'.

2467 甜酸 tiánsuān ——— sweet and sour, e.g.

甜酸苦辣 tián suān kǔ là sweet, sour, bitter and hot (joys and sorrows of life)

A) 甜 tián see Character No. 0726 and also Location X1702

B) 酸 suān ——— acid, sour, sick at heart, grieved, distressed, pedantic, 4952
ache, e.g.

醋酸 cùsuān acetic acid

酸性 suānxìng acidity

酸梨 suānlí sour pear

酸辣汤 suānlàtāng vinegar-pepper soup

酸牛奶 suānniúnnǎi yoghurt, sour milk

心酸 xīnsuān grieved at heart

酸楚 suānchǔ grieved, distressed

酸儒 suānrú pedantic

酸痛 suāntòng ache

酸 suān is derived from the co-component 夂 a non-character which can be broken down into three parts: 厶 (Bushou A5) 'private', 'selfish' – 'reach me', 八 (Bushou K11) 'spreading' and 夂 (Bushou J 7) 'many feet', that is to say 'reaching me instantly in a spreading manner'.

In ancient times, vinegar was made from wine that had soured, 酉 (Bushou G6) is therefore used for its west component.

Human beings are particularly sensitive to the sour taste. To the ancient people, the sensation after tasting vinegar was almost equivalent to that of prickling the spine when one is being pursued or 'running after me' and to them it made no difference whether it was 'something running after me', or 'me running after something'. Developing from this sense, the following derivatives have been invented and the sense has even been shortened to 'running' or 'run'.

4953 a 俊 jùn ————— handsome, pretty, a person of outstanding talent
(a man that attracts me), e.g.

俊俏	jùnqiào	pretty and charming
俊秀	jùnxiù	pretty, of delicate beauty
俊杰	jùnjié	a person of outstanding talent, hero
英俊	yīngjùn	handsome and spirited, brilliant, eminently talented

4954 b 竣 jùn ————— complete, finish (the run comes to a stand (立)), e.g.

告竣	gào jùn	have been completed
竣工	jùn gōng	(of a project) be completed

4955 c 峻 jùn ————— high, harsh, severe, stern (the mountain runs before or after me), e.g.

峻峭	jùnqiào	high and steep
险峻	xiǎnjùn	precipitous
<u>严刑峻法</u>	yán xíng jùn fǎ	harsh law and severe punishment
严峻	yán jùn	stern

4956 d 骏 jùn ————— fine horse, steed (attractive horse), e.g.

骏马 jùnmǎ fine horse, steed (bisyllabic)

4957 e 浚 jùn ————— dredge (for water to run instantly), e.g.

浚渠 jùnqú dredge a canal

浚泥船 jùnnichuan dredger

f	悛	quān	_____	repent, make amends (reach my heart), e.g.	4958
	怙恶不悛	hù è bù quān		to persist in evil and not repent	
g	逡	qūn	_____ in		4959
	逡巡	qūnxún		hesitate to move forward, hang back (run for a distance and still be circling in the distance)	

h	唆	suō	_____	instigate, abet (use mouth to do running after someone), e.g.	4960
	教唆	jiàosuō		instigate, abet (indirectly by teaching)	
	唆使	suōshǐ		instigate, abet (directly by order)	
i	梭	suō	_____	shuttle (an object made of wood to do running), e.g.	X4960
	梭子	suō.zi		shuttle (bisyllabic)	

j	羴	suō	_____	carboxyl (sheep smell that runs after people)	4961
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One more non-character 𪎭 ‘plough’ has caused the existence of two classically useful characters:

a	稷	jì	_____ in		4962
	社稷	shèjì		the god of the soil and cereals, the state	
b	𪎭	sù	_____ in		4963
	𪎭𪎭	sùsù		standing up straight (classics)	

2510 生熟 shēngshú — raw and cooked

A) 生 shēng was first mentioned under Character No. 0304 and further fully explained in Location X4655.

The following characters can equally be treated as derivatives of 生 shēng as they are also related to ‘life’:

4964 a 甦 v. 蘇 = 苏 v. 穌 sū — revive, come to, abbreviation of Jiangsu Province also Soviet (be born (生) again (更)), e.g.

苏醒	sūxǐng	revive, regain consciousness, come round (variants 甦, 穌 can be used only here)
苏丹	sūdān	Sudan, Sultan (sound)
苏联	sūlián	the Soviet Union (sound)
苏门答腊	sūméndálà	Sumatra (sound)
苏维埃	sūwéi'ái	Soviet (sound)
苏伊士运河	sūyīshì yùnhé	the Suez Canal (sound)
苏州	sūzhōu	Suzhou (Soochow) (sound)
紫苏	zǐsū	purple perilla
江苏	jiāngsū	Jiangsu Province (sound)
耶稣	yēsū	Jesus (sound) (no other variants allowed)

One character can be relevantly introduced here because it is also pronounced sū. The character is 酥 sū 'crisp', 'short', 'shortbread', '(of a person's limbs) limp', 'weak', 'soft' (something made of grain and wine), e.g.

酥脆	sūcuì	crisp
香酥鸭	xiāngsūyā	savoury and crisp duck
酥糖	sūtáng	crunchy candy
杏仁酥	xìngrénsū	almond shortbread
酥软	sūruǎn	limp, weak, soft
酥麻	sūmá	limp and numb

4966 b 産 v. 產 = 产 chǎn — give birth to, be delivered of, produce, yield, product, property, estate, e.g.

助产	zhùchǎn	midwifery
产妇	chǎnfù	lying-in woman

产房	chǎnfáng	delivery room
产科	chǎnke	obstetrics department, obstetrics
生产	shēngchǎn	produce, manufacture, give birth to a child
产生	chǎnshēng	produce, engender, emerge, come into being, give rise to
产卵	chǎnlǚǎn	lay eggs, spawn, oviposit
产棉	chǎnmían	produce cotton
土产	tǔchǎn	native product
产地	chǎndì	producing area
地产	dìchǎn	real estate
产销	chǎnxiāo	production and marketing
产量	chǎnliàng	output, yield
产品	chǎnpǐn	products, produce
产物	chǎnwù	outcome, result, product
家产	jiāchǎn	family possessions
产业	chǎnyè	estate, property, industrial

While 生 shēng had its sense extended very widely, 产 chǎn was invented by the imposition of 彦 yàn over 生 shēng and the omission of 彡, thus limiting the sense of 生 shēng: 彦 yàn means 'man of virtue and ability'. Therefore the real sense was 'product of good parentage' or 'anything that is produced will be useful'.

4967

b-1 鏟 v. 剷 = 铲 chǎn—shovel (metal that produces earth), e.g.

X4967

铲平	chǎnpíng	level with a shovel or spade
煤铲	méichǎn	coal shovel
铲煤	chǎnméi	shovel coal
铲除	chǎnchú	root out, uproot, eradicate

The original sense of 鏟 chǎn was 'the knife in a shaver which produces shavings'. By extension, removing excessive earth on uneven ground was called 铲 chǎn. Thence it came to mean 'shovel'. Shaver is now called 刨 páo.

4968 b-2 薩 = 萨 sà ——— (sound) in

萨尔瓦多 sà'ěrwǎduō Salvador

萨摩亚 sà mó yà Samoa

菩萨 pú sà Buddha

彦 yàn referred to in the above can also be interpreted as that part of a man's head where it stands out (立) like precipice (厂) and attracts people's attention (彡), i.e. 'an impressive forehead'. Hence to mean 'man of virtue and ability'. It has two derivatives:

4969 a 諺 yàn ——— proverb, saying, adage (words of man of virtue and ability), e.g.

谚语 yànyǔ proverb, saying, adage

4970 b 顏 yán ——— face, prestige, countenance, colour (the forehead of the head), e.g.

颜面 yánmiàn face, prestige

无颜见人 wú yán jiàn rén not have the face to appear in public

和颜悦色 hé yán yuè sè with a kind and pleasant countenance

颜色 yánsè colour, countenance, facial expression

五颜六色 wǔ yán liù sè of all colours

颜料 yánliào pigment

4971 B) 熟 shú ——— ripe, cooked, processed, familiar, skilled, practised, deeply, e.g.

熟瓜 shúguā ripe melon

二年两熟 yī nián liǎng shú two crops a year

熟年 shúnián bumper year

半生不熟 bànshēng bùshú half-cooked

煮熟	zhǔshú	well cooked
熟肉	shúròu	cooked meat
熟饭	shúfàn	well-done rice
熟地	shúdì	cultivated land
熟铁	shútiě	wrought iron
熟皮	shúpí	(tanned) leather (processed skin)
熟门熟路	shú mén shú lù	things that one knows well (a familiar door and a familiar road)
熟视无睹	shú shì wú dǔ	pay no attention to a familiar sight, ignore
熟人	shúrén	acquaintance
熟客	shúkè	frequent visitor, old customer
熟手	shúshǒu	old hand
熟语	shúyǔ	idiom, idiomatic phrase
熟字	shúzi	familiar words, words already learned
熟能生巧	shú néng shēng qiǎo	skill comes with practice, practice makes perfect
熟练	shúliàn	skilled, practised, proficient
熟记	shújì	learn by heart, commit to memory
熟习	shúxí	be skilled at, have the knack of, be practised in
熟睡	shúshuì	be in a deep sleep
熟思	shúsi	ponder deeply, deliberate
熟悉	shúxī	know something or somebody well, have an intimate knowledge of
熟知	shúzhī	know very well, know intimately

X4971

孰 shú is a derivative of **孰** shú meaning 'who', 'which', 'what' already deliberated on under Character No. 0278. In ancient writings, **孰** and **熟** were interchangeable. Since the character referred to cooking, it was appropriate to place the 'fire' sign (火) underneath, and so **孰** should be restricted to other uses. However, this character was a Libian. The original Xiaozhuan pattern 𤎠 indicated 'using two hands 𤎠 to enjoy a cooked lamb 𤎠 from an utensil for well-cooked food 𤎠'. This sign was actually the Xiaozhuan version of the modern character 享 xiǎng 'enjoy' — see Character No. 2307.

4972

孰 shú thus also forms the co-component of another character **塾** shú which means 'private or family school'. It was once used to denote the wings of a huge mansion where people used to learn all kinds of lessons including archery, equestrian skill, etc. — a place (土) for people to know what from which (孰). The present meaning of this character was thus established.

4973

The reader must not mistake **孰** shú for **敦** dūn which is another character and means 'honest', 'sincere'. From the structure, one will guess that it may denote an utensil that must be handled with great care, and truly its original sense was '(round) grain receptacle' and its pronunciation was duì. In its other pronunciation, **敦** dūn is a popular character, its present significance being from extension, e.g.

敦厚	dūnhòu	honest and sincere
敦请	dūnqǐng	cordially invite, earnestly request
敦促	dūncù	urge, press
敦睦	dūnmù	promote friendly relations
敦煌石窟	dūnhuáng shíkū	the Dunhuang Caves dating from A.D. 366
倫敦	lúndūn	London (sound)

敦 dūn is used as co-component for a further three characters:

4974

a	墩 dūn	—— mound, a block of stone or wood (heavy pile of earth as grains in 敦), e.g.
	土墩	tǔdūn mound
	桥墩	qiáodūn pier (of a bridge)
	菜墩	càidūn chopping block
	墩子	dūn.zi a block of stone or wood (bisyllabic)

b	燉 = 炖	dùn	——	<u>stew</u> , warm something by putting the container in hot water (<u>fire under metal 敦</u>), e.g.	X4974
	炖鸡	dùnji		stewed chicken	
	清炖	qīngdùn		boil something in its own soup without soy sauce	
	炖酒	dùnjiǔ		warm up wine	
c	暎	tūn	——	<u>newly risen sun</u> (<u>sun of huge size like 敦</u>), e.g.	4975
	朝暎	zhāotūn		the early morning sun	

2874 收付 shōufù — receipt and payment

A) 收 v. 收 shōu derived its pattern from the composition of 攴 (Bushou I 15) and 収 also a non-character connoting 'entwinement', for its Xiaozhuan pattern resembled two objects entwined. Its first sense was 'to force a man to be arrested'. As no one is much stronger if he has no weapon, 'entwinement' is the right description of such a situation. By extension, it culminates with many more meanings: 'restrain', 'stop', 'bring to an end', 'close', 'harvest', 'collect', 'gather in', 'money received', 'receipt', 'income', 'receive', 'accept', 'take in', 'put away' and also shows that its modern sense 'receive' really had a very bitter origin — from time immemorial no one was willing to give in or give away. This first sense is now almost non-existent, e.g.

收监	shōujiān	put in prison
收税	shōushuì	collect taxes (in olden times collection of taxes necessarily involved force and arrest)
稅收	shuìshōu	tax revenue
收敛	shōuliàn	restrain oneself, astringent, weaken or disappear
收紧	shōujǐn	tighten up
收工	shōugōng	stop work for the day, knock off, pack up
收场	shōuchǎng	wind up, end up, stop, ending, dénouement
收束	shōushù	bring to a close

收口	shōukǒu	(wound) healed
收盘	shōupán	closing quotation
秋收	qiūshōu	autumn harvest
收成	shōu.cheng	harvest, crop
收获	shōuhuò	harvest, results, gains
丰收	fēngshōu	bumper harvest
歉收	qiànshōu	crop failure
<u>收藏家</u>	shōucángjiā	collector (of books, antiques, etc.)
收集	shōují	collect, gather
收罗	shōuluó	collect, gather, enlist
收拾	shōu.shi	put in order, tidy, clear away, get things ready, pack, repair, mend (gather and pick)
收支	shōuzhī	revenue and expenditure
收条	shōutiáo	receipt (a narrow piece of paper)
收据	shōujù	receipt (as evidence)
收益	shōuyì	income, profit, earnings, gains
收入	shōurù	income, revenue, receipts, earnings, proceeds, include
收到	shōudào	receive, get, achieve, obtain
<u>收发室</u>	shōufāshì	office for incoming and outgoing mail
收回	shōuhuí	take back, call in, regain, recall
收兵	shōubīng	withdraw or recall troops
收听	shōutīng	listen in (radio broadcast)
<u>收音机</u>	shōuyīnjī	radio (set), wireless (set)
<u>收件人</u>	shōujiàn rén	addressee, consignee

收容	shōuróng	take in, accept, house (people)
兼收并蓄	jiān shōu bìng xù	incorporated things of different nature, take in everything
收复	shōufù	recover, recapture (city, territory, etc.)
收养	shōuyǎng	adopt (an orphan)
收缴	shōujiǎo	take over, capture (enemy's arms)
收购	shōugòu	purchase, buy
收效	shōuxiào	yield results, produce effects, bear fruit
收起	shōuqǐ	put away, take in
收缩	shōusuō	shrink, contract (verb)
收缩压	shōusuōyā	systolic pressure

The most commonly accepted sense of 收 shōu in the spoken language is 'to receive'. The stated sense of 糾 'entwinement' however *survived* in three derivatives, viz:

a 糾 jiū ————— entangle, gather together, correct, rectify (entwined like silk), e.g. 4977

纠缠	jiūchán	get entangled, bogged down
纠纷	jiūfen	dispute, an issue
纠葛	jiūgé	entanglement, dispute
纠集	jiūjí	get together, muster
纠正	jiūzhèng	correct, put right, redress (<u>get entwined for the purpose of correction</u>)
纠察	jiūchá	maintain order at a public gathering, picket

b 趑 jiū ————— (walk without entwinement) in 4978

雄纠纠 xióngjiūjiū valiant, gallant

c 叫 jiào ————— call, cry (to entangle with mouth) —see Character No. 0647, Location X2997

B) 付 fù see Character No. 2786

3021 宽窄 kuānzhǎi — width, breadth, size

4979 A) 寬 = 宽 kuān — wide, broad, width, breadth, relax, relieve, extend, generous, lenient, loosen, comfortably off, e.g.

宽阔	kuānkuò	broad, wide (bisyllabic)
宽广	kuānguǎng	broad, extensive, vast
宽心	kuānxīn	relax, feel relieved
放宽	fàngkuān	relax restrictions
宽限	kuānxiàn	(agree) to extend (date)
宽厚	kuānhòu	generous
<u>宽宏大量</u>	kuān hóng dàliàng	large-minded, magnanimous
宽待	kuāndài	treat with leniency
从宽	cóngkuān	with leniency
宽恕	kuānshù	forgive
宽容	kuānróng	tolerant, lenient
宽大	kuāndà	spacious, roomy, lenient, magnanimous
宽敞	kuān.chang	spacious, roomy, commodious
宽衣	kuānyī	take off your coat (loosen clothing)
宽畅	kuānchàng	loose, free from worry, happy
宽裕	kuānyù	well-to-do, comfortably off, ample

This character has no relation whatsoever with 'grass' (艹) nor 'see' (见), but originated from the hieroglyph of a huge-horned goat 𦍋. The sense represented by 寬 kuān is 'a house (宀) in which even an outdoor-life-loving wild goat can stay'. Note the tail represented by a dot on the right in the regular type. Hence 'broad and relax'.

寬 kuān has one derivative:

髌 = 髌

kuān ——— hip (broad bone), e.g.

髌骨

kuāngu

hipbone, innominate bone

B) 窄 zhǎi ——— narrow, cramping, petty, hard up, e.g.

窄道

zhǎidào

narrow path

冤家路窄

yuānjiā lù zhǎi

confrontation inevitable (a scene of enemies meeting in a narrow alley)

狭窄

xiázhǎi

narrow and cramping, narrow-minded

窄心眼儿

zhǎi xīnyǎnr

petty, oversensitive

乍

zhà is another character simple in form but complicated in thought. X4981

Its Xiaozhuan Script 𠂔 was interpreted as composed of 亡 wáng 'flee' and 一 yī 'stop' — an action that takes *one second* to do, and therefore means 'instant', 'suddenly', 'abruptly', 'first', 'for the first time'.

When a man found shelter in a cave (穴) which was of service only for an instant (乍), it must of course have been narrow and cramping. The uses are more literary and classical than colloquial:

新来乍到

xīn lái zhà dào

have just arrived

乍看之下

zhà kàn zhī.xia

at first glance

乍一听

zhà yī tīng

at first hearing

乍冷乍热

zhà lěng zhà rè

the temperature changes abruptly

雨乍晴

yǔ zhà qíng

the rain has just stopped

Developed from this sense, 乍 zhà forms the co-component of no less than *eighteen* characters:

a 咋 zhà ——— bite (instantaneous use of the mouth), e.g.

咋舌

zhàshé

be left speechless or breathless (with wonder or fear)

咋

zǎ ——— how, why (possibly developed from 怎 — see Character No. 4991)

4983 b **炸** zhà ——— explode, blow up, blast, bomb (an instant fire), e.g.

炸药	zhà yào	explosive, dynamite
炸毁	zhà huǐ	blow up, blast to pieces, demolish
炸沉	zhà chén	bomb and sink
炸弹	zhà dàn	bomb

4984 c **炸** zhà ——— (sickness of (parotid gland) squeezing cheek; 乍 for 榨 — see below)
in

炸腮 zhà.sai mumps

4985 d **蚱** zhà ——— (insect that stays for an instant) in

蚱蜢 zhà.meng grasshopper (doubleton)

4986 e **诈** zhà ——— cheat, swindle, pretend, feign, bluff (talks only true for an instant), e.g.

尔虞我诈 ěr yú wǒ zhà each trying to cheat or outwit the other

诈骗 zhà piàn defraud, swindle

诈降 zhà xiáng pretend to surrender

诈死 zhà sǐ feign death

诈败 zhà bài feign defeat

诈唬 zhà hu bluff

4987 f **榨** v. **搾*** zhà ——— squeeze, press, extract (space made as narrow as possible between two pieces of wood), e.g.

榨取 zhà qǔ squeeze, exhort

榨菜 zhà cài a kind of pickled vegetable root (in pressed form)

榨甘蔗 zhà gān.zhe press sugar cane

* For use of verb only.

压榨

yāzhà

press (juice), squeeze (money)
by pressure, oppress (people)

榨油

zhàuyóu

extract oil

g	拃	zhǎ	_____	measure by handspans, span (use hand for an instant), e.g.	4988
	拃二拃	zhǎ yī zhǎ		measure it by handspan	
	一拃长	yīzhǎcháng		one span long	
h	砑	zhǎ	_____	tiny fragments of stone, coal, etc. (squeezed broken stone ; 砑 for 榨), e.g.	4989
	炉灰砑儿	lú huīzhǎr		cinder	
i	鲊	zhǎ	_____	salted fish (fish that has been pressed ; 鲊 for 榨)	4990

j	怎	zěn	_____	why, how (an instantaneous flash on the heart), e.g.	4991
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怎的

zěn.di

what, why, how

怎样

zěnyàng

how

怎么

zěn.me

what, why, how

怎么样

zěn.meyàng

what about, (not) much

k	窄	zhǎi	see Character No. 4981		
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l	作	zuò	_____	do, make, create, write, compose, writings, be, become, act as, regard as, take somebody or something for, feel (man squeezes himself ; 作 for 榨), e.g.	x4991
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作打算

zuòdāsuan

do planning

作孽

zuòniè

do evil, commit a sin

作对

zuòduì

set oneself against, oppose (be the opponent)

作恶

zuò'è

do evil

作怪	zuòguài	do mischief, make trouble
作祟	zuòsuǐ	make mischief, (of ghosts, spirits, etc.) haunt, cause trouble, exercise evil influence
作战	zuòzhàn	fight, conduct operation, combat (do fighting)
作法	zuòfǎ	way of doing things, course of action, practice, resort to magic arts
作用	zuòyòng	act on, affect, action, function, effect, intention, motive
作为	zuòwéi	conduct, deed, action, do something worthwhile, regard as, look on as, take for, as (how and what one does)
工作	gōngzuò	work, job
作业	zuòyè	work, task, operation, production
作价	zuòjià	fix a price for something, evaluate
作出	zuòchū	make, produce
作伪	zuòwěi	make an imitation, fake, forge
作态	zuòtài	pose, strike an attitude (make a gesture)
装腔作势	zhuāngqiāng zuò shì	assume a posture
作乐	zuòlè	make merry, enjoy oneself, have a good time
作美	zuòměi	make things easy for somebody, (of weather, etc.) help, co-operate
作陪	zuòpéi	help entertain the guest of honour (make company)
作威作福	zuò wēi zuò fú	ride roughshod over others, lord over others (as if one can create prestige and happiness oneself)

作茧自缚	zuò jiǎn zì fù	get enmeshed in a web of one's own spinning (make a cocoon around oneself resulting in being bound by it)
作法自毙	zuò fǎ zì bì	get caught in one's own trap (make a law only to cause one's own death)
作乱	zuò luàn	stage an armed rebellion (create chaos)
作梗	zuò gěng	create difficulties, obstruct, hinder
作弊	zuò bì	practise fraud, cheat, indulge in corrupt practices
作物	zuò wù	crop
作者	zuò zhě	author, writer
作文	zuò wén	composition
作诗	zuò shī	compose a poem
作家	zuò jiā	writer
作画	zuò huà	paint a picture
作品	zuò pǐn	works (of literature or art)
作风	zuò fēng	style, style of work, way
遗作	yí zuò	a posthumous work
大作	dà zuò	your article, book, etc.
枪声大作	qiāng shēng dà zuò	noisy gunshots broke out
作主	zuò zhǔ	decide, take responsibility for a decision, back up, support (be as master)
作主人	zuò zhǔ rén	be the host
作客	zuò kè	sojourn (be the guest)
作保	zuò bǎo	be somebody's guarantor, go bail for somebody, sponsor somebody

<u>作壁上观</u>	zuò bìshàngguān	be an onlooker (as above a wall)
作古	zuògǔ	die, pass away (become an ancient)
作废	zuòfèi	become or render null and void
作罢	zuòbà	drop, relinquish (regard as given up)
作数	zuòshù	count, be valid (taken as one of the number)
<u>装模作样</u>	zhuāng mú zuò yàng	put on an act, behave in an affected way
<u>认贼作父</u>	rèn zéi zuò fù	take the foe for one's father
作冷	zuòlěng	feel a chill
作呕	zuò'ǒu	feel like vomiting, feel sick

作 zuò is a tremendously useful and frequently seen character. Although its chief sense is 'do or make', the meaning of its numerous bisyllabic expressions have got to be learned individually, because simply recognizing the second leg may not be sufficient to appreciate its exact meaning. Moreover, although its pronunciation is identical to 做 zuò which also means 'do and make', especially in the spoken language, 做 zuò has different sets of bisyllabics. They do *not* mix with each other.

作 zuò is pronounced zuō or zuó in certain coined expressions, e.g.

作弄	zuònòng	make a fool of, tease, play a trick on
作死	zuósǐ	look for trouble, seek death, take the road to ruin
作揖	zuōyī	make a bow with hands folded in front
作坊	zuō.fāng	workshop (traditional style)
<u>洗衣作</u>	xǐyīzuō	laundry (clothes-washing workshop)
<u>自作自受</u>	zì zuō zì shòu	stew in one's own juice (suffer through one's own misdeeds)

作兴

zuóxīng

perhaps, possibly, maybe there is reason to, it is permissible to (fun may creep in)

作料

zuó.liao

condiments, seasoning (material for making)

做

zuò

make, cook, do, act, engage in, be, become, be used as, write, compose, celebrate (man (人) cause (故) it), e.g.

4992

做衣服

zuòyī.fu

make clothes

做菜

zuòcài

cook a dish

做朋友

zuòpéng.you

make friends with

做到

zuòdào

accomplish, achieve

做工

zuògōng

do manual work, work, charges for making, workmanship

做生意

zuòshēng.yì

do business, carry on trade

做好事

zuòhǎoshì

do a good deed

做事

zuòshì

handle affairs, do a deed

做戏

zuòxì

act in a play, put on a show

做绝

zuòjué

leave no room for manoeuvre

做作

zuò.zuo

artificial, affected

做梦

zuòmèng

have a dream, dream, daydream

做礼拜

zuò lǐbài

go to church (to perform religious rites)

做一天和尚撞一天钟

zuò yītiān hé.shang zhuàng yītiān zhōng

do the least that is expected of one (go on tolling the bell as long as one is a monk)

做官

zuòguān

be an official, be bureaucratic

做人

zuòrén

conduct oneself, behave, be an upright person

做东

zuòdōng

play the host

<u>做賊心虛</u>	zuò zéi xīn xū	have a guilty conscience (being a thief, one has an empty heart)
<u>做演員</u>	zuò yǎnyuán	become an actor or actress
<u>做幌子</u>	zuò huàngzi	used as pretence or facade
<u>做文章</u>	zuò wénzhāng	write an essay, make an issue of
<u>做生日</u>	zuò shēng rì	celebrate birthday
<u>做壽</u>	zuò shòu	celebrate the birthday

Note one of the examples in the above which is a *combination* of 做 zuò and 作 zuó and really means 'do and not do'.

4993 m **昨** zuó ————— yesterday (a day just instantaneously passed), e.g.

<u>昨天</u>	zuó tiān	yesterday (bisyllabic)
<u>昨晚</u>	zuó wǎn	last night

4994	n	作 zuò ————— (an instantaneous feeling by the heart) in
		愧作 kuì zuò ashamed of oneself
4995	o	祚 zuò ————— <u>bless</u> (instantaneous shine of the Divine)
4996	p	柞 zuò ————— <u>oak</u> (wood that can be used to make many things; 柞 for 作), e.g.
		柞栎 zuò lì toothed oak
		柞蚕丝 zuò cánsī tussah silk (silkworm living on toothed oak leaves)
4997	q	酌 zuò ————— (wine drinking for a moment) in
		酬酢 chóu zuò exchange of toasts, friendly intercourse

3412 **滿缺** mǎn quē — perfect and imperfect

4998 A) **滿 = 滿** mǎn ————— full, filled, packed, expire, reach the limit, entirely, satisfied, complacent, conceited

At a glance, the learner may treat 滿 (= 满) mǎn as a character composed of 𠂔, 艹 and 兩 liǎng 'two'. It is not so. The character should be broken

down into 𠂔, 𠂔, 巾, 入 and 人. Assuming the third sign is a receptacle, the meaning becomes very obvious, i.e. excessive (𠂔) water (𠂔) enters or fills (入) and fills (人) into a receptacle (巾), the net result of which is of course 'full' or 'filled'.

This is a very popular character, since man by nature loves 'satisfaction' and 'full'. The very first thing he wants to 'fill' is his stomach and feel full, but the extended use of this character has far exceeded the inventor's intention, e.g.

<u>满头大汗</u>	mǎn.tou dàhàn	one's face streaming with sweat
<u>满满一卡车</u>	mǎnmǎn yīkǎchē	a full truck load of
满分	mǎnfēn	full marks
满面	mǎnmiàn	have one's face covered with
满目	mǎnmù	meet the eye on every side
满月	mǎnyuè	full moon, baby's completion of its first month of life
满载	mǎnzài	loaded to capacity, fully loaded, laden with
<u>满载而归</u>	mǎnzài ér guī	come back with fruitful results, return from a rewarding journey
满座	mǎnzuo	full house, capacity audience
满口	mǎnkǒu	(speak) unreservedly, profusely, glibly (mouthful of (promise, praise, etc.))
<u>满坑满谷</u>	mǎnkēng mǎngǔ	in large numbers, in great abundance, in plenty (filled up the hollow and valley)
满腹	mǎnfù	have one's mind filled with
满怀	mǎnhuái	have one's heart filled with, be imbued with
满额	mǎn'é	fulfil the quota
坐满	zuòmǎn	packed with sitting people
满期	mǎnqī	time limit expires

<u>满十八岁</u>	mǎnshíbāsùì	reached the age of 18
<u>满一年</u>	mǎnyīnián	already a year
<u>满城风雨</u>	mǎnchéng fēngyǔ	(become) the talk of the town (as winds and rains all over the city)
<u>满山</u>	mǎnshān	cover the mountain with
<u>满地</u>	mǎndì	everywhere
<u>满天</u>	mǎntiān	all over the sky
<u>满不是</u>	mǎnbù.shì	not at all (entirely not)
<u>满门</u>	mǎnmén	the whole family (the entire household)
<u>满以为</u>	mǎnyǐwéi	has counted on (satisfactorily think)
<u>不满</u>	bù mǎn	dissatisfied, discontented
<u>满意</u>	mǎnyì	satisfied, pleased
<u>满足</u>	mǎnzú	satisfied, content, contented
<u>心满意足</u>	xīn mǎn yì zú	fully satisfied
<u>圆满</u>	yuánmǎn	satisfactory results
<u>自满</u>	zì mǎn	complacent, self-satisfied
<u>满不在乎</u>	mǎnbùzài.hu	not worry at all (complacently not on heart)
<u>满招损，谦受益</u>	mǎn zhāo sǔn, qiān shòu yì	one loses through pride and gains through modesty
<u>满清</u>	mǎnqīng	the Manchu or Qing Dynasty (sound)

满 (= 蒯) a non-character is found in the composition of five other characters and carries the sense 'satisfy' to all these characters, viz:

4999 a

蛄 = 蛄

mǎn

mite (insect loving to store food)

蒯坐

- b 顛 = 顛 mǎn ——— (head too full to think) in 5000
 顛預 mǎn.yù muddleheaded and careless (doubleton)
 An easy way to remember this common doubleton is to treat it as 满头大汗 mǎntóu dàhàn
 'while taking action, head (真) streams with or full of (满) sweat (汗)'

- c 瞞 = 瞞 mán ——— hide the truth from (cause other's eyes to see too 5001
 much and miss the real situation), e.g.

瞞哄	mánhǒng	deceive, pull the wool over somebody's eyes
不瞞你说	bù mán nǐ shuō	to tell you the truth (I say without deceiving you)
瞞上欺下	mán shàng qī xià	deceive the superior and bully the subordinates
瞞天过海	mán tiān guòhǎi	practise deception (cross the sea by cheating the heaven)

- d 懣 = 懣 mèn ——— (heart full with emotion) in 5002
 憤懣 fènmèn resentful, simmering with, rage
 e 蹒 = 蹒 pán ——— (feet feeling full or heavy with weights) in 5003
 蹒跚 pánshān walk haltingly, limp, hobble (doubleton)

Coming back to 兩 = 两 liǎng 'two', 'both (sides)', 'either (sides)', 'a 5003
 few', 'some', 'a unit of weight (= 50 grams)', 'tael (a unit of weight for
 silver)', it is noteworthy that one will generally find it preceding either 半
 or 千, 万, 亿, when its meaning is 'two'.

There are many coined expressions using 两 liǎng as the first leg, e.g.

两抵	liǎngdǐ	balance or cancel each other
两回事	liǎnghuìshì	two entirely differed things
两极	liǎngjí	two poles
两样	liǎngyàng	different (two kinds, patterns, etc.)
两利	liǎnglì	benefit both

<u>两便</u>	liǎngbiàn	make thing easy for both
<u>两重</u>	liǎngchóng	double, dual, twofold
<u>两面光</u>	liǎngmiànguāng	to please both parties
<u>两面夹攻</u>	liǎngmiàn jiāgōng	make a pincer attack
<u>两头落空</u>	liǎngtóu luòkōng	fall between two stools (both ends fall into void)
<u>势不两立</u>	shì bù liǎng lì	irreconcilably hostile to each other
<u>两败俱伤</u>	liǎng bài jù shāng	neither side gains (both get defeated, all get wounded)
<u>两可之间</u>	liǎngkě zhījiān	not knowing what to choose (between two equal alternatives)
<u>进退两难</u>	jìntuì liǎng nán	be in a dilemma (advance or retreat, either way is difficult)
<u>两全其美</u>	liǎng quán qí měi	satisfy rival claims (both sides become perfect and still beautiful)
<u>两下子</u>	liǎngxià.zi	a few tricks of the trade
<u>过两天</u>	guò liǎngtiān	wait a couple of days
<u>三十两</u>	sānshíliǎng	thirty taels

两 liǎng also constitutes the co-component of four characters:

X5003 a 俩 = 俩 liǎ —— two, some, several (two persons), e.g.

咱俩	zǎliǎ	we two
这么俩人	zhè.me liǎrén	these few people

俩 = 俩 liǎng —— in

伎俩	jìliǎng	trick, intrigue, manoeuvre (tactics performed by two or several others)
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5004 b 魍 = 魍 liǎng —— (a ghost which can split into two) in
 魍魉 wǎngliǎng demons and monsters (doubleton)

c 輛 = 辆 liàng ——— classifier for vehicles (a vehicle of two wheels), e.g. 5005

一辆汽车 yīliàng qìchē one motor car

车辆 cheliàng vehicle, car

B) 缺 quē see Character No. 1263

3412 滯暢 zhìchàng ——— stagnant and unimpeded

A) 滯 = 滞 zhì ——— stagnant, sluggish, e.g. 5006

停滞 tíngzhì stagnant, be at a standstill

滯碍 zhì'ài block up, obstruct

滯留 zhìliú be detained, be held up

滯納金 zhìnàjīn fine for delaying payment, overdue fine

滯销 zhìxiāo unsalable, unmarketable

滯(=滞) zhì is composed of 氵 'water' and 帶 dài 'belt' to denote 'water as a belt not flowing' because despite its long and narrow shape, belt has two ends.

帶 = 带 dài ——— belt, girdle, ribbon, band, tape, zone, area, take, bring, carry, do something incidentally, bear, have something attached, simultaneous, to lead, head, look after 5007

The upper part of 帶 dài was derived from a hieroglyph but the lower half from a literal sense. While its Metal Script gave the clue to an interesting design 𠂔, its Xiaozhuan Script was 𠂔, the upper part 𠂔 showing the picture of a girdle on a man's waist, the lower part two 巾's overlapped as part of the ancient attire, and truly the belt was generally made of long kerchiefs.

Modern use has extended its sense very widely, e.g.

褲帶 kùdài trouser belt

綠化地帶 lǜhuà dìdài green belt

傳送帶 chuánsòngdài conveyer belt

帶魚	dàiyú	hairtail (fish)
皮帶	pídài	leather belt
帶子	dài.zi	belt, girdle, ribbon, band, tape (bisyllabic)
絲帶	sīdài	silk ribbon
鞋帶	xiédài	shoe laces
錄音帶	lùyīndài	recording tape
熱帶	rèdài	the torrid zone
這一帶	zhèyīdài	this area
帶徒弟	dài tú.dī	take on an apprentice
帶來	dàilái	bring over (please tie it to the belt = no need for big trouble)
帶去	dàiqù	carry
帶笑	dàixiào	with smiles
帶病	dàibìng	in spite of illness
帶有	dàiyǒu	bear, have
帶東西	dài dōngxī	have something on the body
帶孝	dàixiào	wear mourning for a parent, relative, etc., be in mourning
帶着	dàizhe	have something attached
連帶	liándài	related
連帶責任	liándài zérèn	joint liability
連...帶...	lián ... dài and ..., as well as, ... while ...
帶電	dàidiàn	electrified, charged
帶動	dàidòng	drive, spur on, bring along
帶累	dàilěi	implicate, involve
帶管	dàiguǎn	be in simultaneous charge

帶領	dàilǐng	to lead, guide
帶頭	dàitóu	take the lead, be there first, take the initiative, set an example
帶路	dàilù	show or lead the way, act as a guide
帶隊	dàiduì	lead a group of people
帶孩子	dàiháizi	look after children

One more derivative:

帶 dì see Character No. 2546

B) 暢 = 暢 chàng see Character No. 2373

3512 清濁 qīngzhuó — clear and turbid

A) 清 qīng — clear, etc. — see Character No. 4057

B) 濁 = 浊 zhuó — turbid, muddy, deep and thick, chaotic, corrupted, 5008
e.g.

浊水	zhuóshuǐ	turbid water
浊流	zhuóliú	turbid stream
污浊	wūzhuó	dirty, filthy
混浊	hùnzhuó	muddy, turbid (bisyllabic)
浊音	zhuóyīn	voiced sound
浊世	zhuóshì	the corrupted world, the mortal world, chaotic times

蜀 shǔ the abbreviation for Sichuan Province, in itself is not a popular 5009 character but all its derivatives are very popular. According to an ancient etymologist, 蜀 denoted a kind of worm which used to infest the leaves of a plant called hollyhock whose colour was that of turbid water. The characteristics of this worm was that it would not leave the plant until it had consumed all the seeds. Hence the following characters which use it as the co-component, its Xiaozhuan Script being 蜀:

觸 = 触

chù ——— touch, contact, strike, hit, stir up somebody's feelings (the tentacle or feeler of the hollyhock worm on which it relies for its movement), e.g.

触及	chùjí	touch
触动	chùdòng	touch something, move something slightly, stir up somebody's feeling
触角	chùjiǎo	antenna, feeler
触觉	chùjué	tactile sensation
触类旁通	chù lèi páng tōng	comprehend by analogy (once the kind or type is touched or known, the rest can get through or be understood)
触目皆是	chù mù jiē shì	can be seen everywhere (wherever the eyes touch, one sees it)
触目惊心	chù mù jīng xīn	startling, shocking (the sight of it will scare them in the heart)
触须	chùxū	cirrus
接触	jiēchù	contact, come into contact with, get in touch with
触发	chùfā	detonate by contact, touch off, spark, trigger
触媒	chùméi	catalyst, catalytic agent
触景生情	chù jǐng shēng qíng	the sight strikes a chord in one's heart (when the eyes meet the scene, it automatically gives rise to some sad feelings)
触霉头	chù méi tóu	have a stroke of bad luck (I have the head which have touched mildew)
触礁	chùjiāo	run on rocks (strike a reef)
触电	chùdiàn	get an electric shock
触犯	chùfàn	offend, violate, go against (hit and violate)

触怒 chù nù make angry, infuriate, enrage

感触 gǎn chù thoughts and feelings

b 獨 = 独 dú ——— in solitude, alone, by itself, only, single, old people 5011
without offspring (like dog or hollyhock worm
both insisting on eating in solitude), e.g.

独居 dú jū live in solitary existence

单独 dān dú alone

独自 dú zì alone, by oneself

独立 dú lì stand alone, independent

独脚戏 dú jiǎo xì undertaken by one person alone
(like a play standing on one
foot)

独眼龙 dú yǎn lóng one-eyed strong person (one-
eyed dragon)

独坐 dú zuò sit alone

独霸 dú bà dominate alone, monopolize

独创 dú chuàng original creation, one-man creation

独到之处 dú dào zhī chù originality (where one reached alone)

独占 dú zhàn have something all to oneself,
monopolize

独特 dú tè unique, distinctive

独树一帜 dú shù yī zhì develop a school of one's own
(fly one's own colours)

独奏 dú zòu (with musical instrument) solo

独裁 dú cái dictatorship, autocratic rule

独断 dú duàn arbitrary, dictatorial

独夫 dú fū a bad ruler forsaken by all,
autocrat

独一无二 dú yī wú èr unique, unparalleled, unmatched
(only one, no two)

独子	dúzi	only son
不独	bùdú	not only
<u>独生子女</u>	dúshēngnǚ	only daughter
独唱	dúchàng	(vocal) solo
独白	dúbái	soliloquy, monologue
<u>独木不成林</u>	dúmù bùchéng lín	one tree does not make a forest
<u>独木桥</u>	dúmùqiáo	single-plank bridge, difficult path
独身	dúshēn	separated from one's family, unmarried, single
孤独	gūdú	solitary, childless

5012

C

骨

dú

(bone only; 蜀 for 獨) in

髑髅

dúlóu

skull (of a dead person) (doubleton)

d

濁 = 渌

zhuó see Character No. 5008

5013

e

鐲

zhuó

bracelet (metal circling around wrist like a hollyhock worm), e.g.

玉鐲

yùzhuó

jade bracelet

5014

f

燭 = 烛

zhú

candle, illuminate, light up, watt (hollyhock worm shaped object for illumination), e.g.

蜡烛

làzhú

(wax) candle

烛光

zhúguāng

candle power

烛台

zhútái

candlestick

火光烛天

huǒguāng zhú tiān

leaping flames light up the sky

二十五烛灯泡

èrshíwǔzhú dēngpào

a 25-watt bulb

g	躡	zhú	_____	footprint, footmark (mark left by foot, as hollyhock worm leaves marks on the leaves)	5015
h	蠲	juān	_____	exempt, free from obligation (a kind of fluorescent worm which can be easily detected and removed — good (益) hollyhock (蜀), e.g.	5016
	蠲除	juānchú		relieve of excessive burden	
	蠲免	juānmiǎn		exempt from tax payment	

蜀 shǔ ‘a kind of worm’ that has been explained above, plays a further role in an important character 屬 (=属) shǔ ‘belong to’. 尸 is a residual form of the character 尾 wěi ‘tail’; 屬 shǔ therefore means ‘tail of hollyhock which was obviously an *‘attachment’*’, while 犀 xī ‘rhinoceros’ should mean ‘cow with *no* tail’. Hence 屬 (=属) shǔ means ‘belong to’, ‘be’, ‘be borne in the year of (one of the twelve animals)’, ‘subordinate to’, ‘family members’, ‘dependents’, ‘genus’, ‘category’, e.g.

属于	shǔyú	belong to, be part of
属性	shǔxìng	attribute, property
查明属实	chámíng shǔ shí	prove to be true after investigation
我属鼠	wǒ shǔ shǔ	I was born in the year of the Rat
属国	shǔguó	vassal state
家属	jiāshǔ	family members
属地	shǔdì	possession, dependency
亚属	yàshǔ	subgenus
金属	jīnshǔ	metals

屬 = 属 zhǔ ——— join, combine, fix (one’s mind) on, centre (one’s attention) upon (an extended sense of above), e.g.

前后相属	qiánhòu xiāngzhǔ	(of two parts) join together
属望	zhǔwàng	centre one’s hope on, look forward to

Derivatives:

5018	a	矚 = 矚	zhǔ	——	gaze, look steadily (fix eye on), e.g.
		矚目	zhǔmù		fix one's eyes upon (bisyllabic)
		高瞻远矚	gāo zhān yuǎn zhǔ		stand high and see far, take a broad and long-term view

5019	b	囑 = 囑	zhǔ	——	enjoin, advise, urge (centre one's attention with mouth), e.g.
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囑托	zhǔtuō	entrust
囑咐	zhǔ.fu	enjoin, tell, exhort

- 5020 禹 yǔ the simplified component of 属 shǔ is a character in itself and is the name of the reputed founder of the Xia Dynasty (circa 21st — 26th Century B.C.). It has one derivative: 踽 jǔ used only in a coined phrase:

踽踽*独行	jǔjǔ dúxíng	walk alone, walk in solitude
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3719	深淺	shēnqiǎn	—	deep and shallow, depth, proper limits, sense of propriety, shade (of colour)
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5022	A)	深	shēn	——	deep, difficult, profound, thoroughgoing, intimate, dark, late, very, very much, e.g.
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深水	shēnshuǐ	deep water
深沉	shēnchén	dark, deep, heavy, dull, concealing one's real feelings
深度	shēndù	depth
深处	shēnchù	depths, recesses
深闺	shēnguī	boudoir
深刻	shēnkè	deep, profound, deepgoing
深切	shēnqiè	heartfelt, deep, profound

* 禹 yǔ was very much respected because of his efforts in preventing floods. He had to travel so much that three times he was at the door of his home, he did not enter. The expression 踽踽 jǔjǔ was traditionally known to mean 'without intimate relatives'.

深居简出	shēn jū jiǎn chū	live a secluded life (seldom going out)
深渊	shēnyuān	abyss
由浅入深	yóu qiǎn rù shēn	from the easy to the difficult
深一层	shēnyīcéng	more profound
深奥	shēn'ào	abstruse, profound, recondite
深长	shēncháng	profound
深厚	shēnhòu	deep, profound, solid, deep-seated
深入浅出	shēn rù qiǎn chū	explain the profound in simple terms
深深	shēnshēn	profoundly, deeply, keenly
深远	shēnyuǎn	profound and lasting
深湛	shēnzhàn	profound and thorough
深究	shēnjiū	go into (a matter) seriously, get to the bottom (of a matter) (thoroughgoing)
深交	shēnjiāo	on intimate terms
深思熟虑	shēn sī shú lǜ	careful consideration (deep thinking, mature thought)
深蓝	shēnlán	dark blue
深秋	shēnqiū	late autumn
深夜	shēnyè	late at night, in the small hours of the morning
深更半夜	shēngēng bàn yè	at dead of night, in the middle of the night
深重	shēnzhòng	very grave, extremely serious
深恐	shēnkǒng	be very much afraid of
深知	shēnzhī	know very well
深信	shēnxìn	firmly believe

From the examples, one can perceive that the bisyllabic expressions with 深 shēn as the first leg have more nuance in the Chinese language than 'deep' or 'profound' in English. 采 is a non-character, but was a Libian. Its Xiaozhuan Script being 采, its original sense was 'chimney', not only taking 穴 xué 'hole' for one of its components, but also showing the outlet of fire (火) being somewhat bent. From this arose the sense of 'difficult to reach' and 深 shēn was coined to mean 'deep' when combined with 玉 (water), while 琛 chēn meant 'treasure' when combined with 玉, i.e. 'a jade difficult to reach or to be to hand'.

Further evidence of its wider sense presents itself when it is combined with 扌 in 探 tàn to mean 'try to find out', 'explore', 'sound', 'scout', 'spy', 'visit', 'pay a call', 'stretch forward', e.g.

探听	tàntīng	try to find out, make inquiries
探询	tànxún	inquire after
探讨	tàntǎo	inquire into, probe into
探险	tànxǎn	explore, make explorations, venture into the unknown
探路	tànlù	explore the way
探索	tànsuǒ	explore, probe
探究	tànjiū	probe into
探井	tànjǐng	prospect pit, exploring shaft, test well
探矿	tànkàng	go prospecting
探伤	tànshāng	flaw detection
试探	shìtàn	sound out, put out a feeler
探测	tàncè	survey, sound, probe
探 <u>口</u> 气	tàn kǒu.qì	ascertain somebody's opinions or feelings
探明	tànmíng	ascertain, verify
探求	tànqiú	seek, pursue, search after
探 <u>照</u> 灯	tànzhàodēng	searchlight

探囊取物	tàn náng qǔ wù	as easy as winking (like taking something out of one's pocket)
探子	tàn.zi	scout
侦探	zhēntàn	detective
探亲	tànqīn	visit one's relatives
探望	tànwàng	visit, look about by stretching forward

B) 淺 = 浅 qiǎn ——— shallow — see Character No. 2387

- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

By courtesy of Ming Pao

针灸是信息疗法

Acupuncture is Informotherapy

by Wong Bai-ping **黄伯平**

物质能治病，即化学疗法。能量能治病，即物理疗法。信息也能治病，即信息疗法，也就是广义的针灸疗法。

Matter can cure disease, i.e. chemotherapy. Energy can heal a disease, i.e. physiotherapy. Information can also cure disease, i.e. informotherapy or acupuncture therapy in a broad sense.

针灸向人体输入什么呢？没有输入物质。有时注射大量药物不能治愈的病，用几支针就可以治好；有时用大剂量的辐射能、大功率的声能、电磁能都不能治愈的病，针灸也可以治好，但並不是输入能量。有人认为，针刺时用深刺、強刺激，输入能量多一点才能治病，可是，大量的医疗经验证明，用了只有几毫米长的皮内针，沿皮肤刺入皮内，有时竟可以治愈深刺或強刺激不能治好的病。

What sort of input into the human body does acupuncture effectuate? It does not effect input of any matter; sometimes a sickness which cannot be cured by large doses of medicament can be cured with a few needles, but the input is not energy. Acupuncture sometimes also cures certain diseases which do not respond to radiation, sound waves of high frequency or electro-magnetic energy. There is the contention that applying needles requires rather deep penetration and strong stimulus — i.e. more energy input in order to cure effectively. However,

innumerable cases of therapeutic treatment testify that the use of subcutaneous needles of only a few millimetres in length penetrating the derma parallel to the skin surface can cure diseases not curable by deep penetration or strong stimulus.

各种针灸的刺激手段，向人体输入的乃是「信息」；而伴随着针灸所发出的一点点的能量，不过是各种形式的「信息载体」而已；所以，针灸是「信息疗法」。

The input by means of stimulus into the human body as applied in all kinds of acupuncture is information. The minute quantity of energy accompanying the acupuncture is but the 'information carrier' of various forms. Therefore, acupuncture is 'informotherapy'.

物理疗法和信息疗法是有基本区别的。理疗是以相对大面积的机体组织和病灶为对象，用各种「能量」进行治疗，也包括一些如离子的导入、水浴等的理化联合刺激治疗。

There exists a basic difference between physiotherapy and informotherapy. The target of physiotherapy is the tissue of an organ of comparatively large area and the focus of infection, and it utilizes energy to cure which does sometimes include joint physiochemo-stimulations such as ion transmission, hydrotherapy, etc.

一切能对信息施行传输、变换、存取、加工和执行的系统，都是控制系统。神经系统是控制系统，「经络」从功能上看，也像是一种控制系统。信息疗法就是以机体控制系统为对象，理化刺激点很小，以输入信息改善机体控制功能为目的，而不以输入能量改变机体组织的性态为目的。

Any system that can carry out the job causing transmission, change, deposit and utilization and execution of information is called 'control system'. The nervous system is a control system. 经络* jīngluò can also be, from the angle of function, viewed as a kind of control system, its physiochemo-stimulation point is very small; its object is the input of 'information' in an attempt to improve the control function of an organism, but does not lie in altering the tissue character of organ through the input of energy.

* According to Chinese medicine, 经络 jīngluò are 'main and collateral channels', regarded as a network of passages, through which vital energy circulates and along which the acupuncture points are distributed.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0662	2722	物	wù	2571	6010	理	lǐ	0052	0020	广	guǎng
b	5798	7228	质	zhì	5474	1720	疗	liáo	0587	4000	义	yì
c	1218	2221	能	néng	0695	4073	法	fǎ	0640	2762	的	de
d	2048	2360	治	zhì			。		4642	8410	针	zhēn
e	0950	1022	病	bìng	3624	0060	信	xìn	2920	2780	灸	jiǔ
f			,		3915	2633	息	xī	5474	1720	疗	liáo
g	0781	7772	即	jí	0177	4471	也	yě	0695	4073	法	fǎ
h	3777	2421	化	huà	1218	2221	能	néng			。	
i	1059	B9037	学	xué	2048	2360	治	zhì				
j	5474	1720	疗	liáo	0950	1022	病	bìng				
k	0695	4073	法	fǎ			,					
l			。		0781	7772	即	jí				
m	1218	2221	能	néng	3624	0060	信	xìn				
n	X4214	6010	量	liàng	3915	2633	息	xī				
o	1218	2221	能	néng	5474	1720	疗	liáo				
p	2048	2360	治	zhì	0695	4073	法	fǎ				
q	0950	1022	病	bìng			,					
r			,		0177	4471	也	yě				
s	0781	7772	即	jí	0765	0391	就	jiù				
t	0662	2722	物	wù	0221	6080	是	shì				

Line	Column 4				Column 5				Column 6			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	4642	8410	针	zhēn	3609	0010	注	zhù	2048	2360	治	zhì
b	2920	2780	灸	jiǔ	1541	2420	射	shè	4380	4744	好	hǎo
c	0296	2722	向	xiàng	0126	4080	大	dà			;	
d	0001	8000	人	rén	X4214	6010	量	liàng	0226	4022	有	yǒu
e	0529	5023	体	tǐ	1809	2732	药	yào	0729	4030	时	shí
f	5079	8022	输	shū	0662	2722	物	wù	0749	7722	用	yòng
g	0104	8000	人	rù	0119	1090	不	bù	0126	4080	大	dà
h	0210	4000	什	shén	1218	2221	能	néng	5335	0022	剂	jì
i	0281	2073	么	.me	2048	2360	治	zhì	X4214	6010	量	liàng
j	0416	7721	呢	.ne	5092	8022	愈	yù	0640	2762	的	.de
k			?		0640	2762	的	.de	4047	B1060	辐	fú
l	0228	3714	没	méi	0950	1022	病	bìng	1541	2420	射	shè
m	0226	4022	有	yǒu			,		1218	2221	能	néng
n	5079	8022	输	shū	0749	7722	用	yòng			,	
o	0104	8000	人	rù	1941	7721	几	jǐ	0126	4080	大	dà
p	0662	2722	物	wù	0390	4040	支	zhī	3561	1010	功	gōng
q	5798	7228	质	zhì	4642	8410	针	zhēn	2408	0040	率	lǜ
r			。		0765	0391	就	jiù	0640	2762	的	.de
s	0226	4022	有	yǒu	1224	1062	可	kě	4382	4020	声	shēng
t	0729	4030	时	shí	0443	2870	以	yǐ	1218	2221	能	néng

Line	Column 7				Column 8				Column 9			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a			、		0437	6010	但	dàn			、	
b	0355	5071	电	diàn	2647	8810	並	bìng	4821	1323	強	qiáng
c	5819	8073	磁	cí	0119	1090	不	bù	2393	5290	刺	cì
d	1218	2221	能	néng	0221	6080	是	shì	3022	B2824	激	jī
e	0605	4460	都	dōu	5079	8022	輸	shū			、	
f	0119	1090	不	bù	0104	8000	人	rù	5079	8022	輸	shū
g	1218	2221	能	néng	1218	2221	能	néng	0104	8000	人	rù
h	2048	2360	治	zhì	X4214	6010	量	liàng	1218	2221	能	néng
i	5092	8022	愈	yù			。		X4214	6010	量	liàng
j	0640	2762	的	de	0226	4022	有	yǒu	3855	2720	多	duō
k	0950	1022	病	bìng	0001	8000	人	rén	0136	1000	一	yī
l			、		3579	8000	认	rèn	3677	2160	点	diǎn
m	4642	8410	针	zhēn	0441	3402	为	wéi	0794	4020	才	cái
n	2920	2780	灸	jiǔ			、		1218	2221	能	néng
o	0177	4471	也	yě	4642	8410	针	zhēn	2048	2360	治	zhì
p	1224	1062	可	kě	2393	5290	刺	cì	0950	1022	病	bìng
q	0443	2870	以	yǐ	0729	4030	时	shí			、	
r	2048	2360	治	zhì	0749	7722	用	yòng	1224	1062	可	kě
s	4380	4744	好	hǎo	5022	B3790	深	shēn	0221	6080	是	shì
t			、		2393	5290	刺	cì			、	

Line	Column 10				Column 11				Column 12			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0126	4080	大	dà	0650	4022	内	nèi	0444	5310	或	huò
b	x4214	6010	量	liàng	4642	8410	针	zhēn	4821	1323	强	qiáng
c	0640	2762	的	.de			,		2393	5290	刺	cì
d	4597	7171	医	yī	3893	B7760	沿	yán	3022	B2824	激	jī
e	5474	1720	疗	liáo	0181	4024	皮	pí	0119	1090	不	bù
f	0839	1710	经	jīng	4463	5080	肤	fū	1218	2221	能	néng
g	5678	8010	验	yàn	2393	5290	刺	cì	2048	2360	治	zhì
h	2473	1010	证	zhèng	0104	8000	人	rù	4380	4744	好	hǎo
i	4527	6702	明	míng	0181	4024	皮	pí	0640	2762	的	.de
j			,		0650	4022	内	nèi	0950	1022	病	bìng
k	0749	7722	用	yòng			,				o	
l	0421	1720	了	.le	0226	4022	有	yǒu				
m	2033	6080	只	zhǐ	0729	4030	时	shí				
n	0226	4022	有	yǒu	1314	0021	竟	jìng				
o	1941	7721	几	jǐ	1224	1062	可	kě				
p	2896	B0037	毫	háo	0443	2870	以	yǐ				
q	0081	9090	米	mǐ	2048	2360	治	zhì				
r	4164	2273	长	cháng	5092	8022	愈	yù				
s	0640	2762	的	.de	5022	B3790	深	shēn				
t	0181	4024	皮	pí	2393	5290	刺	cì				

Line	Column 13				Column 14				Column 15			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0298	2760	各	gè	3915	2633	息	xī	0119	1090	不	bù
b	3774	5000	种	zhǒng			┌		0855	4030	过	guò
c	4642	8410	针	zhēn			;		0221	6080	是	shì
d	2920	2780	灸	jiǔ	0050	1022	而	ér	0298	2760	各	gè
e	0640	2762	的	.de	1848	B0060	陪	péi	3774	5000	种	zhǒng
f	2393	5290	刺	cì	3297	9050	伴	bàn	2631	1044	形	xíng
g	3022	B2824	激	jī	0791	8060	着	.zhe	2233	4310	式	shì
h	0023	2050	手	shǒu	4642	8410	针	zhēn	0640	2762	的	.de
i	3230	7744	段	duàn	2920	2780	灸	jiǔ			┌	
j			,		0442	7222	所	suǒ	3624	0060	信	xìn
k	0296	2722	向	xiàng	2459	2340	发	fā	3915	2633	息	xī
l	0001	8000	人	rén	2903	2277	出	chū	4270	B4305	载	zài
m	0529	5023	体	tǐ	0640	2762	的	.de	0529	5023	体	tǐ
n	5079	8022	输	shū	0136	1000	一	yī			┌	
o	0104	8000	人	rù	3677	2160	点	diǎn	0050	1022	而	ér
p	0640	2762	的	.de	3677	2160	点	diǎn	0866	1771	已	yǐ
q	0435	1722	乃	nǎi	0640	2762	的	.de			;	
r	0221	6080	是	shì	1218	2221	能	néng	0442	7222	所	suǒ
s			┌		X4214	6010	量	liàng	0443	2870	以	yǐ
t	3624	0060	信	xìn			,				,	

Line	Column 16				Column 17				Column 18			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	4642	8410	针	zhēn	0662	2722	物	wù	0443	2870	以	yǐ
b	2920	2780	灸	jiǔ	2571	6010	理	lǐ	0603	4690	相	xiāng
c	0221	6080	是	shì	5474	1720	疗	liáo	0642	7440	对	duì
d			一		0695	4073	法	fǎ	0126	4080	大	dà
e	3624	0060	信	xìn	0160	2090	和	hé	4185	1060	面	miàn
f	3915	2633	息	xī	3624	0060	信	xìn	1351	6080	积	jī
g	5474	1720	疗	liáo	3915	2633	息	xī	0640	2762	的	de
h	0695	4073	法	fǎ	5474	1720	疗	liáo	1949	7721	机	jī
i			一		0695	4073	法	fǎ	0529	5023	体	tǐ
j			〇		0221	6080	是	shì	2957	7710	组	zǔ
k					0226	4022	有	yǒu	1344	6080	织	zhī
l					1723	4480	基	jī	0160	2090	和	hé
m					0627	5023	本	běn	0950	1022	病	bìng
n					1953	7171	区	qū	0324	9481	灶	zào
o					0643	6042	别	bié	0441	3402	为	wéi
p					0640	2762	的	de	0642	7440	对	duì
q							〇		1824	2723	象	xiàng
r					2571	6010	理	lǐ			,	
s					5474	1720	疗	liáo	0749	7722	用	yòng
t					0221	6080	是	shì	0298	2760	各	gè

Line	Column 19				Column 20				Column 21			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	3774	5000	种	zhǒng	0104	8000	人	rén	0136	1000	一	yī
b			冂				,		1927	4772	切	qiè
c	1218	2221	能	néng	0036	1290	水	shuǐ	1218	2221	能	néng
d	X4214	6010	量	liàng	0507	8060	浴	yù	0642	7440	对	duì
e			乚		1380	4034	等	děng	3624	0060	信	xìn
f	4027	5500	进	jìn	0640	2762	的	.de	3915	2633	息	xī
g	4889	2122	行	xíng	2571	6010	理	lǐ	1737	B8071	施	shī
h	2048	2360	治	zhì	3777	2421	化	huà	4889	2122	行	xíng
i	5474	1720	疗	liáo	4575	8080	联	lián	2840	5030	传	chuán
j			,		0265	8060	合	hé	5079	8022	输	shū
k	0177	4471	也	yě	2393	5290	刺	cì			,	
l	0361	2771	包	bāo	3022	B2824	激	jī	3712	0033	变	biàn
m	0380	2060	括	kuò	2048	2360	治	zhì	5390	2780	换	huàn
n	0136	1000	一	yī	5474	1720	疗	liáo			,	
o	0600	2210	些	xiē			o		0164	4024	存	cún
p	0302	4640	如	rú					1397	1744	取	qǔ
q	1177	0022	离	lí							,	
r	1057	1740	子	zǐ					0299	4600	加	jiā
s	0640	2762	的	.de					0025	1010	工	gōng
t	1114	7734	导	dǎo					0160	2090	和	hé

Line	Column 22				Column 23				Column 24			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0940	5501	执	zhí	3083	2090	系	xì	3083	2090	系	xì
b	4889	2122	行	xíng	4854	0021	统	tǒng	4854	0021	统	tǒng
c	0640	2762	的	de			,				。	
d	3083	2090	系	xì			一		3624	0060	信	xìn
e	4854	0021	统	tǒng	0839	1710	经	jīng	3915	2633	息	xī
f			,		1691	2760	络	luò	5474	1720	疗	liáo
g	0605	4460	都	dōu			一		0695	4073	法	fǎ
h	0221	6080	是	shì	0608	8800	从	cóng	0765	0391	就	jiù
i	3866	3010	控	kòng	3561	1010	功	gōng	0221	6080	是	shì
j	2753	2220	制	zhì	1218	2221	能	néng	0443	2870	以	yǐ
k	3083	2090	系	xì	0266	2110	上	shàng	1949	7721	机	jī
l	4854	0021	统	tǒng	2275	2060	看	kàn	0529	5023	体	tǐ
m			。				,		3866	3010	控	kòng
n	1142	5000	神	shén	0177	4471	也	yě	2753	2220	制	zhì
o	0839	1710	经	jīng	1825	2723	像	xiàng	3083	2090	系	xì
p	3083	2090	系	xì	0221	6080	是	shì	4854	0021	统	tǒng
q	4854	0021	统	tǒng	0136	1000	一	yī	0441	3402	为	wéi
r	0221	6080	是	shì	3774	5000	种	zhǒng	0642	7440	对	duì
s	3866	3010	控	kòng	3866	3010	控	kòng	1824	2723	象	xiàng
t	2753	2220	制	zhì	2753	2220	制	zhì			,	

Line	Column 25				Column 26				Column 27			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	2571	6010	理	lǐ	1218	2221	能	néng	1221	4003	态	tài
b	3777	2421	化	huà	0441	3402	为	wéi	0441	3402	为	wéi
c	2393	5290	刺	cì	0018	6010	目	mù	0018	6010	目	mù
d	3022	B2824	激	jī	0640	2762	的	dí	0640	2762	的	dí
e	3677	2160	点	diǎn			,				。	
f	1182	7773	很	hěn	0050	1022	而	ér				
g	0127	9000	小	xiǎo	0119	1090	不	bù				
h			,		0443	2870	以	yǐ				
i	0443	2870	以	yǐ	5079	8022	输	shū				
j	5079	8022	输	shū	0104	8000	人	rén				
k	0104	8000	人	rén	1218	2221	能	néng				
l	3624	0060	信	xìn	0592	6010	量	liàng				
m	3915	2633	息	xī	2713	1874	改	gǎi				
n	2713	1874	改	gǎi	3712	0033	变	biàn				
o	0590	8060	善	shàn	1949	7721	机	jī				
p	1949	7721	机	jī	0529	5023	体	tǐ				
q	0529	5023	体	tǐ	2957	7710	组	zǔ				
r	3866	3010	控	kòng	1344	6080	织	zhī				
s	2753	2220	制	zhì	0640	2762	的	de				
t	3561	1010	功	gōng	4655	2510	性	xìng				

- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

桂枝香 (词)

Gui Zhi Xiang Tune (Ci)

by Wang An-Shi 宋 王安石 (A.D. 1021 – 1086)

登临纵目,

I climbed up a mountain and with my eyes swept,

正故国晚秋,

It dawned on me that in my home country dear, it was just late autumn when
there the climate

天气初肃。

Would from now on begin to assume a look austere.

千里澄江似练,

A curved limpid river like a piece o' white silk

翠峰如簇。

Embraces tight a cluster of mountains verdant.

征帆去棹残阳里，

A departing sail totters in the setting sun;

背西风，酒旗斜矗。

The flags of a wineshop back in the west wind slant.

綵舟云淡，

Clouds are pale; the decors of boats are colourful;

星河鹭起，

A few egrets raise their wings towards the Milky Way.

画图难足。

Even I'd be a master artist very skilful, it's a scene which for one to paint is not easy.

念自昔豪华竞逐，

Thoughts lead me to old pictures of ugly contest

叹门外楼头，

Among the ancient wealthiest and the noblest.

悲恨相续。

They were ne'er aware of the sorrow and hate
Brewing inside the boudoir and outside their gate.

千古 恁高 对此,

From time immemorial anybody who's aloft

漫嗟 荣辱;

As I am, would sternly pile lament and contempt

六朝 旧事 随流水,

On such follies of the past. I can now only see

但 寒烟 衰草 凝绿。

Cold smoke, withering grass, all greens coagulated.

至今 商女, 时时 犹唱, 后庭 遗曲。

Faintly I hear still the famous tune 'Houtinghua',
sung by the merchan's wife — a tune still being chanted.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	2462	1210	登	dēng	1828	2870	似	sì	1145	1060	酒	jiǔ
b	3153	2806	临	lín	3104	5090	练	liàn	1717	4480	旗	qí
c	2774	8800	纵	zòng			,		3004	8490	斜	xié
d	0018	6010	目	mù	4782	0040	翠	cui	5845	4011	矗	chù
e			,		4918	B2750	峰	fēng			。	
f	0790	1010	正	zhèng	0302	4640	如	rú	3639	2090	采	cǎi
g	1473	4060	故	gù	3501	0828	簇	cù	0058	2744	舟	zhōu
h	0445	6010	国	guó			。		2411	1073	云	yún
i	0882	2741	晚	wǎn	3327	1010	征	zhēng	3949	9080	淡	dàn
j	0306	2998	秋	qiū	1569	7721	帆	fān			,	
k			,		0682	4073	去	qù	4792	6010	星	xīng
l	0144	1080	天	tiān	4252	2140	棹	zhào	0539	1062	河	hé
m	0002	8001	气	qì	2384	5300	残	cán	1675	6716	鹭	lù
n	1924	3722	初	chū	2362	7620	阳	yáng	0996	1771	起	qǐ
o	3811	5022	肃	sù	0598	6010	里	lǐ			,	
p			。				,		3804	1077	画	huà
q	0204	2040	千	qiān	0659	1211	背	bèi	3879	6030	图	tú
r	0598	6010	里	lǐ	0657	1060	西	xī	5050	7740	难	nán
s	2471	1210	澄	chéng	0045	7721	风	fēng	0026	6080	足	zú
t	0538	1010	江	jiāng			,				。	

Line	Column 4				Column 5				Column 6			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	1993	8033	念	niàn			恁	nèn	X2442	B1010	煙	yān
b	0168	2600	自	zì	0723	0022	高	gāo	4762	0073	衰	shuāi
c	3563	4460	昔	xī	0642	7440	对	duì	3033	6040	草	cǎo
d	2897	B0037	豪	háo	0595	2211	此	cǐ	1833	2788	凝	níng
e	3779	2421	华	huá			,		3601	1790	绿	lǜ
f	2306	0021	竞	jìng	5773	6040	漫	màn			。	
g	4009	1023	逐	zhú	1798	8010	嗟	jiē	1295	1010	至	zhì
h	5054	7740	叹	tàn	4688	B4437	荣	róng	0318	8020	今	jīn
i	0055	3700	门	mén	1107	7134	辱	rǔ	2524	0022	商	shāng
j	0649	2320	外	wài			；		0010	4040	女	nǚ
k	5433	9040	楼	lóu	0195	0080	六	liù			,	
l	3551	3480	头	tóu	4377	4742	朝	cháo	0729	4030	时	shí
m			,		4771	2600	旧	jiù	0729	4030	时	shí
n	3552	1111	悲	bēi	3071	5000	事	shì	1604	4301	犹	yóu
o	1180	7773	恨	hèn	5208	4022	随	suí	0310	6060	唱	chàng
p	0603	4690	相	xiāng	1648	B0021	流	liú			,	
q	2175	4080	续	xù	0036	1290	水	shuǐ	0652	7226	后	hòu
r			。				,		4070	1240	庭	tíng
s	0204	2040	千	qiān	0437	6010	但	dàn	5116	5080	遗	yí
t	1464	4060	古	gǔ	2973	B3080	寒	hán	0704	5560	曲	qǔ

*We are so made that we can
derive intense enjoyment only
from a contrast — Freud*

Chapter Thirty-seven

Antonyms – III

In the previous Chapters, the reader has learned 29 pairs of popular antonyms and many derivatives of their co-components. Since such individual characters belong to the antonym group, they must be popular singletons. Apart from serving either as the first leg or the second leg of other bisyllabic expressions, they can also claim easy recognition when standing alone, because most of them ring loud to a Chinese ear even when spoken singly. The general test is to add:

- a 很 hěnn 'very'; 太 tài 'too', 'excessively'; 十分 shífēn 'extremely'
before it, if it is an *adjective*;
- b 了 .le, 完 wán 'to finish' after it, if it is a *verb*;
- c accentuate the pronunciation, if it is a *noun*.

The reader may test it on a Chinese person in a relevant situation and see if it rings true. The listener must, of course, be an educated person who generally draws logical conclusions from the surrounding circumstances, not one who habitually listens by sound, e.g

- | | |
|------------------------|-----------------|
| 1. 很急 hěnjí | very urgent |
| 2. 太旧 tàijiù | too old |
| 3. <u>十分密</u> shífēnmì | extremely dense |
| 4. 收完 shōuwán | all collected |
| 5. 醒了 xǐng.le | he has woken up |

When the character is of a *covering* nature, it must take in a second leg, thus forming a bisyllabic. To find it standing alone is rather rare.

As to how a character might be distinguished as an adjective, verb or noun, the same problem exists in other languages. Meaning and usage are the guiding factors. For instance, in the Cantonese dialect in China, nouns are often used as adjectives, e.g. 蛇王 *shéwáng* 'king of snake' to mean 'lazy' as the snake is a slow moving creature; the classical expression: 鱼肉百姓 *yúròu bǎixìng* 'treat the people as fish and meat' actually meaning 'cruelly oppress the people' is a case in point where the noun is used as a verb.

This Chapter gives 14 pairs in the Index Group 4000 – 6999.

4060	吉凶	jíxiōng	Location X5024 up to Ch. No.	5034
4060	喜怒	xǐnù	Ch. No. 5035 up to "	5038
4080	大小	dàxiǎo	Location X5038 up to Location X5049	
4081	難易	nányì	Ch. No. 5050 up to " X5054	
4144	妍媸	yánchī	" 5055 up to Ch. No.	5057
4841	乾濕	gānshī	" 5058 up to "	5066
4844	教學	jiàoxué	Location X5066 up to "	5078
4852	輸贏	shūyíng	Ch. No. 5079 up to "	5098
5080	夫婦	fūfù	Location X5098 up to Location X5109	
5080	貴賤	guìjiàn	Ch. No. 5110 up to Ch. No.	5119
5608	損益	sǔnyì	" 5120 up to Location X5125	
6033	恩怨	ēnyuàn	" 5126 up to Ch. No.	5136
6080	買賣	mǎi.mai	" 5137 up to Location X5137	
6702	明暗	míng'àn	Location X5137 up to Ch. No.	5148

4060 吉凶 jíxiōng — good or ill luck, e.g.

凶多吉少 xiōng duō jí shǎo bode ill rather than well

X5024 A) 吉 jí — lucky, auspicious, propitious (from a scholar's mouth), e.g.

吉利 jílì lucky, auspicious, propitious (bisyllabic)

吉祥 jíxiáng lucky, auspicious, propitious

吉兆 jízhào good omen

吉光片羽 jíguāng piànyǔ a fragment of a highly treasured relic (a feather of the mythological animal called 吉光 preserved)

吉卜赛人 jíbǔsàirén Gypsy (sound)

吉普车 jípǔchē jeep (sound)

吉 jí was introduced under Character No. 0305 and a few of its derivatives have also been touched upon in passing. However, this character has altogether more than ten derivatives. Interestingly, the sense 'good', 'well' or that of one of its derivatives is retained throughout, viz:

5024 a 佶 jí — robust and sturdy (a man of good build) also (sound) in

佶屈聱牙 jí qū áo yá full of difficult unpronounceable words

b 髻 jì — bun — see Character No. 4175

5025 c 詰 jié — closely question, interrogate (well organized talk or talk as making knots; 吉 for 結 — see Character No. 5026), e.g.

诘问 jiéwèn closely question, interrogate, cross-examine

诘责 jiézé censure, rebuke, denounce

d 潔 = 洁 jié — clean, etc. (good water) — see Character No. 0514

e **結** jié, jiē ——— tie, knit, knot, node, weave, connect, congeal, 5026
 form, forge, cement, settle, conclude, written
 guarantee, affidavit (well (吉) twined like silk
 (糸)), e.g.

打结	dǎjié	tie a knot
结实	jiēshí*	bear fruit, fructify
结实	jiē.shí*	solid, sturdy, durable (as sub- stantial as a knot)
编结	biānjié	knit
死结	sǐjié	fast knot (dead knot)
结肠	jiécháng	colon (knot-like intestine)
<u>淋巴结</u>	línbājié	lymph node
喉结	hóujié	Adam's apple (throat knot)
结网	jiéwǎng	weave a net
结构	jiégòu	structure, composition, construc- tion, texture (knot and frame)
連結	liánjié	connect
结膜	jiémó	conjunctiva (connecting membrane)
<u>结缔组织</u>	jiédì zǔzhī	connective tissue
凝结	níngjié	congeal
结冰	jiébīng	freeze (congeal into ice formation)
结疤	jiéba	scab (form a scar)
结核	jiéhé	nodule, tuberculosis (form nuclei)
结成	jiéchéng	form
结盟	jiéméng	form an alliance
结伴	jiébàn	go with, make company (mutually form a companionship)
<u>开花结果</u>	kāihuā jiēguǒ*	blossom and bear (form) fruit
结仇	jiéchóu	become enemies (forged into enmity)

* Note the difference in intonation.

结怨	jiéyuàn	contract enmity, incur hatred
结晶	jiéjīng	crystallize, crystal
结石	jiéshí	calculus, stone
结集	jiéjí	concentrate, mass (amass (集) and cement (结))
集结	jíjié	concentrate, build up
结交	jiéjiāo	make friends with, associate with
结缘	jiéyuán	become attached to (cemented)
结合	jiéhé	combine, unite, integrate, link
结婚	jiéhūn	marry, get married (cement into a marriage)
结帐	jiézhàng	settle accounts, balance the books
结欠	jiéqiàn	balance due
结清	jiéqīng	square up, settle
结算	jiésuàn	settle accounts, wind up an account
结余	jiéyú	cash surplus, surplus, balance
结存	jiécún	cash on hand, balance, goods on hand
结果	jiéguǒ	result, outcome, finish off, kill
结局	jiéjú	final result, outcome, ending
结论	jiélùn	conclusion, verdict
结束	jiéshù	end, finish, conclude, wind up, close
结尾	jiéwěi	ending, winding-up stage
结业	jiéyè	complete a course
具结	jùjié	give a written guarantee, affidavit

By changing the second leg, one can create a very large number of expressions with the help of 结 jié which, in this case, generally connotes 'unite or tie down'.

f	拮	jié	(hands tied; 吉 for 结) in	5027
	拮据	jiéjū	in straitened circumstances, short of money	
g	橘 = 桔	jú	tangerine — see Character No. 2534	X5027
h	黠	xiá	crafty, cunning (good but black), e.g.	5028
	狡黠	jiǎoxiá	sly, crafty, cunning	
i	頔	xié	(good head = neck straight) in	5029
	頔頔	xiéháng	practically the same by comparison (straight neck versus a neck = no difference)	
j	擷	xié	pluck, pick (use hand and maintain a straight neck)	5030

B) 凶 v. 兇 xiōng — crop failure, inauspicious, ominous, terrible, fearful, X5030
act of violence, murder, fierce, ferocious, e.g.

凶年	xiōngnián	a year of crop failure
凶兆	xiōngzhào	ill omen, inauspicious, ominous
凶宅	xiōngzhái	unlucky abode, haunted house
凶器	xiōngqì	lethal weapon, tool or weapon for criminal purposes (terrible ware)
凶险	xiōngxiǎn	in a very dangerous state, critical
凶神恶煞	xiōngshén èshà	devils, fiends (fearful gods and evil spirit)
行凶	xíngxiōng	commit physical assault or murder
凶手	xiōngshǒu	murderer, assassin
凶杀	xiōngshā	homicide, murder
凶暴	xiōngbào	fierce and brutal
凶悍	xiōnghàn	fierce and tough
凶横	xiōnghèng	fierce and arrogant

凶狠	xiōnghěn	fierce and malicious
凶恶	xiōng'è	fierce, ferocious, fiendish

The traditional interpretation of 凶 xiōng was from its Xiaozhuan Script 𠂔 and it was said to mean 'fall into the pit'. However, a more plausible interpretation was offered by a Japanese etymologist Kato, that 凵 might mean 'rice bowl' or 'an open mouth'. When there was *no* mixed (叉) food in it, it was due to a crop failure which would lead to all kinds of ill-fortune, as the extended meaning denotes.

Another Chinese etymologist thought it derived its meaning from the ancient pattern 囟 which denoted 'chest'. The modern character for chest is:

5031 胸 xiōng ——— chest, breast, bosom, thorax, mind, heart (part of the body that embraces the chest), e.g.

挺胸	tǐngxiōng	throw out one's chest
胸部	xiōngbù	chest, thorax, breast
胸腔	xiōngqiāng	thoracic cavity
胸怀	xiōnghuái	mind, heart (chest and bosom)
胸襟	xiōngjīn	mind, breadth of mind
胸有成竹	xiōng yǒu chéng zhú	have a well-thought-out plan, stratagem, etc. (have a painted bamboo in heart before a painting of bamboo is started)
胸无点墨	xiōng wú diǎn mò	unlearned, unlettered (not a drop of Chinese ink inside the chest)

凶 xiōng is one of the three co-components of the character 胸 xiōng and has three more derivatives:

5032 a	凶 xiōng ——— in	
	匈奴	xiōngnú
		Hun, an ancient nationality in China (sound)
	匈牙利	xiōngyá lì
		Hungary (sound)

5033 b 洶 = 洶 xiōng ——— (ferocious water) in

汹涌 xīōngxiōng the sound of roaring waves,
violent, truculent, tumultuous,
agitated

汹涌 xīōngyǒng tempestuous, turbulent

c 酖 xù ————— (ferocious wine) in

5034

酗酒 xùjiǔ excessive drinking

4060 喜怒 xǐnù ————— happy or angry, e.g.

喜怒无常 xǐnù wúcháng subject to changing moods

喜怒哀乐 xǐ nù āi lè happiness or joy, anger, sorrow,
pleasure

A) 喜 xǐ ————— delighted, pleased, happy, happy event, occasion
for celebration, pregnancy, be fond of, like, have
an inclination for

5035

One etymologist, contrary to other theorists, advanced a new interpretation of this character believing that the upper part 壹, a non-character nowadays, actually meant 'cooked and soft'. Therefore 喜 xǐ connotes 'cooked and soft food fills the mouth'. The result was 'delight'. He viewed 喜 as a hieroglyph depicting 'a plant's soft sprout that has been cooked'. Though the interpretation is not very convincing, one can accept it for anchoring the character to one's memory. This is a very popular character which one often sees in duplicate at a Chinese wedding party as an emblem of a happy event. However, 囍 'double happiness' is not a character and is pronounced shuāngxǐ (双喜).

Bisyllabic examples:

喜不自胜 xǐ bù zì shèng be delighted beyond measure
(be joyful and cannot help
expressing it)

暗喜 ànxǐ secretly feel pleased

喜洋洋 xǐyāngyāng beaming with joy, radiant

喜出望外 xǐ chū wàng wài be pleasantly surprised, be over-
joyed (have obtained joy
beyond expectation)

喜剧	xǐjù	comedy (joyful play)
喜鹊	xǐ.que	magpie
<u>喜冲冲</u>	xǐchōngchōng	look exhilarated
报喜	bàoxǐ	report good news
喜事	xǐshì	happy event, joyous occasion, wedding
喜庆	xǐqǐng	happy event, joyous, jubilant
喜讯	xǐxùn	happy news, good news
恭喜	gōngxǐ	congratulate
<u>可喜可贺</u>	kě xǐ kě hè	to be congratulated (is worthy of being happy and congratulatory)
大喜	dàxǐ	happy occasion
喜酒	xǐjiǔ	wedding feast
有喜	yǒuxǐ	be expecting, pregnant
喜爱	xǐ'ài	like, love, be fond of, be keen on
喜欢	xǐ.huan	like, love, be fond of, be keen on
<u>好大喜功</u>	hǎo dà xǐ gōng	like doing grandiose things and love feat
<u>喜马拉雅山</u>	xǐmǎlayāshān	the Himalayas (sound)

喜 xǐ is found in the following four characters as the co-component, carrying with it its sense 'joy' all along, viz:

X5035 a 釐 v. 禧 xǐ ——— auspiciousness, happiness, jubilation (joy blessed by the Divine), e.g.

恭贺新禧 gōnghè xīnxǐ Happy New Year

5036 b 嘻 xī ——— (expressing surprise or laughter) in

嘻嘻哈哈 xīxī hāhā laughing and joking, laughing merrily

c 嬉 xī ————— play (find happiness with girls), e.g.

5037

嬉笑 xīxiào be laughing and playing

嬉皮笑脸 xī pí xiàoliǎn grinning cheekily, smiling and grimacing (playful facial skin and smiling face)

嬉戏 xīxi play, sport (verb)

嬉皮士 xīpíshì hippies (sound)

d 熹 xī ————— dawn, bright (like fire for simmeringly cooking soft food), e.g.

5038

熹微 xīwēi (of morning sunlight) dim, pale

B) 怒 nù ————— angry, etc. — see Character No. 4369

4080 大小 dàxiǎo — big or small, size, degree of seniority, adult and children

A) 大 dà ————— big, large, great, heavy (rain, etc.), strong (wind, etc.), loud, general, main, major, size, age, greatly, fully, on a big scale, vigorously, eldest, your

大 dà is one of the early characters introduced under Character No. 0126. Apart from certain coined expressions, it needs no further elaboration. However, it is not the equivalent of 'big' or 'great' in the English language. Its uses are enormous, and they can generally be classified into *four* categories:

1. Big to emphasize greatness or importance

大....大.... dà....dà.... emphasizing a bisyllabic by separating the two characters each to be preceded by 大, e.g.

大是大非 dà shì dà fēi major issues of right or wrong

大摇大摆 dà yáo dà bǎi take big swinging steps in a pompous way

<u>大模大样</u>	dà mó dà yàng	in an open or showy manner
大....特....	dà tè	emphasizing an adjective or verb by repeating it after 特, e.g.
<u>大错特错</u>	dà cuò tè cuò	make a gross mistake
<u>大体</u>	dà tǐ	cardinal principle, on the whole, by and large
大要	dà yào	main points, gist
大致	dà zhì	roughly, approximately, more or less
大多	dà duō	for the most part, mostly
多大	duō dà	how old?, how big?
大都	dà dū	for the most part, mostly
大部	dà bù	greater part
大半	dà bàn	more than half, greater part, mostly, very likely, most probably
大约	dà yuē	approximately, about, probably
大抵	dà dǐ	generally speaking, in the main, on the whole
大略	dà lüè	general idea, broad outline, roughly, approximately
大宗	dà zōng	a large amount, staple
大众	dà zhòng	the masses, the people, the public
大人	dà rén	adult, Your or His Excellency (a feudal way of address)
大哥	dà gē	eldest brother, elder brother (a polite form of address for man about one's age)
大势	dà shì	general trend of events
大地	dà dì	mother earth
大陆	dà lù	continent, mainland

大气	dàqì	atmosphere
大观	dàguān	grand sight, magnificent spectacle
大计	dàjì	a matter of fundamental importance
大局	dàjú	overall situation
大义	dàyì	righteous cause
大好	dàhǎo	very good, excellent
大兴	dàxīng	go in for something in a big way
大使	dàshǐ	ambassador
大作	dàzuò	your great composition or book
大笔	dàbǐ	your beautiful writing
<u>大自然</u>	dàzìrán	nature
<u>大而无当</u>	dà ér wú dàng	large but impractical, unwieldy (big and incommensurate)
大量	dàliàng	a great quantity, a large number, generous, magnanimous
<u>大有可为</u>	dà yǒu kě wéi	be well worth doing, have bright prospects
<u>大有文章</u>	dà yǒu wénzhāng	there is something behind all this
<u>大醇小疵</u>	dàchún xiǎocī	sound on the whole though defective in details
<u>大专院校</u>	dà zhuān yuàn xiào	universities and colleges
<u>大处着眼</u> , <u>小处着手</u>	dàchù zhuó yǎn, xiǎochù zhuó shǒu	keep the general goal in sight and take the small or daily tasks in hand

2. Big to emphasize *seriousness or severity*

大雨	dàyǔ	heavy rain
大风	dàfēng	strong wind, gale

大胆	dàdǎn	bold, daring, audacious
大举	dàjǔ	carry out on a large scale
大肆	dàsì	without restraint, wantonly
大难	dànnàn	catastrophe, disaster
大过	dàguò	serious offence, bigger than
大刀阔斧	dà dāo kuò fǔ	bold and resolute, drastic (big knife and broad axe)
大庭广众	dà tíng guǎng zhòng	(make a fuss) before a big crowd on a public occasion
大言不惭	dà yán bù cán	brag unblushingly (shameless tall talk)
大逆不道	dà nǐ bù dào	treason and heresy, worst offence (a great defiance and immorality)
大吃一惊	dà chī yī jīng	a shock
大事化小，小事化无	dàshì huà xiǎo, xiǎoshì huà wú	turn big problems into small problems and small problems into no problem
大惊小怪	dàjīng xiǎoguài	be surprised or alarmed at something perfectly normal (call big things 'shocking', small things 'strange')

3. Big in historically coined expressions

大家	dàjiā	great master, authority, all, everybody
大方	dàfāng	expert, scholar
大方	dà.fāng	generous, liberal, natural and poised, in good taste
大白	dàbái	eventually clarified, become known
大亨	dàhēng	big shot, bigwig, magnate

大便	dàbiàn	defecate, shit
大雅	dà yǎ	elegance, refinement, good taste
大写	dàxiě	capital (letter), the capital form of a Chinese numeral
大庆	dàqìng	great celebration of an important event, great occasion, (old people's) birthday
大内	dànnèi	imperial palace
大辟	dàpì	capital punishment
<u>大腹贾</u>	dàfùgǔ	rich merchant (big-bellied merchant)
<u>大</u> 不了	dà.buliǎo	at the worst, if the worst comes to the worst, serious
<u>大海捞针</u>	dàhǎi lāo zhēn	look for a needle in a haystack (fish for a needle in the ocean)
<u>大材小用</u>	dà cái xiǎo yòng	waste one's talent on a petty job
<u>大智若愚</u>	dà zhì ruò yú	a man of great wisdom often appears to be stupid
<u>大器晚成</u>	dà qì wǎn chéng	great minds mature slowly (big vessel, late completion)
<u>大西洋</u>	dàxīyáng	Atlantic
<u>大洋洲</u>	dà yáng zhōu	Oceania
<u>大不列颠</u>	dàbùlièdiān	Great Britain

4. Big in abstract sense

大王	dàwáng	king, magnate
大衣	dà yī	overcoat
大米	dà mǐ	(husked) rice
大麦	dà mǎi	barley
大豆	dà dòu	soya bean

大葱	dàcōng	green Chinese onion
大蒜	dàsuàn	garlic
大麻	dàmá	hemp, marijuana
大话	dàhuà	tall talk, boast, bragging
大夫	dàfū	a senior official in feudal China
大夫	dài.fu	doctor, physician
<u>大丈夫</u>	dàzhàng.fu	true man, real man, man
<u>大前天</u>	dàqiántiān	three days ago
<u>大后天</u>	dàhòunián	three years from now
<u>大年夜</u>	dàniányè	lunar New Year's Eve

大 dà also serves as the co-component for:

5039

馱

tuó

carry on the back (big horse good for carrying load), e.g.

馱馬

tuómǎ

pack horse

馱畜

tuóchù

pack animal

5040

大 represents 幸 in the character 達 = 达 dá 'attain', 'reach', etc. in its simplified form. This is a very popular character in modern language. Elaboration on this character is essential to the full understanding of a text in Chinese.

達 dá is a Libian. Its Metal Script was 𠂔. Its meaning was 'to cover a distance freely like a lamb being born, i.e. suffering no encumbrance'. The co-component 幸 now a non-character meant 'baby sheep' which unlike human beings is born in its wrapped placenta. Hence the meaning 'attain', 'achieve', 'arrive', and by extension, 'reach', 'extend', 'communicative', 'distinguished', e.g.

达到

dádào

attain, achieve, reach

到达

dàodá

arrive, get to, reach

抵达

dǐdá

arrive, reach

直达	zhídá	direct reach
达成	dáchéng	reach (agreement)
辞不达意	cí bù dá yì	the words fail to convey the ideas
下情上达	xià qíng shàng dá	the thinking of subordinates has the opportunity of reaching the superior
通宵达旦	tōngxiāo dádàn	all night (whole night till dawn)
四通八达	sì tōng bā dá	extending in all directions
达观	dáguān	take things philosophically
达人	dárén	wise man (a man who is in touch with the world)
通情达理	tōng qíng dá lǐ	be understanding and reasonable
发达	fādá	prosper in business, become prominent, well developed (prosperous and influential)
达官贵人	dá guān guì rén	high officials and noble lords (those who can reach the Emperor)

達 = 达 dá has four derivatives:

a	鞑 = 鞑	dá	(a tribe that utilizes leather for clothing and bedding) in	5041
	鞑鞑	dádá	Tartar (sound)	
b	撻 = 撻	tà	flog, whip (strike by hand that reaches the body), e.g.	5042
	鞭撻	biāntà	flog, lash	
	撻伐	tàfá	punitive expedition	
c	闼 = 闼	tà	door, small door, wicket gate (door for reaching people), e.g.	5043
	排闼直入	pái tà zhí rù	push the door open unceremoniously and enter	
d	趺 = 趺	tà	(man who goes to or reaches any place or acts care-free) in	5044

庆 qìng is another of those characters in which 大 dà is used to substitute a complicated structure. In this case, the Regular Script is written as 慶=庆 qìng, a character of unique structure by itself.

It has been guessed that this character was a combination of three components: 鹿 lù 'deer', 心 xīn 'heart' and 夂 'many feet'. 鹿 lù was abbreviated to 𠂔 in Libianization. The sense carried was 'having received deerskin as a gift, many people danced heartily'. Hence the meaning 'celebrate', 'congratulate', 'occasion for celebration', e.g.

庆祝	qìngzhù	celebrate
庆贺	qìnghè	congratulate, celebrate
庆丰收	qìng fēngshōu	celebrate a bumper harvest
庆功宴	qìnggōngyàn	thanksgiving party
庆典	qìngdiǎn	celebration (with ceremony)
庆幸	qìngxìng	rejoice (self-congratulating of being lucky)
国庆	guóqìng	National Day

One early character 太 tài that has a relationship with 大 dà needs to be relearned here with its derivatives and some of its bisyllabic expressions:

X5045 太 tài ————— highest, greatest, remotest, more or most senior, excessively, too, over, extremely, very, e.g.

太上皇	tàishànghuáng	father of reigning emperor, overlord, backstage ruler
太岁头上动土	tàisuì tóu.shang dòng tǔ	provoke somebody far superior in power or strength (move earth in the year when Jupiter reigns)
太虚	tàixū	the great void, the universe
太子	tàizi	crown prince

太平	tàipíng	peace, peace and tranquility (the greatest equality or tranquility)
<u>太平门</u>	tàipíngmén	exit (peaceful door)
<u>太平洋</u>	tàipíngyáng	the Pacific (ocean)
<u>太平无事</u>	tàipíng wú shì	all is well (peaceful and nothing happens)
<u>太平龙头</u>	tàipíng lóngtóu	fire hydrant (dragon head to bring safety)
太空	tàikōng	outer space
太古	tàigǔ	remote antiquity
太后	tàihòu	mother of an emperor, queen mother
太监	tàijiàn	(court) eunuch
<u>太欺人</u>	tàiqīrén	too much bullying
<u>欺人太甚</u>	qī rén tài shèn	that's going too far
<u>太誇張</u>	tàikuāzhāng	over-exaggerate
<u>太好了</u>	tàihǎo.le	too good, extremely good
<u>太阿倒持</u>	tà'ē dào chí	hand one's power to another at one's own peril (hold Tai'a (famous sword's name) by the blade)

太 tài has five derivatives, one of which is definitely very much used, viz:

a 態 = 态 tài ——— form, appearance, condition, state — see Character No. 1221 X5045

b 汰 tài ——— eliminate, discard (sound of washing rice to eliminate admixture), e.g. 5046

淘汰 táotài eliminate through selection or competition, die out, fall into disuse

c 鈦 tài ——— titanium (sound), e.g.

5047

		钛白	tàibái	titanium white
5048	d	酞	tài	<u>phthalein</u> (sound)
5049	e	肽	tài	<u>peptide</u> (sound)

X5049 B) 小 xiǎo ———— small, little, lower, minor, for a while, young, my

小 xiǎo is a Bushou. Its meaning has also been extended to references in the abstract sense, e.g.

小子	xiǎo.zi	boy, fellow, chap (small boy)
小儿	xiǎo'ér	children, my son
<u>小儿科</u>	xiǎo'érkē	(department of) paediatrics
小人	xiǎorén	villain (not gentleman)
<u>小人物</u>	xiǎorénwù	Mr. Nobody
小工	xiǎogōng	unskilled labour
小腹	xiǎofù	lower abdomen
小腿	xiǎotǔi	shank (small lower limb)
小舌	xiǎoshé	uvula (small tongue)
<u>小算盘</u>	xiǎosuàn.pan	selfish calculation (not computing on overall basis)
<u>小意思</u>	xiǎoyì.sì	small token of kindly feelings
<u>小道消息</u>	xiǎodào xiāo.xi	hearsay (news from small path)
小节	xiǎojié	small matter, trifle
<u>小巫見大巫</u>	xiǎowū jiàn dàwū	feel dwarfed, pale into insignificance by comparison (like a small sorcerer in the presence of a great one)
<u>小題大做</u>	xiǎo tí dà zuò	make a mountain out of a mole-hill (write a grandiose essay on a minor topic)
小结	xiǎojié	brief or preliminary summary

小康	xiǎokāng	comparatively well-off, comfortably off (small but healthy)
小看	xiǎokàn	belittle, look down upon
小半	xiǎobàn	less than half, less or smaller part (the minor half)
<u>风小了</u>	fēngxiǎo.le	wind has dropped its velocity
小声	xiǎoshēng	low voice
小气	xiǎo.qi	mean, narrow-minded, stingy, niggardly (short breath)
小心	xiǎoxīn	take care, be cautious (small heart)
<u>小心眼儿</u>	xiǎoxīnyǎnr	narrow-minded (the eye of someone's heart is too small)
<u>小聪明</u>	xiǎocōng.míng	cleverness in trivial matters, petty trick
小丑	xiǎochǒu	clown, buffoon (little jester)
<u>小丑跳梁</u>	xiǎochǒu tiàoliáng	a contemptible wretch making trouble (as a clown leaping on the beam)
小考	xiǎokǎo	mid-term examination
小报	xiǎobào	tabloid (small newspaper)
小照	xiǎozhào	small-size photograph
小便	xiǎobiàn	urinate, urine (small convenience)
小产	xiǎochǎn	miscarriage, abortion (small delivery)
小吃	xiǎochī	snack, refreshments (small eats)
小菜	xiǎocài	meat, fish and vegetable dishes, common dishes (in contrast to feast dishes)
小说	xiǎoshuō	novel, fiction (small talk)
小帐	xiǎozhàng	tip, gratuity (small account)

小时	xiǎoshí	hour (small hour — Chinese traditional hour is of two hours)
<u>小五金</u>	xiǎowǔjīn	hardware, metal fittings
<u>小老婆</u>	xiǎolǎo.pó	concubine (small wife)
小姐	xiǎo.jiě	Miss, young lady
小麦	xiǎomài	wheat
<u>小苏打</u>	xiǎosūdǎ	sodium bicarbonate
<u>小提琴</u>	xiǎotíqín	violin
<u>小夜曲</u>	xiǎoyèqǔ	serenade
小坐	xiǎozuò	sit for a while
她比我小	tā bǐ wǒ xiǎo	she is younger than I am
小辈	xiǎobèi	young member of a family, junior
<u>一家老小</u>	yījiā lǎoxiǎo	old and young, the whole family
小女	xiǎonǚ	my daughter

4081 難易 nányì ——— difficult or easy, degree of difficulty

5050 A) 難 = 难 nán ——— difficult, hard, troublesome, put somebody into a difficult position, hardly possible, bad, unpleasant

難 nán is composed of 萑 and 隹 zhūi 'bird'. 萑, a non-character, was in fact a Libian transformed from two characters 萑 and 土, and 萑 again from 黃 huáng and 火 huǒ. Therefore, it denotes 'sticky soil' or 'clay' which is difficult to cultivate. The combination of 萑 and 隹 gives the sense of 'a bird having difficulty in surviving'.

According to an ancient legend, there was a gold-winged bird whose food was dragons' lung and whose drink was phoenixes' blood. It always felt hungry and thirsty, and therefore, could not live long after its birth. This is indeed a very difficult bird and we have inherited with it this *difficult* character. Fortunately, there now exists a simplified form: 难 nán.

It is *not* hard to understand a difficult character whose meaning is 'difficult', just by swallowing it. However, this character in the Chinese language connotes a somewhat different nuance which needs to be understood by the reader:

难得	nándé	hard to come by, also to mean seldom
难怪	nánguài	difficult to blame, also to mean no wonder
难过	nánguò	have a hard time, also to mean feel sorry, feel bad, be grieved
难解难分	nán jiě nán fēn	be inextricably involved, also to mean be sentimentally attached to each other
难堪	nánkān	unbearable, also to mean embarrassed
难看	nánkàn	difficult to see, also to mean ugly, embarrassing
难人	nánrén	difficult to people, also to mean a person handling a delicate matter
难受	nánshòu	difficult to forbear, also to mean feel unwell, suffer pain
难听	nántīng	difficult to hear, also to mean unpleasant to listen to, coarse, scandalous
难为	nán.wei	difficult to do, also to mean embarrass, be a tough job to, thanks due to
难为情	nán wéi qíng	embarrassing, disconcerting, also to mean embarrassed, ashamed, shy
难兄难弟	nán xiōng nán dì	two of a kind (it is difficult for the elder brother as well as for the younger brother)

難 = 难 nán — calamity, disaster, adversity, take to task (extended sense), e.g.

逃难	táonàn	be a refugee (run away from calamity)
遇难	yùnàn	be killed in an accident, be murdered (meet disaster)

空难	kōngnàn	air disaster
难民	nànmín	refugee
难友	nànyǒu	fellow-sufferer (of adversity)
非难	fēinàn	blame, reproach (criticize and take to task)

難 nán has three derivatives in which the essential sense remains the same, viz:

X5050 a 灘 = 滩 tān ——— beach, sands, shoal (water difficult to navigate) (in the Chinese sense it includes the shallow water — part of the beach), e.g.

海滩	hǎitān	seabeach
沙滩	shātān	sandbank
险滩	xiǎntān	dangerous shoals

5051 b 攤 = 摊 tān ——— spread out, take a share in, stall, booth (hand finds it difficult to hold together), e.g.

摊开	tānkāi	spread out
摊牌	tānpái	have a showdown (spread out cards)
摊派	tānpài	apportion (expenses, etc.)
摊子	tān.zi	booth, stall (for spreading out)

5052 c 癱 = 瘫 tān ——— paralysis (sick of difficulty in movement), e.g.

瘫痪	tānhuàn	paralysis, be paralysed, break down, be at a standstill
瘫软	tānrǎn	(of arm, legs, etc.) weak and limp

There are three further characters using 𠂔 as the co-component:

5053 a 漢 = 汉 hàn ——— the Han Dynasty, the Han nationality, Chinese, man (muddy river), e.g.

汉人	hànrén	the Han people
汉语	hànyǔ	Chinese language

汉字	hànzì	Chinese characters
汉奸	hànjīan	traitor
老汉	lǎohàn	an old man
<u>门外汉</u>	ménwaihàn	layman (the man who stays outside the door)
汉口	hànkǒu	Hankow (sound)

b 歎 v. 嘆 = 叹 tàn — sigh, exclaim in admiration, acclaim, praising (breath obstructed metaphorically by clay), e.g. 5054

长叹	chángtàn	deep sigh
叹气	tàNQì	heave a sigh (bisyllabic)
叹词	tàncí	interjection
叹服	tànfú	gasp in admiration
<u>叹为观止</u>	tàn wéi guān zhǐ	acclaim (works of art, etc.) as the acme of perfection (acclaim as the last thing that one can expect to see)
叹赞	tànzàn	highly praise

c 艱 = 艰 jiān — difficult, hard (mountain covered by sticky soil — encounter trouble in tilling or toiling), e.g. X5054

艰难	jiānnán	difficult, hard (bisyllabic)
艰深	jiānshēn	difficult to understand, abstruse
艰涩	jiānsè	involved and abstruse, intricate and obscure
艰险	jiānxiǎn	hardships and dangers

B) 易 yì ————— easy, etc. — see Location X2352

4144 妍媸 yánchī ————— whether one is beautiful or not —

A) 妍 yán ————— beautiful — see Character No. 2637

5055 B) 媿 chī ———— ugly, unsightly, hideous

5056 This is a classical character and was interchangeable with 蚩 chī 'ignorant', 'stupid'. Its Xiaozhuan Script 𧈧 resembled 'a worm under a plant'.

5057 In 嗤 chī, 蚩 chī represents a **sound describing 'sneering'**, e.g. 嗤笑 chīxiào 'sneer at', 嗤之以鼻 chī zhī yǐ bí 'give a snort of contempt'.

4841 乾濕 gānshī — dry or wet, in

乾(=干)濕(=湿)表 gānshībǎo psychrometer

A) 乾(=干) gān or 乾 qián has been fully explained under Location X2588.

5058 The use of 乾 gān as an adjective or adverb has been substituted by 干 in the simplification system. Nevertheless, 乾 is a derivative of 乞 qǐ 'beg', 'supplicate', 'seek', 'solicit'. The result of soliciting (乞) full sunshine (卓) is of course 'dry'. As a matter of fact, the origin of 乞 qǐ is the same as 气 qì 'air', 'breath'.

The two characters parted company when 乞 came to mean 'others' breath'. To be subject to others' 'yes' is 'to beg'. Hence:

求乞	qiúqǐ	beg, begging
乞求	qǐqiú	beg for, supplicate, implore
乞丐	qǐgài	beggar
乞怜	qǐlián	beg for pity or mercy
摇尾乞怜	yáo wěi qǐlián	be like a dog wagging its tail pitifully
乞灵	qǐlíng	seek help from, resort to
乞降	qǐxiáng	beg to surrender
乞援	qǐyuán	ask for assistance
乞助	qǐzhù	solicit aid
讨乞	tǎoqǐ	beg alms

乞 qǐ has altogether eight derivatives:

a 迄 qì ————— up to, till, so far, all along (react to supplication in the distance — arrive or reach there), e.g. 5059

迄今	qìjīn	up to now, till this day
迄未	qìwèi	so far not yet
迄无	qìwú	all along yet no

b 讫 qì ————— finished (say yes to supplication), e.g. 5060

收讫	shōuqì	duly received
付讫	fùqì	paid
验讫	yànqì	passed after inspection and testing
查讫	cháqì	passed after inspection
起讫	qǐqì	the beginning and the ending

c 吃 chī ————— eat, take, have one's meals, live on, annihilate, wipe out, absorb, suffer (reached mouth; 乞 for 迄), e.g. X5060

吃梨	chīlí	eat pear
吃药	chīyào	take medicine
吃奶	chīnǎi	suck the breast, take milk
吃饭	chīfàn	eat, have a meal, keep alive, make a living
<u>吃馆子</u>	chīguǎn.zi	eat in a restaurant, dine out
口吃	kǒuchī	stutter, stammer (talk like eating)
<u>吃不来</u>	chī.bulái	dislike certain food, be not one's food
<u>吃不开</u>	chī.bukāi	be unpopular (never eat outside home)
<u>吃不下</u>	chī.buxià	not feel like eating
<u>吃喝玩乐</u>	chī hē wán lè	idle away one's time in pleasure-seeking (eat, drink, play and enjoy)

<u>吃利钱</u>	chīlì.qian	live on interest income
吃素	chīsù	be a vegetarian (live on vegetables)
吃斋	chīzhāi	be a vegetarian for religious reasons
吃香	chīxiāng	be very popular (like food flavour during eating — always welcome)
吃醋	chīcù	be jealous
吃力	chīlì	entail strenuous efforts, be a strain
吃重	chīzhòng	arduous, strenuous, carrying capacity
<u>吃不消</u>	chībùxiāo	be unable to stand (exertion, fatigue, etc.)
吃掉	chīdiào	wipe out, annihilate
吃水	chīshuǐ	absorb water, drink water, draught (of a ship)
<u>吃墨水</u>	chīmòshuǐ	absorb ink
吃苦	chīkǔ	bear hardships
<u>吃苦头</u>	chīkǔ.tou	suffer (hardships)
吃亏	chīkuī	suffer losses
<u>连吃败仗</u>	lián chī bàizhàng	suffer one defeat after another
吃惊	chījīng	be startled, be shocked, be amazed, be taken aback
吃紧	chījǐn	be hard pressed
<u>吃一堑</u> , <u>长一智</u>	chī yīqiàn, zhǎng yīzhì	a fall into a pit, a gain in your wit

Note the many colloquial uses of the character 吃 chī.

d 乾 = 干 gān see Location X2588

乾 qián see Character No. 1165

e	疙 gē	_____	(sickness that is as disgusting as a beggar) in	5061
	疙瘩 gē.da		a swelling on the skin, pimple, lump, a knot in one's heart (doubleton)	
f	纥 hé	_____	in	5062
	回纥 huíhé		Huihe (Ougour), an ancient nationality in China (sound)	
g	砣 kū	_____	(sound of rolling stone) in	5063
	砣砣 kūkū		busily occupied	
h	屹 yì	_____	<u>towering like a mountain peak</u> (like a mountain always in the position of being supplicated), e.g.	5064
	屹立 yìlì		stand erect	
	屹然 yìrán		towering, majestic	

B) 濕=湿 v. 溼 shī — wet, damp, humid

X5064

濕 shī is a state of things like silk (纟) * which has been soaked in water (氵) but now has the sun (日) above it. It is a useful character, though not involved in many bisyllabics:

湿度	shīdù	humidity
湿气	shīqì	moisture, dampness
湿热	shīrè	damp and hot
湿润	shīrùn	moist
湿透	shītòu	wet through, drenched
<u>湿淋淋</u>	shīlínlín	dripping wet, drenched
湿疹	shīzhěn	eczema

However, the co-component of 濕 shī, 顯 xiǎn and 隰 xí: 𣎵 = 显 xiǎn 5065 was interchangeable with 顯 xiǎn in the classics. It has now become the simplified form of 顯 xiǎn. Here again the characters are all related in sense:

* It should actually be written 絲. Therefore 絲 is a twisted script.

顯 = 显 xiǎn — apparent, obvious, noticeable, show, display, manifest, illustrious, influential

顯 xiǎn denoted 'ornament on head'. **显** xiǎn here was to mean 'to see silk under the sun — its shine'. From 'shine', the significance has been extended to other senses, as enumerated above.

显 is now a more frequently seen character, for man, on the one hand, has become more and more publicity conscious and, on the other, he also demands evidence of anything that he is asked to believe, e.g.

显见	xiǎnjiàn	apparent, obvious, self-evident
显明	xiǎnmíng	obvious, manifest, distinct, marked
显然	xiǎn.ran	obvious, evident, clear
显而易见	xiǎn ér yì jiàn	obviously, evidently, clearly (obvious and easy to see)
显著	xiǎnzhù	notable, marked, striking, remarkable, outstanding
显灵	xiǎnlíng	(of a ghost or spirit) manifest its presence
显微镜	xiǎnwēijìng	microscope (glass to show minute details)
显形	xiǎnxíng	show one's true colour, betray oneself
显影	xiǎnyǐng	develop (in photography)
显示	xiǎnshì	show, display, demonstrate, manifest
显现	xiǎnxiàn	manifest oneself, appear, show
一显身手	yī xiǎn shēnshǒu	display one's talent and skill
显露	xiǎnlù	become visible, appear, manifest itself
显得	xiǎn.de	look, seem, appear
显达	xiǎndá	illustrious and prosperous

显赫

xiǎnhè

illustrious, celebrated

显要

xiǎnyào

powerful and influential

Derivative:

隰 = 隰 xí ——— swamps, newly cultivated farm (damp place beside mound; 暴 for 濕)

5066

4844 教學 jiàoxué — teaching and studying, teacher and student

A) 教 jiào ——— teach, instruct, religion — see Character No. 4299

B) 學 = 学 xué was dealt with as early as Chapter Sixteen under Character No. 1059 where the meaning of the non-character 𠬞 = 𠬞 was fully explained. It means 'to count bamboo sticks with hands'. This sign appears in four further characters and retains its sense of 'to learn', e.g.

a 黌 = 黌 hóng ——— school, college (place of learning — painted yellow in ancient times; 𠬞 for 學), e.g.

5067

黌门

hóngmén

college gate

黌宇

hóngyǔ

college building

b 𪚩 = 𪚩 hòu ——— king crab (𠬞 for 學 — see below)

5068

The King crab or horseshoe crab is a kind of crustacean whose conduct, according to the ancients was worth emulating as the female usually carries the male and will not give up the load even when in danger.

c 覺 = 觉 jué ——— sense, feel, become aware, wake up (after learning, one sees; 𠬞 for 學), e.g.

5069

听觉

tīngjué

sense of hearing

知觉

zhījué

consciousness

觉出

juéchū

sensed

觉得	jué.de	feel, think
感觉	gǎnjué	feeling, feel
直觉	zhíjué	intuition
幻觉	huànjué	illusion
察觉	chájué	detect, become aware of, perceive
觉悟	juéwù	realize
自觉	zìjué	realize about oneself
醒觉	xǐngjué	wake up from sleep or reverie

覺 = 觉 jiào — sleep (*not* in waking state), e.g.

午觉	wǔjiào	midday nap
睡觉	shuìjiào	sleep

5070 d **攪 = 搅** jiǎo — stir, mix, disturb, annoy (use hand to wake up), e.g.

搅动	jiǎodòng	stir, mix
搅拌	jiǎobàn	stir, agitate, mix
搅乱	jiǎoluàn	throw into disorder, confuse
搅和	jiǎo.huó	mix, mingle, blend, mess up, spoil
搅扰	jiǎorǎo	disturb, annoy, cause trouble

In passing, the reader should make distinction between this non-character 𪛗 and two other characters: 興 xīng and 與 yǔ which are not only differently structured and pronounced but also have entirely different senses. Apart from these there are three more similar characters 興 yú, 盥 guàn and 兜 dōu all of which also have different origins, e.g.

5071 a **興 = 兴** xīng — start, promote, prosper, rise, permit, become popular, e.g.

兴工	xīnggōng	start construction
兴建	xīngjiàn	build, construct
兴兵	xīngbīng	send an army (start war)

<u>兴师动众</u>	xīng shī dòng zhòng	drag in many people to do something (start movement of troops about and stir up the people)
<u>兴风作浪</u>	xīng fēng zuò làng	stir up trouble (start wind to make waves)
大兴	dàxīng	promote, encourage
兴革	xīnggé	reforms, initiation (of the new) and abolition (of the old)
兴隆	xīnglóng	prosperous, thriving, flourishing, brisk
兴盛	xīngshèng	prosperous, flourishing, in the ascent
兴旺	xīngwàng	prosperous, flourishing, thriving
兴奋	xīngfèn	be excited
兴起	xīngqǐ	rise, spring up, be on the upgrade
兴亡	xīngwáng	rise and fall (of a nation)
<u>夙兴夜寐</u>	sù xīng yè mèi	rise early and retire late
不兴	bùxīng	not permitted, out of fashion (no more popular)

In a general sense, this is also a covering character.

興 = **兴** xīng — mood or desire to do something, interest, excitement (an extension from the sense of 'start' or 'stir'), e.g.

诗兴	shīxīng	an exalted poetic mood
游兴	yóuxīng	the mood for sight-seeing
兴致	xīngzhì	mood to enjoy (something)
兴趣	xīngqù	interest
酒兴	jiǔxīng	excitement due to drinking
<u>兴冲冲</u>	xīngchōngchōng	exultantly
<u>兴高采烈</u>	xīng gāo cǎi liè	in high spirits, jubilant, in great delight

興 xīng started from the Bone-shell Script 𠂔 like 'four hands on one job'. In its Xiaozhuan Script 𠂔 it was transformed into a combination of 同 tóng 'together' and 昇 yù 'carry jointly'. Etymologically speaking, the present form is not much different from Xiaozhuan Script.

It is interesting to note that there exist two characters with same north component. The structures of these two characters are very complicated but they have survived the long history of Chinese characters and are still in use today, namely:

5072 a-1 爨 cuàn ———— cook, an earthen cooking stove, e.g.

分爨

fēncuàn

have separate kitchens (divide up the household between brothers)

The Xiaozhuan Script being 𠂔 denoted: 'two hands (𠂔) holding a jar (𠂔) over the mouth (𠂔) of a stove, stuffing (𠂔) plenty of wood (𠂔) onto the fire (火)'. Hence it is 'cooking'.

X5072 a-2 𧢲 = 𧢲 xìn ———— quarrel, dispute

The upper part of this character is the abbreviation of 爨 cuàn. The addition of 酉 'wine' and 分 'distribution' gives the meaning of 'offering sacrifices'. During sacrifices animal blood was normally mixed in the wine, and after serious sacrificial rites, such bloody solution was scattered or smeared on symbolic articles in the hope of strengthening their magic influence. The use of this character to denote quarrel may have arisen from this custom. Modern uses:

寻衅

xúnxìn

pick a quarrel with somebody

衅端

xìnduān

a cause for quarrel or dispute

挑衅

tiāoxìn

provoke

X5072 b 與 = 与 yǔ ———— give, take, get along with, for, and — see Character No. 0429

This is a classical term but has been deeply imbued in the spoken language in certain coined expressions. Its Xiaozhuan Script 𠂔 indicated 'two hands facing two hands' engaged in the action of 'give and receive'. But how did it come to mean 'give and receive'? Apart from what has been said, its Stone Script being 𠂔 manifestly indicated a hand-shake. Therefore, the simplification reverts to its original pattern.

Note the following colloquial expressions:

⋮

与人方便

yǔ rén fāngbiàn

give help or afford convenience to others

与其 A , 不如 B yǔqí A, bùrú B *taking A is not as good as B*

此人 易与 cǐ rén yì yǔ he is easy to *get along with*

与人 合作 yǔ rén hézuò cooperate *with* others

与虎 谋皮 yǔ hǔ móu pí request somebody to act against his own interests (*negotiate with a tiger for its skin*)

与世 无争 yǔ shì wú zhēng hold oneself aloof from the world (*have no quarrel with any other people*)

与日 俱增 yǔ rì jù zēng grow *with* each passing day, be steadily on the increase

与我 为难 yǔ wǒ wéi nán he made it difficult *for* me

你与 我 nǐ yǔ wǒ you *and* I

與 = **与** yù ——— participate, take part in, e.g.

与会 yùhuì participate in a conference

与闻 yùwén have a participant's knowledge of

参与 cānyù take part in

與 yǔ forms the co-component of the following four characters and still contains the ingredient 'give', viz:

b-1 **嶼** = **屿** yǔ ——— small island, islet (a mountain given to the sea), e.g. 5073

岛屿 dǎoyǔ islands and islets

b-2 **歟** v. **與** = **欤** yú — question-ending character (*not getting along with?*) X5073
— see Character No. 0431

b-3 **譽** = **誉** yù ——— praise, eulogize, reputation, fame (*give deserving words to*), e.g. 5074

毀誉参半 huǐ yù cān bàn get both praise and censure

声誉 shēngyù reputation, fame, prestige

信誉 xìnyù credit standing

名誉 míngyù fame

5075 b-4 舉 = 举 jǔ ——— lift, raise, hold, act, move, elect, choose, cite, enumerate, whole, entire (give a helping hand; 丰 = 手), e.g.

举重	jǔzhòng	weight lifting
举杯	jǔbēi	raise one's glass (to propose a toast)
举目	jǔmù	raise the eyes, look
举手	jǔshǒu	raise one's hands
举足轻重	jǔ zú qīng zhòng	hold the balance, prove decisive (weight is held by lifting or not lifting the leg)
高举	gāojǔ	hold high
举办	jǔbàn	hold, run, conduct
举行	jǔxíng	hold (a meeting, ceremony, etc.)
举止	jǔzhǐ	bearing, manner, mien (action and no action)
壮举	zhuàngǔ	a heroic undertaking
举棋不定	jǔ qí bùdìng	hesitate about what move to make, vacillate, shilly-shally
举动	jǔdòng	move, act, movement, activity
公举	gōngjǔ	chosen by many
举例	jǔlì	cite a case (give an example)
推举	tuījǔ	elect, recommend
抬举	táijǔ	favour somebody with praise
举一反三	jǔ yī fǎn sān	draw inference about other cases from one instance (cite one, deduce three)
举不胜举	jǔ bùshèng jǔ	too numerous to mention (defy enumeration)
举国	jǔguó	the whole nation, the entire state

举座	jǔzuò	all those present
举凡	jǔfán	ranging from ... to ..., all ... such as

c 輿 = 輿 yú ——— sedan chair, carriage, area, territory, public, popular 5076
(a vehicle carried by four hands), e.g.

肩輿	jiānyú	a sedan chair
輿夫	yúfū	sedan chair carrier
輿马	yúmǎ	horse and carriage
輿图	yútú	map (area or territory picture)
輿地	yúdì	the land, geography
輿情	yúqíng	public sentiment, popular feelings
輿论	yúlùn	public opinion

d 盥 guàn ——— wash the hands or face (two hands and water over a concave utensil), 5077
e.g.
盥洗 guànxǐ wash one's hands and face
盥漱 guànshù wash one's face and rinse one's mouth

e 兜 dōu ——— wrap up, bagging, move around, canvass, solicit 5078

This character is a **hieroglyph** and is actually describing a situation in which a child is wrapped up in protective clothing. But the sense has now been much extended and even more so in the spoken language, e.g.

兜肚	dōu.du	an undergarment covering the chest and abdomen
兜尿布	dōu niàobù	wrap up in a diaper
网兜	wǎngdōu	string bag
兜圈子	dōu quān.zi	go around in a circle
兜捕	dōubǔ	surround and seize, round up
兜抄	dōuchāo	close down from the rear and both flanks

兜风	dōufēng	go for a drive, ride or sail
兜售	dōushòu	peddle (canvassing sale)
兜揽	dōulǎn	canvass, solicit

4852 输赢 shūyíng — gain or loss (loss or gain)

5079

A) 輸 shū — transport, convey, contribute money, be beaten, lose, e.g.

运输	yùنشū	transport
输出	shūchū	export, output
输送	shūsòng	carry, transport, convey
输血	shūxuè	blood transfusion
输电	shūdiàn	transmit electricity
输油管	shūyóuguǎn	petroleum pipeline
输诚	shūchéng	offer loyalty
慷慨输将	kāngkǎi shūjiāng	make liberal donations
认输	rènshū	admit defeat
输理	shūlǐ	be in the wrong
输钱	shūqián	lose money

輸 shū first appeared in Xiaozhuan, whereas 俞 yú existed in both the Bone-shell and the Metal Script and its meaning was 'a dugout canoe' the discovery of which had greatly liberated ancient people's movement. 輸 shū therefore signifies 'vehicle serving as a dugout canoe' or 'to transport'. But how did it acquire the other significances of *donation* and *losses*? No record has been left behind but it can be assumed that in both cases, the donor and the loser had to be responsible for the transportation, for the donor to deliver the donation and the loser the reparations. If the goods or treasure had not to be delivered into the hands of the recipient, there would not be a donor (*the voluntary despatcher*) nor a loser (*the compulsory despatcher*).

5080

Nowadays, 俞 yú has no meaning except the use as a surname, and 'dugout canoe' is called 独木舟 dúmùzhōu, literally 'boat of one piece wood'; the Xiaozhuan Script of 前 qián 'forward', 'front', 'before', i.e. 𠂔 which

connotes 'advance on boat' really stemmed from 俞 = 俞 which was possibly a pointed boat. Nevertheless, 俞 yú constitutes the co-component of over 17 characters, the majority of which retain the feelings of ancient people towards dugout canoe and are quite popular till today. Perhaps because they are characters involving *humanity* so they survive the longest. The other sixteen characters are:

a 愉 yú ————— pleased, happy, joyful, cheerful (the heart has the feeling of possessing a dugout canoe), e.g. 5081

愉快 yúkuài happy, joyful, cheerful

b 逾 yú ————— go beyond, exceed (dugout canoe covered the distance — move over a distance further than one normally can), e.g. 5082

逾常 yúcháng unusual

逾越 yúyuè exceed, go beyond (bisyllabic)

逾期 yúqī exceed the time limit, be overdue

逾额 yú'é exceed the allowed amount or number

c 渝 yú ————— (of one's attitude or feeling) changed, the short name for Chongqing (dugout canoe on water — its function becomes different), e.g. 5083

始終不渝 shǐzhōng bù yú unswerving, consistent

d 揄 yú ————— raise, lead to (dugout canoe under the guidance of a hand), e.g. 5084

揄扬 yúyáng praise (raise and make known)

揶揄 yéyú ridicule, deride (raise or lead to a ridiculing sound 'ye')

e 榆 yú ————— (tree good for dugout canoe) in 5085

榆树 yúshù elm

f 瑜 yú ————— fine jade, gem, lustre of gems — virtues, good points (jade as good as dugout canoe), e.g. 5086

瑕不掩瑜 xiá bù yǎn yú the defects do not obscure the virtues

瑜伽 yúga yoga (sound)

- 5087 g 踰 yú ——— climb over a wall (foot strides, as a dugout canoe crosses a stream),
e.g. 穿踰 chuānyú climb over a wall
- 5087 h 竅 yú ——— a hole in the wall (a hole for the purpose of stealing; 俞 for 偷 – see below), e.g. 穿竅之盜 chuānyú zhī dào a petty burglar
- 5088 i 覬 yú ——— in 覬覦 jìyú covet, cast greedy eyes on (doubleton)
覬 yú is the state of mind of someone who takes a look at other's dugout canoe. The capacity of a dugout canoe is understandably one seated. It could naturally also carry one across the stream, if one possesses it.
- 5089 j 蜎 yú ——— (worm that can cross marshland like a dugout canoe) in 蜎 yú 蛞蝓 kuòyú slug (doubleton)

- 5090 k 喻 yù ——— explain, reason, understand, know, analogy (utilize mouth to convey ideas; 俞 for 輸), e.g.

晓喻	xiǎoyù	explain clearly, give explicit instructions
喻之以理	yù zhī yǐ lǐ	reason with somebody
不言而喻	bù yán ér yù	it goes without saying (understood)
家喻户晓	jiā yù hù xiǎo	known to every household, widely known
比喻	bǐyù	analogy, metaphor

- 5091 l 諭 yù ——— instruct, tell (by an emperor or a senior) (words to be quickly conveyed by dugout canoe), e.g.

手諭	shǒuyù	written instructions
面諭	miànyù	instruct or tell somebody in person

m 癒 = 愈 yù ——— heal, recover, become well, the . . . the . . . (comparatives) (sickness is all right after care or with heart, just as a dugout canoe has to be carefully handled, 癒 is only applicable to sickness), e.g. 5092

愈合	yùhé	heal (a wound)
痊愈	quányù	healed, cured
病愈	bìngyù	recover from an illness
愈加	yùjiā	all the more, even more, further
愈多愈好	yù duō yù hǎo	the more the better

n 氈 shū ——— (wool spread on the canoe) in 5093

氈氈 qúshū wool carpet, rug (doubleton)

o 偷 tōu ——— steal, pilfer, make off with, stealthily, secretly, on the sly, find (time) (if there were a man at the side of one's canoe, then . . .), e.g. 5094

偷窃	tōuqiè	steal, pilfer (secretly)
偷盗	tōudào	steal, pilfer (unlawfully)
偷抢拐骗	tōu qiǎng guǎi piàn	steal, rob, swindle, deceive
偷天换日	tōu tiān huàn rì	perpetrate a gigantic fraud (steal the sky and put up a sham sun)
偷梁换柱	tōu liáng huàn zhù	perpetrate a fraud (steal the beams and replace the pillars)
偷工减料	tōu gōng jiǎn liào	do shoddy work and use inferior material (steal time and put in less material)
偷鸡不着蚀把米	tōu jī bùzháo shí bǎ mǐ	go for wool and come back shorn (try to steal a chicken only to end up with losing the rice to feed it)
偷看	tōukàn	steal a glance, peek
偷听	tōutīng	eavesdropping, bugging

偷安	tōu'ān	seek temporary ease
偷生	tōushēng	drag out an ignoble existence
偷情	tōuqíng	carry on a clandestine love affair
偷袭	tōuxí	sneak attack, sneak raid, surprise attack
偷偷	tōutōu	stealthily, secretly, covertly, on the sly
偷偷摸摸	tōutōu mōmō	furtively, surreptitiously
偷懒	tōulǎn	loaf on the job, be lazy
偷空	tōukòng	take time off (work)
偷闲	tōuxián	snatch a moment of leisure

5095 B) 赢 yíng ——— win, gain (profit), e.g.

赢得	yíngdé	to win or gain
赢利	yínglì	profit, gain
赢余	yíngyú	surplus, profit

赢 yíng is one of four characters which varies in pattern by changing the lower middle component. One or two others existed in history but are now obsolete.

This character appeared as early as in the Metal Script and was the name of a very meaty unknown animal. Hence the sense of gain and win. Why has this complicated character survived so long? Perhaps for the reason that it means 'win' in gambling and also the fact that a similar character

5096 赢 yíng was the surname of the historically famous first emperor of the Qin
5097 Dynasty; in the last century, Japan was called 東瀛 dōngyíng and a famous spot in the Imperial Palace was called 瀛臺 yíngtái.

5098 A fourth character still in use is 羸 léi 'thin', 'skinny' in 羸弱 léiruò 'thin and weak', 'frail'.

To analyse these characters would be a task of little practical use. The job should be left to the etymologists.

5080 夫婦 fūfù —— husband and wife

A) 夫 fū 'husband', 'man', 'a learned man', 'a person engaged in manual labour' has several coined bisyllabic expressions which may not be understood by simply reading off from face value, e.g.

匹夫	pǐfū	ordinary man
大夫	dàifu	doctor, physician
夫人	fūrén	lady, madam, Mrs.
夫子	fūzǐ	an ancient form of address to a Confucian scholar or to a master by his disciples
<u>夫妻店</u>	fūqīdiàn	small shop run by husband and wife
更夫	gēngfū	ancient name of nightwatchman

伋 = 夫 fū —— in

X5098

夫役	fūyì	forced labour
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夫 fú —— this, that, these, those (in the classics), now, as regards (at the beginning of a classical sentence), e.g.

夫何忧何惧	fú hé yōu hé jù	now what is there to worry about or to be feared?
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夫 fú —— exclamation indicating helplessness at the end of a sentence in the classics, e.g.

有矣夫	yǒu yǐ fú	there is such a thing!
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夫 fū is the co-component of nine characters apart from 伋, viz:

a	呋 fū	(sound) in	5099
	呋喃	fūnán	furan (sound)
b	麸 fū	(skin of wheat grain; 夫 for 肤 – see next page) in	X5099
	麸皮	fūpí	(wheat) bran

X5099 c

膚 = 肤 fū ——— skin, e.g.

皮肤

pífū

skin (human)

肤色

fūse

colour of skin

肤浅

fūqiǎn

superficial, shallow (as thin as human skin)

X5099 d

跗 v. 趺 fū ——— instep (attached to the foot; 付 for 附 and 夫 being homonym of 付), e.g.

跗骨

fūgǔ

tarsus, tarsal bones

跗面

fūmiàn

instep

趺坐

fūzuò

Buddhist way of sitting with both insteps facing the ground

5100 e

扶 fú ——— support with the hand, help somebody up, place a hand on somebody or something for support, straighten something up, help (hand acts as a strong man), e.g.

扶起

fúqǐ

support somebody to rise with hand, help somebody up

扶持

fúchí

help sustain, give aid to help somebody to stand or walk, support

扶手

fú.shou

handrail, rail, banister, armrest

扶梯

fútī

staircases

自动扶梯

zìdòng fútī

escalator

扶病

fúbìng

in spite of illness (be on crutches and sick)

扶养

fúyǎng

provide for, foster, bring up

扶苗

fúmiáo

straighten up the seedlings

扶植

fúzhí

foster, prop up

扶助

fúzhù

help, assist, support

扶掖

fúyè

support, help

扶疏

fúshū

luxuriant and well-spaced (vegetation) (spacing out in support)

f 芙 fú ————— in 5101

芙蓉

fúróng

cottonrose hibiscus, lotus (doubleton)

芙蓉面

fúróngmiàn

a pretty face with rosy cheeks

g 蚨 fú ————— in 5102

青蚨

qīngfú

ancient term for brass coin

蚨 fú was a legendary insect which, it was believed, would fly back whenever its descendants were seized by man who smeared coins with both the mother's and the nymph's blood. Then whenever the mother coin or the son coin whichever was first spent, the money would always fly back. A poor man's dream!

h 規 guī ————— admonish, advise, rule, regulation, plan, map out, compasses, dividers, gauge (women's way of seeing or looking at the views of their husbands), e.g. 5103

规劝

guīquàn

admonish, advise

规则

guīzé

rule, regulation, regular

规章

guīzhāng

rules, regulations

规避

guībì

evade, dodge, avoid (by *not* breaking rules)

规矩

guī.ju

rule, established practice, custom, well-behaved, well-disciplined

规律

guīlǜ

law, regular pattern

规格

guīgé

specifications, standards, norms

规范

guīfàn

standard, norm

规定

guīdìng

stipulate, provide, fix, set (as a rule)

规划

guīhuà

plan, programme

规模

guīmó

scope, scale, dimensions (mapped-out model)

一个圆规	yīgè yuánguī	a pair of compasses, dividers
线规	xiànguī	wire gauge

Although the original sense of 'advice from the husband' has long been lost, this is now a very popular character seen wherever there are rules and regulations. From the sense 'regulation', the use of the character was extended to 'compasses' for drawing circles. Eventually the next derivative was invented:

5104 h-1 窺 kuī ———— peep, spy (gauge through a hole), e.g.

窥视	kuīshì	peep at, spy on
窥见	kuījiàn	get a glimpse of, detect
偷窥	tōukuī	watch stealthily
管窥蠡测	guǎn kuī lí cè	according to my limited view (watch the sky from a tube and measure the sea with a shell)
得窥一斑	dé kuī yībān	see a sample of something (be able to see one ringed spot on the skin of a leopard)
窥伺	kuīsì	lie in wait for, be on watch for
窥探	kuītàn	spy upon, pry about

5105 B) 婦 = 妇 fù ———— married woman, woman, wife, e.g.

妇人	fùrén	married woman
少妇	shàofù	young married woman
妇女	fùnǚ	woman (bisyllabic)
妇孺	fùrú	women and children
妇产科	fùchǎnkē	(department of) gynaecology and obstetrics
产妇	chǎnfù	lying-in woman
媳妇	xífù	daughter-in-law
新妇	xīnfù	bride

情妇	qíngfù	sweetheart
娼妇	chāngfù	prostitute

婦 fù derives its pattern from the combination of 女 nǚ 'girl' and 帚 zhǒu 'broom'. When a girl got married, she had to attend to domestic matters and cleaning the house was one of her jobs. 5106

The origin of the character 帚 zhǒu can be traced back to the Bone-shell language which was 𦏧 and resembled a broom with its end up leaning on a shelf to dry. Its Xiaozhuan Script 𦏧 from which the present form originated can also be easily explained as 'in a small area (凵) hand forward and backward (彳) with a kerchief (巾)'.

帚 zhǒu as co-component is found in three further characters in which the sense 'broom' is visibly retained:

- a 箒 = 帚 zhǒu — broom (made of bamboo) 5106
- b 掃 = 扫 sāo — sweep, clear away, pass quickly along or over, pull all together (hands use broom), e.g. 5107

扫雪	sǎoxuě	sweep away the snow
扫兴	sǎoxìng	feel disappointed (all good mood swept away)
<u>扫了一眼</u>	sǎo.le yīyǎn	swept his eyes over
扫地	sǎodì	sweep the floor, reach rock bottom, be dragged in the dust
打扫	dǎsǎo	clean up
扫除	sǎochú	cleaning, cleanup
扫荡	sǎodàng	mop up
扫雷	sǎoléi	mine sweeping
扫描	sǎomiáo	scanning
扫射	sǎoshè	strafe
扫数	sǎoshǔ	the whole amount

掃 = 扫 sào — in

扫帚	sàozhōu	broom (bisyllabic)
扫帚星	sàozhōuxīng	comet (broom star) (colloquial)

5108 c 歸 = 归 guī — go back to, return, give back to, converge, come together, turn over, put in somebody's charge, e.g.

归家	guījiā	go back home, return home
归国	guīguó	return to one's country
归程	guīchéng	return journey
归期	guīqī	date of return
归心似箭	guī xīn sì jiàn	impatient to get back, with one's heart set on speeding home (the thought on return is like an arrow)
归还	guīhuán	return, revert
物归原主	wù guī yuánzhǔ	return a thing to its original or rightful owner
归功于	guīgōngyú	attribute the success to (give the credit to)
归根结底	guī gēn jié dǐ	in the final analysis (converging to the root and assembling at the bottom)
归类	guīlèi	sort out, classify
归为一类	guīwéi yīlèi	group together to make one category
归纳	guīnà	sum up, conclude, induce
归并	guībìng	lump together, add up, incorporate into, merge into
归向	guīxiàng	turn towards, incline to
归档	guīdàng	place on file, file
归案	guī'àn	bring to justice (turn the case over to)

归我所管	guī wǒ suǒguǎn	be turned over to my charge
归咎	guījiù	put the blame on, impute to, attribute a fault to
归属	guīshǔ	belong to, come under the jurisdiction of
归顺	guīshùn	come over and pledge allegiance
归附	guīfù	submit to the authority of another
归于	guīyú	belong to, be attributed to, result in, end in

The breakdown of 歸 *guī* is 自 * 'mound', 止 *zhǐ* 'stop' and 帚 abbreviation of 婦 *fù* 'woman'. Its original sense was for a woman getting married. Ancient custom necessitated the groom to go to the bride's home to welcome her to his house. Normally, he would live in her house for a while. When it was time for the couple to leave her home, it was called 'to marry' for the bride, and 'to return' for the groom. 'Stop at mound' may mean 'to avoid marrying a complete stranger from a far-off land so that she could revisit her parents easily'. Hence the revisit is still called 歸寧 *guīnìng* literally meaning 'return to peace'.

On this account, the character 追 *zhuī* was created. Although its modern sense is 'chase' or 'chase after', it originally meant 'to follow', i.e. 'up to the mound in the distance'. 5109

Judging from its use in the classics, the sense of 'to follow' was indicated more frequently than 'to chase' as it is understood in the English language. Most etymologists however thought that 自 in this case was an abbreviation of 師 *shī* 'army', 'troops'. For 'army' in the distance was a case for the soldiers who were lagging behind to make *haste* and *chase*.

追 *zhuī* 'chase', 'chase after', 'pursue', 'trace', 'look into', 'get to the bottom of', 'seek', 'go after', 'recall', 'reminisce', 'retroactively', 'post-humously' is an useful character often seen in bisyllabics such as: 5109

追逐	zhuīzhú	chase, seek, quest, pursue
追捕	zhuībǔ	pursue and capture

* While the Xiaozhuan Script of 追 was 𠬞, that of 自 was 𠬞. 自 is not a Bushou but a peculiar sign in modern Chinese.

追击	zhuījī	pursue and attack
追兵	zhuībīng	pursuing troops
紧追不舍	jǐn zhuī bùshě	be in hot pursuit
追逼	zhuībī	pursue closely, press for, extort
追随	zhuīsuí	follow
追踪	zhuīzōng	follow the trail of, track, trace
追本溯源	zhuī běn sù yuán	trace to its root or source
追问	zhuīwèn	question closely, make a detailed enquiry, examine minutely
追查	zhuīchá	investigate, trace, find out
追究	zhuījiū	look into, find out, investigate
追根	zhuīgēn	get to the root or bottom of something
追求	zhuīqiú	seek, pursue
追回	zhuīhuí	recover (seek the return of)
追赃	zhuīzāng	recover stolen money or goods, make somebody disgorge the spoils
抚今追昔	fǔ jīn zhuī xī	recall the past and compare it with the present
追记	zhuījì	write down afterwards or from memory
追忆	zhuīyì	recollect, recall, look back
追念	zhuīniàn	reminisce about
追认	zhuīrèn	recognize retroactively, subsequently confirm or endorse
追加	zhuījiā	add to, additional, supplementary
追悼	zhuīdào	mourn over a person's death
追授	zhuīshòu	retroactively or posthumously awarded

追 *zhuī* has two derivatives from which one can perceive that its original sense was 'to follow' rather than 'to chase', viz:

- a 錘 = 鎚 *chuí* — hammer, hammer into shape, weight (metal object for successive actions) — see Character No. 3852
- b 槌 *chuí* — mallet, beetle (wooden object for successive actions), e.g.

碾槌 *niǎnchuí* pestle

鼓槌 儿 *gǔchuí* drumsticks

5080 貴賤 *guìjiàn* — (prices, etc.) high or low, (people) highly or lowly placed, highly or lowly valued

A) 貴 *guì* — expensive, costly, dear, valuable, precious, noble, of high rank, your, e.g. 5110

太貴 *tàiguì* too expensive, too costly

昂貴 *ángguì* high priced, dear

貴重 *guìzhòng* valuable, precious

尊貴 *zūnguì* highly respectable and revered

珍貴 *zhēnguì* rare and highly valued

兵貴精，不貴多 *bīng guì jīng, bù guì duō*
troops are valued for their quality, not their number

名貴 *míngguì* valuable and well-known

華貴 *huáguì* elegant, magnificent (flowery and valuable)

貴賓 *guìbīn* honoured guest, distinguished guest

貴金屬 *guìjīnshǔ* noble or precious metal

貴族 *guìzú* aristocrat, noble

貴妃 *guìfēi* highest-ranking imperial concubine

权贵	quánguì	the politically powerful and influential
富贵	fùguì	riches and honour, wealth and rank
贵国	guìguó	your country
贵姓	guìxìng	may I ask your name? (surname)

貴 guì is a Libian. The upper part 𠂔 was 𠂔 yú in Xiaozhuan Script which signifies 'fat', 'plump', 'fertile'. When it is combined with 月 'flesh', 'meat' it is 腴 yú. Now combined with 貝 'money', 貴 guì 'fat money', of course, signifies 'expensive', 'dear', 'valuable'.

貴 guì forms the co-component of eight characters and gives all of them the sense 'higher than' or 'valued', viz:

X5110 a 櫃 guì ——— cabinet (something made of wood to contain valuables) — see Character No. 2520

5111 b 殯 v. 潰 huì ——— festering (worse than death), e.g.

殯 脓 huìróng suppuration

5111 c 潰 kuì ——— (of a dyke or dam) burst, collapse, break through (an encirclement), fester, ulcerate (water higher than dyke), e.g.

潰決 kuìjué (of a dyke or dam) burst

千里之堤，溃于蚁穴 qiānlǐ zhī dī, kuì yú yǐxué
one anthole may cause the collapse of a thousand-li dyke

溃围 kuìwéi break through an encirclement

崩溃 bēngkuì collapse, crumble, fall apart

溃败 kuìbài be defeated, be routed

溃灭 kuìmiè crumble and fall

溃逃 kuìtáo escape in disorder, fly pell-mell, flee helter-skelter

溃退 kuìtuì beat a precipitate retreat

一触即溃	yīchù jí kuì	collapse at the first encounter
溃烂	kuìlàn	fester, ulcerate
溃疡	kuìyáng	ulcer

d	饋 v. 餽	kuì	——	<u>make a present of</u> (food for a valued person), e.g. X5111
	馈送	kuìsòng		present (a gift)
	馈赠	kuìzèng		make a present of something

e	潰	kuì	——	<u>muddleheaded</u> (heart on excessive self-esteem or wrong evaluation of others), e.g. 5112
	昏潰	hunkui		muddleheaded
f	聵	kuì	——	<u>deaf, hard of hearing</u> (a burst or collapsed ear; 貴 for 潰), e.g. 5113
	振聋发聵	zhèn lóng fā kuì		rouse the deaf and awaken the unhearing
g	匱	kuì	——	<u>deficient</u> (valued things being stored away in containers), e.g. 5114
	匱乏	kuìfá		short (of supplies), deficient
h	簣	kuì	——	<u>basket for holding earth</u> (valued bamboo object), e.g. 5115
	功亏一簣	gōng kuī yīkuì		fall short of success for want of a final effort (fail to build a hill for want of the last basket of earth)

i	遺	wèi	——	<u>offer as a gift, make a present of something</u> (valuable and from distance), e.g. 5116
	遺之千金	wèi zhī qiānjīn		present somebody with a generous gift of money
	遺	yí	——	<u>lose, something lost, omit, keep back, leave behind, bequeath, hand down, involuntary discharge of urine, etc.</u> (valuable but in the distance), e.g.
	遗失	yíshī		lose
	路不拾遺	lù bùshíyí		no one pockets anything found on the road (lost by somebody)

补遗	bǔyí	addendum
遗漏	yílòu	omit, leave out
<u>不遗余力</u>	bùyí yúlì	spare no efforts (not keeping back surplus energy)
遗忘	yíwàng	forget (leaving behind and forget)
遗憾	yíhàn	regret, pity
遗恨	yíhèn	eternal regret
遗迹	yíjī	historical remains, vestige, traces
遗老	yílǎo	surviving adherents of a former dynasty, old diehard
遗弃	yíqì	abandon, forsake, cast off
遗缺	yíquē	vacancy
遗骨	yígǔ	remains (of the dead)
遗容	yíróng	remains (of the deceased), a portrait of the deceased
遗孀	yíshuāng	widow, relict
遗作	yízuò	posthumous work
遗产	yíchǎn	legacy, inheritance, heritage (bequeathed property)
遗毒	yídú	evil legacy, harmful tradition, pernicious influence
遗传	yíchuán	heredity, inheritance
遗留	yíliú	leave over, hand down
遗言	yíyán	words of the deceased
遗志	yízhì	unfulfilled wish, behest of the deceased
遗嘱	yízhǔ	testament, will, dying words
遗训	yíxùn	teachings of the deceased

遗事	yíshì	incidents of past ages, deeds of those now dead
梦遗	mèngyí	wet dream

A character that can easily be mistaken for 遺 yí is 遣 qiǎn 'send', 'dispatch', 'dispel', 'expel', e.g. 5117

遣返	qiǎnfǎn	send back, repatriate
派遣	pàiqiǎn	dispatch
遣闷	qiǎnmèn	dispel boredom
消遣	xiāoqiǎn	diversion, pastime (digest and dispel)
遣散	qiǎnsàn	disband, dismiss, send away (expel to scatter)

This character, according to Chinese etymologist Li Qin Chai was inherited from the ancient custom of forcing soldiers into a grave to be buried alive with the kings, for its Xiaozhuan Script 𡗗 gave the clue that the soldiers were forced with two hands on a mound, the west component 𡗗 or 𡗗 in modern language being a later addition. In the Bone-shell Script there was a sign resembling a cave in the character.

If we insist on being consistent in our interpretation, and still accept etymologist Li's theory, we may say that 遣 qiǎn is constituted of three parts: 𡗗 'fat or plump', 𡗗 'mound', 辵 'in distance'. It may as well not be too far from the sense of 'to a big mound in the distance'. The mound could well be a 'grave'.

The discovery of a huge number of man-sized pottery figures in the tomb of the first emperor of the Qin Dynasty proves this theory. Of course, the modern sense of 'disband', 'dispel' might arise from the fact that many such soldiers could have fled as soon as the news of the king's death was known.

Other etymologists also interpreted it as denoting 'release', 'give up' which could be viewed as a continuation of the aforesaid senses.

遣 qiǎn is further seen in two derivatives:

a	谴	qiǎn	————— (expel in words) in	5118
	谴责	qiǎnzé	condemn, denounce, censure	

5119

b 縊 qiǎn — (silk or string causes no release) in

缱绻

qiǎnquǎn

(of love between man and woman) deeply
attached to each other (doubleton)

One could say that these two derivatives were also pointing in the same direction. 縊 qiǎn was referring to the love between the doomed soldier and his beloved master, if he offered himself to die for the emperor.

B) 賤 = 贱 jiàn — low, base, mean — see Character No. 2380

5608 損益 sǔnyì — profit and loss

A) 損 sǔn — decrease, lose, harm, damage, etc. — see Location X44905120 B) 益 yì — benefit, profit, advantage, beneficial, increase, all the more, increasingly, e.g.

益处	yì.chu	benefit, profit, advantage, good
受益	shòuyì	derive benefit
利益	lìyì	profit
收益	shōuyì	income, receipts
公益	gōngyì	public welfare
无益	wúyì	not beneficial, no advantage
益虫	yìchóng	insect beneficial to human beings
益友	yìyǒu	friend and mentor (beneficial friend)
延年益寿	yán nián yì shòu	prolong life (prolong years and benefit longevity)
益加	yìjiā	all the more
多多益善	duōduō yì shàn	the more the better
益发	yìfā	increasingly (difficult, etc.)
日益	rìyì	increasingly day by day

This character was also a Libian. Its Xiaozhuan Script 𣎵 clearly depicted 'water overflowing on a plate' and therefore means 'profit'. In order to de-emphasize this point, another character was invented to denote 'overflow', i.e.

a 溢 yì ————— overflow, spill, excessive, e.g.

5121

溢出	yìchū	overflow, spill over
外溢	wàiyì	flow out of the country, etc.
四溢	sìyì	spread in all directions
满溢	mǎnyì	full to overflowing
溢誉	yìyù	exaggerated reputation
溢美	yìměi	undeserved praise, compliment

b 縊 yì ————— hang (increase weight to the rope), e.g.

5122

自縊 zìyì hang oneself (add self weight to the rope)

c 鎰 yì ————— an ancient unit of weight (= 20 or 24 liang) (weigh gold in unit of over 16 liang (normal unit) to 1 catty — presumably for the illogical reason of paying respect to the gold)

5123

d 隘 ài ————— throat (classics) (the part of the mouth where all benefits — food — go)

5124

e 隘 ài ————— narrow, pass (between mounds like throat; 益 for 隘), e.g.

5125

隘巷 àixiàng a narrow lane

隘路 àilù defile, narrow passage

隘口 àikǒu (mountain) pass

要隘 yào'ài a strategic pass

f 謚 shì ————— posthumous title (of emperor's distinguished minister) (benefited only by words)

X5125

6033 恩怨 ēnyuàn — feeling of gratitude or resentment, resentment, grievance, old scores

A) 恩 ēn ————— kindness, favour, grace — see Character No. 2437

5126 B) 怨 yuàn ————— resentment, enmity, blame, complain, e.g.

怨色	yuànsè	resentful or discontented look
怨怼	yuànduì	resentment, enmity
结怨	jiéyuàn	arouse somebody's enmity, incur ill-will
怨恨	yuànhèn	have a grudge against, hate, resentment, grudge, enmity
怨偶	yuàn'ǒu	an unhappy couple
抱怨	bàoyuàn	complain
怨天尤人	yuàn tiān yóu rén	blame everyone and everything but oneself (blame god and man)
怨言	yuànyán	complaint, grumble
怨气	yuànqì	grievance, complaint, resentment

怨 is a non-character, but has the sense of 'not permitted to lie prostrate'. 夕 xī means 'night' and 𠂔 (Bushou I 17) 'from high position'. When a man has to remain erect in the night without lying down, his heart (心) will surely have a grievance. By extension, 怨 also means 'bent or indirect'. When a man cannot lie prostrate, he has to bend his body. Apart from 怨 yuàn in the above and 鸳鸯 yuān.yang 'Mandarin bird' that go in pair like husband and wife, 怨 is found in three further characters and their derivatives, viz:

5128 a 苑 yuàn ————— enclosed ground for keeping animals and growing trees, etc., garden, centre (of art and literature, etc.) (where animals are allowed free but bent or surrounded by trees), e.g.

御苑	yùyuan	imperial gardens
鹿苑	lùyuan	deer park
艺苑	yìyuan	art centre

5129 b 盥 v. 碗 wǎn ————— bowl (an edge-bent concave utensil), e.g.

饭碗	fànwǎn	rice bowl, job (to support livelihood)
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c 宛	wǎn	——— <u>winding</u> , tortuous, indirect, as if, e.g.	5130
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宛延	wǎnyán	meander, tortuous (proceed by winding)
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婉(=宛)转	wǎnzhuǎn	tactful, sweet and agreeable (indirect and apt to turn)
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宛然	wǎnrán	as if
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宛如	wǎnrú	just like
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'Bending under a shelter' signifies 'tortuous' — not being exactly oneself or 'straightforward' — whence the meaning 'as if' must have been derived.

宛 wǎn forms the co-component of altogether seven other characters. All comprises *at least* one of the ingredients: 'tortuous', 'bending' or 'indirect', e.g.

c-1 惋	wǎn	——— <u>feel sorry</u> (the heart is bent), e.g.	5131
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惋惜	wǎnxī	feel sorry for somebody or about something, sympathize with (feel sorry and pity)
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c-2 婉	wǎn	——— <u>gentle</u> , tactful, graceful (act tortuously as a lady), e.g.	5132
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婉言	wǎnyán	gentle words, tactful expressions
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婉商	wǎnshāng	consult with somebody tactfully or politely
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婉转	wǎnzhuǎn	tactful, sweet and agreeable
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和婉	héwǎn	easy to get along with (harmonious and graceful)
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婉丽	wǎnlì	lovely (graceful and beautiful)
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婉顺	wǎnshùn	complaisant, obliging (graceful and submissive)
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c-3 碗	wǎn	——— <u>bowl</u> (something elegant made of stone; 宛 for 婉)	X5132
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5133 c-4 蜿 wān ——— (a worm that moves tortuously) in

蜿蜒 wānyán wriggle, wind, zigzag, meander (doubleton)

5134 c-5 剜 wān ——— scoop out, gouge out, cut out (use knife to cut out a bowl-like space; 宛 for 碗)

剜肉补疮 wān ròu bǔ chuāng resort to a stopgap detrimental to long term interest (cut out a piece of one's flesh to fill up a sore)

5135 c-6 豌 wān ——— (a kind of bean that has bent pods) in

豌豆 wāndòu pea

5136 c-7 腕 wàn ——— wrist (part of the body that bends), e.g.

手腕 shǒuwàn wrist, artifice, finesse, stratagem

耍手腕 shuǎ shǒuwàn play tricks, use artifice

6080 買賣 mǎi.mai ——— buying and selling, business, deal, transaction, in

买卖人 mǎi.mairén businessman, trader, merchant

买卖婚姻 mǎi.mai hūnyīn mercenary marriage

买空卖空 mǎikōng màikōng speculate (buy nothingness, sell nothingness)

5137 A) 買 = 买 mǎi ——— buy, purchase, e.g.

买东西 mǎidōng.xi buy things, go shopping

买方 mǎifāng the buying party, buyer

买主 mǎizhǔ buyer, customer

买通 mǎitōng buy over, buy off, bribe

买办 mǎibàn comprador

买帐 mǎizhàng acknowledge the superiority or seniority of, show respect for

<u>买得起</u>	mǎi.de.qi	can afford
<u>买不起</u>	mǎibù.qi	cannot afford

買 mǎi was a character man began to use when barter trade was still quite prevalent. Therefore, its sense was to gather (𠂇) treasure (貝) for the purpose of barter. Since the invention of money, it has been used exclusively for the exchange of money for goods. Then it came to be used for 'buy'.

B) 賣 = 卖 mài —— sell, betray, exert to the utmost, show off

X5137

This character did not exist in Bone-shell Script whereas 買 mǎi did. According to many etymologist, 賣 mài was supposed to be composed of 出 chū 'out' and 貝 bèi 'money'. Perhaps because of the fact or reason stated above, 買 and 賣 are pronounced so very similarly. Thus, 賣 mài is, of course, a Libian.

Later extensions made the character possess quite a far-reaching connotation:

卖出	màichū	sell
卖主	màizhǔ	seller
卖方	màifāng	the selling party, seller
卖座	màizuò	attract a large paid audience (theatre, etc.) (selling well the seats)
卖身	màishēn	sell one's body, sell one's soul
卖淫	màiyín	prostitution (sell lasciviousness)
卖唱	màichàng	sing for a living (sell one's singing)
出卖	chūmài	betray
卖友	màiyǒu	betray one's friend
卖力	màilì	exert all one's strength, spare no effort, do all one can
卖命	màimìng	work oneself to the bone for somebody, die (unworthily) for
<u>卖劲儿</u>	màijìn'r	exert all one's strength, spare no effort

卖俏	màiqiào	play the coquette, flirt
卖弄	màinong	show off, parade
卖乖	màiguāi	show off one's cleverness
<u>卖关子</u>	màiguān.zi	temporarily withhold the telling of climax already reached in the narration

6702 明暗 míng'àn — light and shade (dark)

X5137 A) 明 míng ———— bright, brilliant, light, clear, distinct, open, overt, explicit, sharp-eyed, clear-sighted, aboveboard, honest, sight, understand, know, immediately following in time, Ming Dynasty — see Character No. 4527

5138 B) 闇 = 暗 àn ———— dim, dark, hidden, secret, e.g.

暗淡	àndàn	dim, faint, dismal, gloomy
黑暗	hēi'àn	dark (bisyllabic)
暗室	ànshì	darkroom
<u>暗无天日</u>	àn wú tiān rì	complete darkness, total absence of justice (dark with no sun nor sky)
暗影	ànyǐng	(dark) shadow
暗中	ànzhōng	in the dark, in secret, on the sly, surreptitiously
暗笑	ànxiào	laugh in one's sleeves, snigger, snicker (laugh in the dark)
暗藏	àncáng	hide, conceal
暗潮	àncháo	undercurrent (hidden tide)
暗疾	ànjí	unmentionable disease, a disease one is ashamed of (hidden sickness)

暗箭	ànjiàn	a stab at the back (an arrow shot from hiding)
暗礁	ànjiāo	submerged reef
暗语	ànyǔ	code word
暗自	ànzì	inwardly, to oneself, secretly
<u>暗地里</u>	àndì.lǐ	secretly, inwardly, on the sly
暗号	ànhào	secret signal
暗杀	ànshā	assassinate (killing executed by a secret plan)
暗暗	àn'àn	secretly, inwardly, to oneself
暗合	ànhé	agree without prior consultation, (happen to) coincide
暗算	ànsuàn	plot against
<u>暗送秋波</u>	àn sòng qiūbō	make secret overtures to somebody, make eyes at somebody while others are not looking
暗示	ànshì	hint, suggest

It is somewhat puzzling that 暗 àn 'dark' is composed of 日 rì 'sun' and 音 yīn 'sound', 'voice'. But 闇 àn is not difficult to understand if one accepts that a voice (音) inside a door (門) could lead the man outside to imagine that it must be comparatively dim over there inside the house. With regard to the more common version 暗 àn, here 音 yīn is for 闇 àn and 日 rì to denote 'the *absence* of the sun'. 'Dim and without sun' cannot be anything other than 'dark'.

音 yīn can be used as a Bushou as well as the co-component of altogether six characters, where its intrinsic sense is *not* changed at all, viz:

a 暗 yīn ———— silent, mute (*no* voice from the mouth), e.g. 5139
 |
 暗哑 yīnyǎ mute, dumb

b 瘖 = 暗 yīn ———— mute (sickness of the voice) 5139

c 諳 ān ———— know well (*voice follows words*), e.g. 5140

5141 d	黯	àn	谙熟	ānshú	quite familiar (in recitation, recital, certain operation, etc.)
			谙练	ānliàn	conversant, skilled, proficient
			黯	dim, gloomy (black and dim; 音 for 闇), e.g.	
			黯然失色	ànrán shīshè	pale into insignificance, be overshadowed
			黯然神伤	ànrán shén shāng	feel dejected or depressed

e 闇 = 暗 àn see Character No. 5138

X5141 f	歆	xīn	——	gladly (yawn or breathe out a noise — acclaim), e.g.
	歆羨	xīnxiàn		envy
	歆慕	xīnmù		cherish, adore

There exist several characters that can be tackled here in passing. The first one also involves 音 as one of its co-components. They are:

5142 a 響 = 响 xiǎng — sound, noise, make a sound, ring, loud

The reader will wonder why 音 yīn should be overwhelmed by a complicated complex character like 鄉 = 乡 xiāng just to denote 'sound' or 'noise', since there already exists the character 聲 = 声 shēng to denote 'sound'. In its original Chinese sense, 響 xiǎng was 'echo' or 'direction of the sound wave'. Hence it also means 'make a sound', 'ring' and 'loud', e.g.

一声不响	yīshēng bùxiǎng	without a word
一声炮响	yīshēng pào xiǎng	upon the report of a cannon
响起掌声	xiǎng.qi zhǎngshēng	applause broke out
音响	yīnxiǎng	acoustics
铃响	língxiǎng	bell rings
太响	taixiǎng	too loud

5143 b 鄉 = 乡 xiāng 'native place', 'home village or town', 'rural area, countryside', 'country' had the connotation 'heading for', as one's home town remains in one's whole life the place to which one looks forward to return.

鄉 xiāng was a Libian because its original Xiaozhuan Script appeared as 𡩺, in which 邑 yì was the Xiaozhuan version of Bushou D9 卩 (E) 'place' or 'neighbourhood'. One sees here that 乡 is in fact the reverse pattern of 卩. When neighbouring houses are back to back, and relationship of the inmates is good, it is a 'village or town'.

Some etymologists thought: 鄉, 饗, 卿 were one character. But they varied in form and are of different senses.

c 饗 = 飧 xiǎng — provide dinner for, entertain (eat in village), e.g. 5144

飧客	xiǎngkè	entertain a guest
以飧读者	yǐ xiǎng dúzhě	offer to the readers

d 卿 qīng — a term of endearment formerly used between husband and wife or among close friends, an emperor's form of address for a minister or a high official in ancient times 5145

The first prevailing sense was actually derived from the close relationship among villagers, and others were, of course, by extension.

e 嚮 = 向 xiàng — direction, face, turn towards, side with, to (direction of action), always, all along X5145

That the ancient pattern of 𠂔 xiàng was practically the picture of the back of a house facing north 𠂔 with a ventilation window, was explained under Character No. 0296. From this, the sense 'direction' was arrived at. 'Facing home village' (嚮) is only good to mean 'facing'. The other imports are restricted to 𠂔 xiàng and *not* applicable to 嚮 xiàng, e.g.

风向	fēngxiàng	wind direction
方向	fāngxiàng	direction
嚮(=向)导	xiàngdǎo	guide (lead in the direction)
倾向	qīngxiàng	inclination, prefer, deviation, tendency, trend
向量	xiàngliàng	vector
向着	xiàng.zhe	face, turn towards
嚮(=向)阳	xiàngyáng	facing the sun

<u>向壁虚构</u>	xiàngbì xūgòu	make up out of one's head, fabricate (falsely structured while facing the wall)
<u>向日葵</u>	xiàngrìkuí	sunflower
向隅	xiàngyú	be disappointed for lack of opportunity, feel left out (stand facing the corner)
<u>人心所向</u>	rénxīn suǒ xiàng	(the trend of) popular sentiment (where the people's heart is siding with)
向背	xiàngbèi	support or oppose
嚮(=向)往	xiàngwǎng	yearn for, look forward to
<u>向公司报告</u>	xiàng gōngsī bàogào	report to the company's management
向后	xiànghòu	backward, towards the back
<u>向后转</u>	xiànghòu zhuǎn	about-turn, about-face
<u>向前看</u>	xiàngqián kàn	eyes front
<u>向上爬</u>	xiàngshàng pá	be intent on personal advancement (climb upwards)
<u>向心力</u>	xiàngxīnlì	centripetal force
向来	xiànglái	always, all along
<u>向无此例</u>	xiàng wú cǐ lì	there is no precedent for this

向 xiàng is also the co-component of four other characters:

a 响 xiǎng see Character No. 5142

5146 b 餉 xiǎng ————— entertain (with food and drink), pay (for soldiers, policemen, etc.) (face people with food), e.g.

： 月餉 yuèxiǎng monthly pay

The extension of the meaning of 餉 xiǎng was probably due to the fact that soldiers then were very poorly paid. The small sum was just enough to cover cost of meals.

c 垧 shǎng ——— Shang — a land measure in Northern China

5147

d 晌 shǎng ——— part of the day, noon (the duration in which man faces the sun in a day), e.g. 5148

前半晌儿 qiánbànshǎng'ér

morning

晌午 shǎng.wu

midday, noon

晌饭 shǎngfàn

midday meal, extra meal in the daytime during the busy farming season

晌觉 shǎngjiào

afternoon nap

- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

春望(诗)

Spring Prospect (poem)

by Du Fu 唐 杜甫 (A.D. 712 – 770)

国破山河在,

Country perished; mountains and rivers remain.

城春草木深。

Spring returns, vegetation just as luxuriant.

感时花溅泪,

Being touched, even flowers will shed tears;

恨别鸟惊心。

Aversion o' separation alarms also birds.

烽火连三月,

For three months the fighting has been continuing;

家书抵万金。

Any letter from home can be worth ten thousand.

白头搔更短，

White hair becomes even shorter by scratching;

浑欲不胜簪。

Simply it can hold no longer my hairpin*.

* Ancient Chinese males wore their hair long.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0445	6010	国	guó	0070	2712	鸟	niǎo	4638	1010	短	duǎn
b	3360	4024	破	pò	2130	0090	惊	jīng			,	
c	0046	2277	山	shān	0030	3300	心	xīn	4099	3750	浑	hún
d	0539	1062	河	hé			。		5150	8060	欲	yù
e	0261	4021	在	zài	4919	B2750	烽	fēng	0119	1090	不	bù
f			,		0039	9080	火	huǒ	4658	2510	胜	shèng
g	0982	7325	城	chéng	0604	4050	连	lián	1868	B7160	簪	zān
h	4418	5060	春	chūn	0190	1010	三	sān			。	
i	3033	6040	草	cǎo	0041	7722	月	yuè				
j	0035	4090	木	mù			,					
k	5022	B3790	深	shēn	3998	3023	家	jiā				
l			。		0165	5302	书	shū				
m	0973	7325	感	gǎn	0357	7274	抵	dǐ				
n	0729	4030	时	shí	0205	1022	万	wàn				
o	3778	2421	花	huā	0038	8010	金	jīn				
p	2382	5300	溅	jiàn			。					
q	0482	6010	泪	lèi	1513	2600	白	bái				
r			,		3551	3480	头	tóu				
s	1180	7773	恨	hèn	1984	7713	搔	sāo				
t	0643	6042	别	bié	X1789	1050	更	gēng				

- Up to this Chapter you can understand 75% of this article.
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秦始皇之终年上

The End of the First Emperor of Qin Dynasty (Part I)

Excerpt from: 'Shiji Annals' 史记 (classics) (135 B.C.)

by Sima Qian 司马迁

三十七年十月癸丑，始皇出游。左丞相斯从，右丞相去疾守。少子胡亥爱慕请从，上许之。……过丹阳，至钱塘，临浙江……还过吴，从江乘渡，並海上，北至琅玕。……

In the Tenth Moon of the 37th year of his reign on the Guichou day, Emperor Qin Shi Huang Di left the capital for a tour. The entourage included Left Prime Minister Li Si; Right Prime Minister Qu Si was to remain. His Majesty's youngest son Hu He loved to tour and asked if he could join. The Emperor gave permission . . . He passed Danyang (near Nanjing), arrived at Qiantang (Hangzhou), overlooked Zhejiang. On his return trip he passed the Wu Region (near Suzhou), ferried at Jiangcheng, and along the coast, sailed up to Langya (near Zhucheng of Shantong Province).

至平原津而病。始皇恶言死，羣臣莫敢言死事。上*病益甚，乃为玺书赐†公子扶苏曰：「与丧会咸阳而葬。」书已封，在中车府令赵高行符玺事所，未授使者。七月丙寅，始皇崩‡于沙丘平台。丞相斯为上崩在外，恐诸公子及天下有变，乃祕之，不发丧。

* The topmost man, i.e. the Emperor.

† Emperor gives.

‡ Emperor dies.

After reaching Pingyuan ferry point (near Tezhou) he became ill. The Emperor, however, hated to talk about death; thus none of the members of the entourage dared to make any reference to demise. The Emperor's sickness was now serious. He prepared a sealed letter to Prince Fu Su saying: "Come to Xianyang to announce my obituary and bury me". The letter was sealed in Middle Coach Palace. He ordered Zhao Gao to attend the authentication procedure but the letter was not handed to the emissary. In the Seventh Moon on the Bingyin day, the demise of the Emperor occurred at Shaqiu Palace in Pingtai (near Yingzhou, Hebei). Because the Emperor had died outside the Capital, the Prime Minister was afraid that the princes and the whole country might revolt. He kept the whole matter secret and no obituary was issued.

棺载辚*凉车中, 故幸宦者参乘, 所至上食。百官奏事如故, 宦者辄从辚凉车中可其奏事。独子胡亥、赵高及所幸宦者五六人知上死。

The corpse container was carried in the cool sleeping coach. So favoured eunuchs were co-riders; meals were served all along. All the officials reported as usual. The eunuchs always allowed to receive reports in the cool sleeping coach. Only Hu He, Zhao Gao and five or six favoured eunuchs knew of the Emperor's death.

赵高故尝教胡亥书及狱律令法事, 胡亥私幸之。高乃与公子胡亥, 丞相斯阴谋破去始皇所封书赐公子扶苏者, 而更诈为丞相斯受始皇遗诏沙丘, 立子胡亥为太子。更为书赐公子扶苏、蒙恬, 数以罪, 赐死。……行, 遂从井陘抵九原, 会暑, 上辚车臭, 乃诏从事官车载一石鲍鱼, 以乱其臭。

Zhao Gao used to teach Hu He to read and also matters about prison directives, decrees, laws, etc. Hu He therefore accepted Zhao Gao into his favour. By this account, Zhao Gao conspired with Prince Hu He and the Prime Minister to open the sealed letter addressed by the late Emperor to his son Fu Su. Further, they faked a Will by the Emperor purported to be in the care of the Prime Minister at Shaqiu to establish Hu He as the Crown Prince. They again communicated to Prince Fu Su and Meng Tian, the top outpost general, to decree their suicide on the plea of crimes somehow fabricated. The journey continued via Jing Xing (near Changshan) to Jiuyuan. It happened to be in mid-summer. A foul smell emitted from the Emperor's sleeping coach. A decree was issued to the accompanying servicing official to carry one picul of salted fish to confuse the smell.

* Obsolete character.

行从直道至咸阳，发丧。太子胡亥袭位，为二世皇帝。九月葬始皇郿山。始皇初即位，穿治郿山，及并天下，天下徒送诣七十余万人。

Further travel was straight to Xianyang. The obituary was issued. The Crown Prince Hu He ascended to the throne and became Huang Di, the Second. In the Ninth Moon Shi Huang Di was buried at Li Shan. After Shi Huang Di ascended the throne years ago, he ordained that Li Shan be developed. Eventually, having conquered the whole country, he captured and made to travel and arrived at the capital about 700,000 strong.

穿三泉，下锢而致椁，宫观百官奇器珍怪徙藏满之。令匠作机弩矢，有所穿近者辄射之。以水银为百川江河大海，机相灌输，上具天文，下具地理。以人鱼膏为烛，度不灭者久之。

The excavation went down three layers of spring. Metal was melted to fasten the outer coffin. Everything took the shape of a palace completed with all ranks of courtiers and it was stuffed with amazing strange rarities. Technicians were ordered to make mechanized bows and arrows which would shoot anyone who ever intruded. Quick silver was used to simulate hundreds of streams, rivers and the sea. The fill and flow was controlled by a mechanism; the upper part looked like the heaven and the lower part like a living world. Candles were made of catfish maw, hoping that they would never extinguish.

二世曰：「先帝后宫非有子者，出焉不宜」。皆令从死，死者甚众。葬既已下，或言工匠为机，藏皆知之，藏重即泄。大事毕，已藏，闭中羡，下外羡门，尽闭工匠藏者，无复出者，树草木以象山。

Huang Di the Second said: "Of the harem of the Emperor, those who have no progeny are not fit to be set free". All were ordered to be dead followers of the late Emperor. Very many died. When the burial was completed, some said that the technicians who made the mechanisms all knew about the burial deposit. The rich deposit would attract divulgence. So when the great event came to an end and the burial deposit was done, the middle tomb door was shut and the outer tomb gate was lowered. All the technicians and deposit carriers were shut inside. None ever returned. Grass and trees were grown to make it appear like a mountain.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0190	1010	三	sān	0259	4060	右	yòu			⋮	
b	0134	4000	十	shí	5360	1710	丞	chéng			⋮	
c	0196	4071	七	qī	0603	4690	相	xiāng	0855	4030	过	guò
d	0728	8050	年	nián	0682	4073	去	qù	3845	7744	丹	dān
e	0134	4000	十	shí	3364	8080	疾	jí	2362	7620	阳	yáng
f	0041	7722	月	yuè	3480	3034	守	shǒu			,	
g	1048	1280	癸	guǐ			○		1295	1010	至	zhì
h	1061	1710	丑	chǒu	4391	9020	少	shào	2386	5300	钱	qián
i			,		1057	1740	子	zǐ	5191	0026	塘	táng
j	2064	2360	始	shǐ	1488	4762	胡	hú			,	
k	1529	2610	皇	huáng	1152	0080	亥	hài	3153	2806	临	lín
l	2903	2277	出	chū	3635	2040	爱	ài	5536	5202	浙	zhè
m	0826	0824	游	yóu	3049	4480	慕	mù	0538	1010	江	jiāng
n			○		0356	5022	请	qǐng			⋮	
o	0260	4010	左	zuǒ	0608	8800	从	cóng			⋮	
p	5360	1710	丞	chéng			,		1308	1090	还	huán
q	0603	4690	相	xiāng	0266	2110	上	shàng	0855	4030	过	guò
r	2067	4282	斯	sī	1123	8040	许	xǔ	3648	6080	吳	wú
s	0608	8800	从	cóng	0396	3030	之	zhī			,	
t			,				○		0608	8800	从	cóng

Line	Column 4				Column 5				Column 6			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0538	1010	江	jiāng	0950	1022	病	bìng			,	
b	2727	2090	乘	chéng			。		0435	1722	乃	nǎi
c	2555	0024	渡	dù	2064	2360	始	shǐ	0441	3402	为	wéi
d			,		1529	2610	皇	huáng	5879	2710	玺	xǐ
e	2647	8010	並	bìng	3532	1010	恶	wù	0165	5302	书	shū
f	0581	8075	海	hǎi	0013	0060	言	yán	2353	6022	赐	cì
g	0266	2110	上	shàng	3504	1021	死	sǐ	0198	8073	公	gōng
h			,				,		1057	1740	子	zǐ
i	0658	1211	北	běi	2707	1760	羣	qún	5100	5080	扶	fú
j	1295	1010	至	zhì	3151	7171	臣	chén	4964	4433	苏	sū
k	4206	3073	琅	láng	0232	4480	莫	mò	0012	6010	曰	yue
l	4190	7124	玢	yā	2714	1844	敢	gǎn			:	
m			。		0013	0060	言	yán			一	
n			⋮		3504	1021	死	sǐ	0429	2112	与	yǔ
o			⋮		3071	5000	事	shì	2931	4073	丧	sāng
p	1295	1010	至	zhì			。		1208	8073	会	huì
q	0268	1040	平	píng	0266	2110	上	shàng	0969	7325	咸	xián
r	0554	7129	原	yuán	0950	1022	病	bìng	2362	7620	阳	yáng
s	3816	5000	津	jīn	5120	8010	益	yì	0050	1022	而	ér
t	0050	1022	而	ér	1724	4471	甚	shèn	5532	4444	葬	zàng

Line	Column 7				Column 8				Column 9			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a			○		0625	2040	授	shòu	2067	4282	斯	sī
b			┐		2377	5000	使	shǐ	0441	3402	为	wéi
c	0165	5302	书	shū	0417	4460	者	zhě	0266	2110	上	shàng
d	0866	1771	已	yǐ			○		3199	7722	崩	bēng
e	2821	4410	封	fēng	0196	4071	七	qī	0261	4021	在	zài
f			,		0041	7722	月	yuè	0649	2320	外	wài
g	0261	4021	在	zài	0948	1022	丙	bǐng			,	
h	0264	5000	中	zhōng	1072	3080	寅	yín	1575	1711	恐	kǒng
i	0057	4050	车	chē			,		1556	4460	诸	zhū
j	2796	2420	府	fǔ	2064	2360	始	shǐ	0198	8073	公	gōng
k	2003	8030	令	lìng	1529	2610	皇	huáng	1057	1740	子	zǐ
l	3288	4000	赵	zhào	3199	7722	崩	bēng	0430	1724	及	jí
m	0723	0022	高	gāo	0619	1040	于	yú	0144	1080	天	tiān
n	4889	2122	行	xíng	3607	9020	沙	shā	0267	1023	下	xià
o	2793	2420	符	fú	2043	7210	丘	qiū	0226	4022	有	yǒu
p	5879	2710	玺	xǐ	0268	1040	平	píng	3712	0033	变	biàn
q	3071	5000	事	shì	2049	2360	台	tái			,	
r	0442	7222	所	suǒ			○		0435	1722	乃	nǎi
s			,		5360	1710	丞	chéng	4776	3300	祕	bì
t	0233	5090	未	wèi	0603	4690	相	xiāng	0396	3030	之	zhī

Line	Column 10				Column 11				Column 12			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a			,		1295	1010	至	zhì	0601	4480	其	qí
b	0119	1090	不	bù	0266	2110	上	shàng	4931	5080	奏	zòu
c	2459	2340	发	fā	0015	8073	食	shí	3071	5000	事	shì
d	2931	4073	丧	sāng			。				。	
e			。		0203	1060	百	bǎi	5011	4523	独	dú
f	2986	3077	棺	guān	2983	3077	官	guān	1057	1740	子	zǐ
g	4270	B4305	载	zài	4931	5080	奏	zòu	1488	4762	胡	hú
h			輶	wēn	3071	5000	事	shì	1152	0080	亥	hài
i	2126	0090	凉	liáng	0302	4640	如	rú			,	
j	0057	4050	车	chē	1473	4060	故	gù	3288	4000	赵	zhào
k	0264	5000	中	zhōng			,		0723	0022	高	gāo
l			,		3152	3071	宦	huàn	0430	1724	及	jí
m	1473	4060	故	gù	0417	4460	者	zhě	0442	7222	所	suǒ
n	0588	4040	幸	xìng	1400	4151	辄	zhé	0588	4040	幸	xìng
o	3152	3071	宦	huàn	0608	8800	从	cóng	3152	3071	宦	huàn
p	0417	4460	者	zhě			輶	wēn	0417	4460	者	zhě
q	5842	2320	参	cān	2126	0090	凉	liáng	0192	1010	五	wǔ
r	2727	2090	乘	chéng	0057	4050	车	chē	0195	0080	六	liù
s			,		0264	5000	中	zhōng	0001	8000	人	rén
t	0442	7222	所	suǒ	1224	1062	可	kě	0301	8680	知	zhī

Line	Column 13				Column 14				Column 15			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0266	2110	上	shàng	3242	2293	私	sī	1529	2610	皇	huáng
b	3504	1021	死	sǐ	0588	4040	幸	xìng	0442	7222	所	suǒ
c			○		0396	3030	之	zhī	2821	4410	封	fēng
d	3288	4000	赵	zhào			○		0165	5302	书	shū
e	0723	0022	高	gāo	0723	0022	高	gāo	2353	6022	赐	cì
f	1473	4060	故	gù	0435	1722	乃	nǎi	0198	8073	公	gōng
g	0867	9073	尝	cháng	0429	2112	与	yǔ	1057	1740	子	zǐ
h	4299	4440	教	jiāo	0198	8073	公	gōng	5100	5080	扶	fú
i	1488	4762	胡	hú	1057	1740	子	zǐ	4964	4433	苏	sū
j	1152	0080	亥	hài	1488	4762	胡	hú	0417	4460	者	zhě
k	0165	5302	书	shū	1152	0080	亥	hài			,	
l	0430	1724	及	jí			,		0050	1022	而	ér
m	5688	4328	狱	yù	5360	1710	丞	chéng	0772	1050	更	gēng
n	3801	5000	律	lǜ	0603	4690	相	xiāng	4986	8021	诈	zhà
o	2003	8030	令	lìng	2067	4282	斯	sī	0441	3402	为	wéi
p	0695	4073	法	fǎ	3193	7722	阴	yīn	5360	1710	丞	chéng
q	3071	5000	事	shì	1700	4490	谋	móu	0603	4690	相	xiāng
r			,		3360	4024	破	pò	2067	4282	斯	sī
s	1488	4762	胡	hú	0682	4073	去	qù	0624	2040	受	shòu
t	1152	0080	亥	hài	2064	2360	始	shǐ	2064	2360	始	shǐ

Line	Column 16				Column 17				Column 18			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	1529	2610	皇	huáng	5100	5080	扶	fú	0357	7274	抵	dǐ
b	5116	5080	遗	wèi	4964	4433	苏	sū	0199	4001	九	jiǔ
c	1814	1760	诏	zhào			、		0554	7129	原	yuán
d	3607	9020	沙	shā	2119	4423	蒙	méng			,	
e	2043	7210	丘	qiū	3468	2060	恬	tián	1208	8073	会	huì
f			,				,		1554	4460	暑	shǔ
g	0027	0010	立	lì	5443	9040	数	shù			,	
h	1057	1740	子	zǐ	0443	2870	以	yǐ	0266	2110	上	shàng
i	1488	4762	胡	hú	1005	1111	罪	zuì			罍	wēi
j	1152	0080	亥	hài			,		0057	4050	车	chē
k	0441	3402	为	wéi	2353	6022	赐	cì	3833	2680	臭	chòu
l	0145	4003	太	tài	3504	1021	死	sǐ			,	
m	1057	1740	子	zǐ			。		0435	1722	乃	nǎi
n			。				⋮		1814	1760	诏	zhào
o	0772	1050	更	gēng	4889	2122	行	xíng	0608	8800	从	cóng
p	0441	3402	为	wéi			,		3071	5000	事	shì
q	0165	5302	书	shū	4022	B8023	遂	suì	2983	3077	官	guān
r	2353	6022	赐	cì	0608	8800	从	cóng	0057	4050	车	chē
s	0198	8073	公	gōng	4447	5500	井	jǐng	4270	B4305	载	zài
t	1057	1740	子	zǐ			阨	xíng	0136	1000	一	yī

Line	Column 19				Column 20				Column 21			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0047	1060	石	shí	4889	2122	行	xíng	0201	4471	世	shì
b	4089	2771	鲍	bào	0608	8800	从	cóng	1529	2610	皇	huáng
c	0076	2710	鱼	yú	0699	4010	直	zhí	2545	0022	帝	dì
d			,		1115	8060	道	dào			。	
e	0443	2870	以	yǐ	1295	1010	至	zhì	0199	4001	九	jiǔ
f	0410	2261	乱	luàn	0969	7325	咸	xián	0041	7722	月	yuè
g	0601	4480	其	qí	2362	7620	阳	yáng			,	
h	3833	2680	臭	chòu			,		5532	4444	葬	zàng
i			。		2459	2340	发	fā	2064	2360	始	shǐ
j					2931	4073	丧	sāng	1529	2610	皇	huáng
k							。				郾	li
l					0145	4003	太	tài	0046	2277	山	shān
m					1057	1740	子	zǐ			。	
n					1488	4762	胡	hú	2064	2360	始	shǐ
o					1152	0080	亥	hài	1529	2610	皇	huáng
p					2118	4301	袭	xí	1924	3722	初	chū
q					0154	0010	位	wèi	0781	7772	即	jí
r							,		0154	0010	位	wèi
s					0441	3402	为	wéi			,	
t					0189	1010	二	èr	4197	3024	穿	chuān

Line	Column 22				Column 23				Column 24			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	2048	2360	治	zhì	4197	3024	穿	chuān	4998	B4422	满	mǎn
b			郿	lǐ	0190	1010	三	sān	0396	3030	之	zhī
c	0046	2277	山	shān	0465	2690	泉	quán			。	
d			,				,		2003	8030	令	lìng
e	0430	1724	及	jí	0267	1023	下	xià	4530	7171	匠	jiàng
f	2638	8044	并	bìng	1485	4060	镗	gù	0155	8021	作	zuò
g	0144	1080	天	tiān	0050	1022	而	ér	1949	7721	机	jī
h	0267	1023	下	xià	1298	1010	致	zhì	4373	4744	弩	nǔ
i			,		2312	0040	椁	guǒ	0102	8080	矢	shǐ
j	0144	1080	天	tiān			,				,	
k	0267	1023	下	xià	2982	3060	宫	gōng	0226	4022	有	yǒu
l	0998	4080	徒	tú	2278	7740	观	guān	0442	7222	所	suǒ
m	1611	8080	送	sòng	0203	1060	百	bǎi	4197	3024	穿	chuān
n	3688	2260	诣	yì	2983	3077	官	guān	0609	7222	近	jìn
o	0196	4071	七	qī	1381	4062	奇	qí	0417	4460	者	zhě
p	0134	4000	十	shí	5884	6666	器	qì	1400	4151	辄	zhé
q	0150	8090	余	yú	5622	B8020	珍	zhēn	1541	2420	射	shè
r	0205	1022	万	wàn	3560	7710	怪	guài	0396	3030	之	zhī
s	0001	8000	人	rén	3652	2128	徙	xǐ			。	
t			。		3155	2325	藏	cáng	0443	2870	以	yǐ

Line	Column 25				Column 26				Column 27			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0036	1290	水	shuǐ	0267	1023	下	xià	0201	4471	世	shì
b	1188	7773	银	yín	2286	7780	具	jù	0012	6010	曰	yue
c	0441	3402	为	wéi	1736	4471	地	dì			:	
d	0203	1060	百	bǎi	2571	6010	理	lǐ			一	
e	4540	2200	川	chuān			。		0880	2421	先	xiān
f	0538	1010	江	jiāng	0443	2870	以	yǐ	2545	0022	帝	dì
g	0539	1062	河	hé	0001	8000	人	rén	0652	7226	后	hòu
h	0126	4080	大	dà	0076	2710	鱼	yú	2982	3060	宫	gōng
i	0581	8075	海	hǎi	2885	0022	膏	gāo	0142	1111	非	fēi
j			,		0441	3402	为	wéi	0226	4022	有	yǒu
k	1949	7721	机	jī	5014	9583	烛	zhú	1057	1740	子	zǐ
l	0603	4690	相	xiāng			,		0417	4460	者	zhě
m	4797	B4421	灌	guàn	0161	0024	度	dù			,	
n	5079	8022	输	shū	0119	1090	不	bù	2903	2277	出	chū
o			,		2347	1080	灭	miè	0419	1032	焉	yān
p	0266	2110	上	shàng	0417	4460	者	zhě	0119	1090	不	bù
q	2286	7780	具	jù	0898	2780	久	jiǔ	2938	7710	宜	yí
r	0144	1080	天	tiān	0396	3030	之	zhī			一	
s	0112	0040	文	wén			。				。	
t			,		0189	1010	二	èr	1584	2260	皆	jiē

Line	Column 28				Column 29				Column 30			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	2003	8030	令	lǐng			,		3943	3718	羨	xiàn
b	0608	8800	从	cóng	3155	2325	藏	zàng			,	
c	3504	1021	死	sǐ	1584	2260	皆	jiē	0267	1023	下	xià
d			,		0301	8680	知	zhī	0649	2320	外	wài
e	3504	1021	死	sǐ	0396	3030	之	zhī	3943	3718	羨	xiàn
f	0417	4460	者	zhě			,		0055	3700	门	mén
g	1724	4471	甚	shèn	3155	2325	藏	zàng			,	
h	0149	8088	众	zhòng	3770	2010	重	zhòng	1444	7730	尽	jìn
i			○		0781	7772	即	jí	4561	4020	闭	bì
j	5532	4444	葬	zàng	3766	4471	泄	xiè	0025	1010	工	gōng
k	2084	7171	既	jì			○		4530	7171	匠	jiàng
l	0866	1771	已	yǐ	0126	4080	大	dà	3155	2325	藏	zàng
m	0267	1023	下	xià	3071	5000	事	shì	0417	4460	者	zhě
n			,		1778	2271	毕	bì			,	
o	0444	5310	或	huò			,		0227	1041	无	wú
p	0013	0060	言	yán	0866	1771	已	yǐ	4873	8040	复	fù
q	0025	1010	工	gōng	3155	2325	藏	zàng	2903	2277	出	chū
r	4530	7171	匠	jiàng			,		0417	4460	者	zhě
s	0441	3402	为	wéi	4561	4020	闭	bì			○	
t	1949	7721	机	jī	0264	5000	中	zhōng	2092	7440	树	shù

Line	Column 31			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	3033	6040	草	cǎo
b	0035	4090	木	mù
c	0443	2870	以	yǐ
d	1824	2723	象	xiàng
e	0046	2277	山	shān
f			○	
g				
h				
i				
j				
k				
l				
m				
n				
o				
p				
q				
r				
s				
t				

Chapter Thirty-eight

Antonyms – IV

This is a short Chapter but the characters involved are mostly popular ones which require the reader's close attention. In this Chapter only 10 pairs in the Index Group 7000 – 9999 are explained.

7021	雅俗	yǎsú	Ch. No.	5149 up to Ch. No.	5167
7123	脹縮	zhàngsuō	"	5168 up to "	5170
7124	厚薄	hòubó	"	5171	
7171	巨細	jùxì	"	5172 up to "	5175
7760	問答	wèndá	Location X5175 up to Location X5180		
7922	勝負	shèngfù	"	X5180 up to Ch. No.	5181
8060	善惡	shàn'è	"	X5181 up to "	5185
8822	簡繁	jiǎnfán	Ch. No.	5186 up to "	5188
9096	糖鹽	tángyán	"	5189 up to "	5205
9402	惰勤	duòqín	"	5206 up to Location X5210	

7021 雅俗 yǎsú — refined and popular tastes, in

： 雅俗共賞 yǎ sù gòng shǎng appealing to both the more and the less cultured

A) 雅 yǎ — standard, proper, correct, refined, elegant — see Character No. 4192

5149 B) 俗 sú ——— custom, convention, popular, common, vulgar, lay,
e.g.

风俗	fēngsú	custom, convention
俗套	sútào	conventional pattern, convention (layman's set of mannerisms)
通俗	tōngsú	popular (language, style, etc.) (understandable to the layman)
俗话	súhuà	common saying, folk adage
俗气	sú.qì	vulgar, in poor taste
俗 <u>不可耐</u>	sú bùkě nài	unbearably vulgar
僧俗	sēngsú	clergy and laity, monks and laity

X5149 谷 gǔ 'valley', 'gorge' is the co-component of 俗 sú which naturally means 'man of the valley'. As historians have proved, ancient people lived mostly in 'valleys' which were the cradles of a few ancient civilizations. After a certain section of these ancient people migrated to flat land, those isolated by mountains were looked upon as vulgar beings. Hence the sense 'vulgar' stands side by side with 'common' and 'popular'.

Clever people were still identified with the valleys. Ancient philosophy had the saying 虚怀若谷 xūhuái ruò gǔ 'man should have a mind as open as a valley' accepting all values and letting wisdom do the selection. Thus was invented the next character:

5150 a 慾 = 欲 yù ——— desire, wish, want, about to, on the point of

which can be read from its structure: 'heart (心) in want (欠) of valley (谷)'. In other words, one wants something 'very direct' answerable to animal instinct without social constraints on flatland.

欲 yù is a very popular character in this materialistic world. Its uses are enormous and widespread, e.g.

食欲	shíyù	a desire for food, appetite
性欲	xìngyù	sexual passion
<u>求知欲</u>	qiúzhīyù	thirst for knowledge

欲念	yùniàn	desire, craving
欲望	yùwàng	desire, wish, lust
为所欲为	wéi suǒyù wéi	do whatever one likes, act wilfully
摇摇欲坠	yáoyáo yù zhuì	crumbling, tottering (on the verge of falling)

欲 yù appears in a number of illustrative expressions:

利欲熏心	lìyù xūn xīn	desire for money blinds one's mind (the desire for money blackens the heart)
欲壑难填	yù hè nán tián	desire is bottomless (the gully of desire is difficult to fill up)
欲罢不能	yù bà bùnéng	cannot help carrying on (be unable to stop even though one wants to)
欲盖弥彰	yù gài mí zhāng	try to hide a mistake only to make it more conspicuous (the more one wants to cover up, the more one is making it conspicuous)
欲擒故纵	yù qín gù zòng	first allow somebody more latitude and keep a tighter rein on him afterwards (leaving somebody purposively at large for the time being, the real intention is to ultimately subjugate him)
欲速则不达	yù sù zé bùdá	more haste, less speed (the wish is to quicken but ends up with non-arrival)
欲加之罪，何患无词	yù jiā zhī zuì, hé huàn wú cí	if someone is out to condemn you, he need have no worry of finding a pretext
己所不欲，勿施于人	jǐ suǒ bù yù, wù shī yú rén	do not do unto others what you do not want done unto you

X5150 b

卻 = 却

què

—— step back, retreat, repulse, decline, refuse, but, yet, however, off (from a high position to the valley), e.g.

却步	quèbù	step back (in fear or disgust)
退却	tuìquè	retreat
却病延年	què bìng yán nián	repulse disease and prolong life
却敵	quèdí	repulse the enemy
推却	tuīquè	decline, refuse
却之不恭，受之有愧	què zhī bù gōng, shòu zhī yǒu kuì	to decline would be disrespectful but to accept is equally embarrassing
却又	quèyòu	but again
却是	quèshì	yet, however
了却	liǎoquè	fulfil
冷却	lěngquè	cool off

5151 b-1

腳 = 脚

jiǎo

—— foot, base (part of the body (月) that makes one feel its importance when one is to climb from the valley (谷) to a high position (卩)*), e.g.

脚踏实地	jiǎo tà shí dì	earnest and down-to-earth (have one's feet planted on solid ground)
脚印	jiǎoyìn	footprint
脚趾	jiǎozhǐ	toe
脚尖	jiǎojiǎn	tiptoe
脚背	jiǎobèi	instep
脚跟	jiǎogēn	heel
脚步	jiǎobù	step, pace
注脚	zhùjiǎo	footnote
脚本	jiǎoběn	scenario, script (book as a foot)

* By analogy, we can explain the character 腿 tuǐ 'leg' as 'part of the body (月) that will enable one to retreat (退) in face of danger'.

c 容 róng ———— hold, contain, tolerate, permit, allow, shelter, facial expression, appearance, looks (to house things as a valley which takes anything or be a hole (穴) and a valley (谷)*), e.g. 5152

容纳	róngnà	hold, have a capacity of, accommodate
容量	róngliàng	capacity
容积	róngjī	volume
容器	róngqì	container, vessel
宽容	kuānróng	be tolerant
容忍	róngrěn	tolerate, condone
容许	róngxǔ	tolerate, permit, allow
容身	róngshēn	shelter oneself
容易	róngyì	easy, easily, likely, liable, apt
容貌	róngmào	facial expression, appearance, looks
笑容	xiàoróng	a smiling face
容光焕发	róng guāng huàn fā	a glowing face and complexion
市容	shìróng	the appearance of a city
阵容	zhènróng	line up, battle array

容 róng has five sub-derivatives which are no different in pronunciation and all have the essential sense 'permit or accepted into', viz:

c-1 溶 róng ———— dissolve (accepted into liquid), e.g. 5153

溶化	rónghuà	dissolve (transform)
溶解	róngjiě	dissolve
溶液	róngyè	solution
溶剂	róngjì	solvent
溶蚀	róngshí	corrosion
溶溶	róngróng	broad and gentle

* 八 is here shared by two characters.

5154 c-2 鎔 v. 熔 róng ——— melt, fuse, smelt (accepted into metal or through fire), e.g.

熔化	rónghuà	melt (a form of transformation)
熔融	róngróng	melt
熔点	róngdiǎn	melting point
溶解	róngjiě	fuse, fusion
熔炉	rónglú	smelting furnace, crucible
熔铸	róngzhù	founding, casting
熔岩	róngyán	lava

5155 c-3 榕 róng ——— banyan (a kind of tree so leafy and big that it can permit shelter of a large number of people)

5156 c-4 蓉 róng ——— short for Chengdu, also in

芙蓉	fúróng	cottonrose hibiscus, lotus (the flower the colour of which resembles woman's face) (doubleton)
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5157 d 裕 yù ——— ample, affluent (clothing like a valley), e.g.

宽裕	kuānyù	ample, lenient
富裕	fùyù	affluent, well-to-do, well-off
裕民	yùmín	enrich the people
裕如	yùrú	with ease, effortless

5158 e 峪 yù ——— ravine (mountain valley)

f 浴 yù ——— bath — see Character No. 0507

g 谿 v. 溪 xī ——— small stream, brook, rivulet (sound of small hastened water flow), e.g. X5158

溪涧	xījiàn	mountain stream
溪流	xīliú	brook, rivulet
谿壑	xīhè	ravine
谿谷	xīgǔ	river valley
勃谿	bóxī	family quarrel, squabble (agitated stream flow)

While on 谿 v. 溪 xī, we may touch upon a very common character:

a 鷄 v. 雞 = 鸡 jī — chicken (cry sound of the bird — generally used to indicate mature fowl or a bird tied to a rope like slaves — 奚 see next page), e.g. 5159

母鸡	mǔjī	hen
公鸡	gōngjī	cock, rooster
鸡蛋	jīdàn	(chicken's) egg
<u>鸡蛋糕</u>	jīdàngāo	(sponge) cake
<u>味同鸡肋</u>	wèi tóng jīlèi	be of little or no value (taste like chicken ribs)
鸡心	jīxīn	heart-shaped
鸡眼 *	jīyǎn	corn
<u>鸡尾酒</u>	jīwěijiǔ	cocktail (wine)
<u>鸡蛋里挑骨头</u>	jīdàn.lǐ tiāo gú.tou	look for bone in an egg
<u>鸡毛蒜皮</u>	jīmáo suànpí	trifles, trivialities (chicken feathers and garlic skins)
<u>鸡皮疙瘩</u>	jīpí gē.da	gooseflesh (uneven like hen skin)
<u>鸡零狗碎</u>	jī líng gǒu suì	in bits and pieces (as insignificant as chicken feed and dog's meat)

* 鸡 jī is the homonym of 茧 jiǎn 'cocoon' in certain dialects. The term means 'something in the form of an eye, but as callous as the cocoon skin'.

鸡犬不留 jī quǎn bùliú

ruthless massacre (even fowls and dogs are not spared)

鸡犬不宁 jī quǎn bùníng

general turmoil (even fowls and dogs are not left in peace)

X5159

奚

xī 'why', 'how', 'where', 'what' is a very classical interrogative. Its basic structure is 'hand (扌) and rope (纟) on a man's neck (大)'. The position of the rope was suggested to be at the neck of an adult (大). This funny interpretation may be utilized as an anchor to memorize this character. If one cannot get answers to all the questions why, how, etc., 'I'll be hanged' could possibly be one's state of mind. As a matter of fact, 奚 xī originated from the sense 'slaves' who were always tied to a rope. This sense is long dead.

奚 xī also appears as co-component in three other characters apart from 鷄 jī, viz:

b 溪 see Location X5158

5160	c	蹊	xī	——	footpath (by the stream where man can walk; 奚 for 溪), e.g.
		蹊径	xījīng		path, way
		蹊	qī	——	in
		蹊巧	qīqiǎo		odd, queer, fishy (as unexpectedly structured as footpaths are by streams)
5161	d	鼯	xī	——	(small rat that runs like rivulet; 奚 for 溪) in
		鼯鼠	xīshǔ		small mouse

It is to be noted that 谷 gǔ is also the simplified or original form of the character 穀 gǔ 'cereal', 'grain', 'millet', 'unhusked rice', e.g.

谷物

gǔwù

cereal, grain

谷仓

gǔcāng

granary, barn

谷子

gǔzi

millet, unhusked rice

X5161

穀

gǔ is an interesting pattern in that 𥽿 is a non-character and also a frame used by five other characters. It was written like 𥽿 in Xiaozhuan and did have some meaning which was 'to strike from above'. Therefore 穀 gǔ would mean 'the grain (禾) that can sustain beating from above'.

Derivatives:

a	彀	gòu	——	a bow drawn to the full ('strike from above' of a 'bow'), e.g.	5162
			尽入彀中	jǐn rù gòuzhōng have all fallen into the trap (everything is within the full bow's range)	
b	轂	gǔ	——	hub (a part of the cart that hangs high above the ground on which the cart rolls on)	5163
c	轂	hú	——	(horns that move like being struck from high above) in	5164
	轂触	húsù		trembling from fear	

d 殼 = 壳 ké, qiào —— shell, housing, casing (a support that can sustain being struck or beating from above), e.g. 5165

蛋壳	dànké	eggshell
花生壳	huāshēngké	peanut shell
甲壳	jiǎqiào	crust
地壳	dìqiào	earth crust
风扇壳	fēngshànqiào	fan housing
护壳	hùké	protective casing
金蝉脱壳	jīnchán tuōqiào	escape by cunning manoeuvring (slip out of a predicament like a cicada sloughing its skin)

e 慤 = 慤 què —— sincere (a heart that has no shell) 5166

Before we go on to the next character, we may include hereunder 壑 hè 'gully', 'big pool', e.g. 5167

沟壑 gōuhè gully, ravine

The structure of the character 壑 hè indicates 'applying hand (又) to the earth (土) to make a (一) valley (谷) for filling in water which is small

(一) and *not* in a high position (上)'. Complicated but understandable! This is one of the very very few and is more of classical than modern use.

7123 脹縮 zhàngsuō — expand and contract, in

热胀冷缩 rè zhàng lěng suō

expand when heated and contract
when cooled

A) 脹 = 胀 zhàng see Character No. 4167

5168 B) 縮 suō ————— to contract, shrink, draw back, withdraw, recoil,
e.g.

缩短	suōduǎn	contract, shorten, curtail, cut down
缩小	suōxiǎo	shrink, reduce, lessen, narrow
缩水	suōshuǐ	(of cloth through wetting) shrink
缩减	suōjiǎn	reduce, cut
缩合	suōhé	condensation
缩聚	suōjù	condensation, polymerization
缩写	suōxiě	abbreviation, abridge
缩写簽字	suōxiě qiānzì	initials
缩影	suōyǐng	epitome, miniature
缩尺图	suōchǐtú	scale drawing
缩微胶片	suōwēi jiāopiàn	microfilm
缩手	suōshǒu	draw back one's hand, shrink (from doing something)
退缩	tùisuo	withdraw, flinch
缩头缩脑	suō tóu suō nǎo	be timid (withdraw one's head into one's collar)

縮 suō is of course a derivative of 宿 sù 'lodge for the night', 'stay overnight', 'long-standing', 'old', 'veteran'. When silk is put away overnight under no tension, the net result is that it has *shrunk*.

宿 ^{sù} was a Libian, but only the part **百** has changed out of recognition. 5169
 In both Bone-shell and Metal Script, it was the hieroglyph of something resembling 'mat' with a man lying beside it, i.e. 𠂔 and 𠂔 respectively. Since it happened under a roof (宀), the significance was 'stay overnight'. This character could very easily be mistaken for 佰 ^{bǎi} 'capital letter of hundred' under a shelter, but it is *not*. Hence:

借宿	jièsù	ask for a night's lodging
宿舍	sùshè	hostel, living quarters, dormitory

Other senses are by extension:

中间宿主	zhōngjiān sù zhǔ	intermediate host (parasitology)
宿志	sùzhì	long-cherished ambition
宿愿	sùyuàn	long-cherished wishes
宿怨	sùyuàn	old grudge, old scores
宿疾	sùjí	chronic disease, old trouble
宿将	sùjiāng	veteran general
宿命论	sù mìng lùn	fatalism

宿 ^{xiǔ} ————— (by extension, count of nights) in

一宿 ^{yīxiǔ} one night

宿 ^{xiù} ————— an ancient term for constellation

Derivative:

蓐 ^{xù} ————— (a kind of grass that lies on the ground as a mat) in

苜蓿 ^{mù.xù} lucerne, alfalfa (doubleton)

7124 **厚薄** ^{hòubó} — thick and thin, thickness, biased treatment, in

多少厚薄 ^{duōshǎo hòubó} how thick?, what is the thickness?

厚此薄彼 ^{hòu cǐ bó bǐ} favour one and be prejudiced against the other

厚古薄今 hòu gǔ bó jīn

stress the past and slur over the present

- 5171 A) 厚 hòu ————— thick, deep, profound, large, generous, rich or strong in flavour (favour, stress — see above)

厚 hòu was more or less a Libian and derived its pattern from an obsolete character. At one time, the upper part was 石 shí 'rock'. The concept therefore originated from the reference to mountain. It had also been interpreted as 'return offer from person of high rank to one of low level'. Hence the meaning 'generous'. Only in this sense does the component 子 zǐ have some relevance. Examples:

厚度	hòudù	thickness
厚脸皮	hòuliǎnpí	thick-skinned, brazen, cheeky
厚颜	hòuyán	shameless
厚望	hòuwàng	great expectations
厚雪	hòuxuě	deep snow
厚意	hòuyì	kind thought, kindness
厚谊	hòuyì	profound friendship
厚利	hòulì	large profits
忠厚	zhōnghòu	honest and kind
厚味	hòuwèi	rich food

- B) 薄 bó ————— thin, etc. — see Character No. 2862

7171 巨細 jùxì ————— big and small, in

事无巨细 shì wú jùxì all matters, big and small

- A) 巨 jù ————— huge, tremendous, gigantic — see Location X2514

- 5172 B) 細 xì ————— thin, slender, fine, exquisite, delicate, careful, trivial, meticulous, detailed, minute

At a glance, one cannot understand why the character 田 tián 'field' could be involved in a combination to mean 'thin', 'slender', etc. Again, it

was a Libian. The original pattern in Xiaozhuan was 囟 xìn. 囟 or 囟门 xìnmen is the boneless opening in a baby's skull, the fontanel, where a fine pulse beats noticeably. Therefore, 細 xì is to denote as fine as silk or baby's cranial pulse beat — fine and delicate. It is a very popular character and is involved in many bisyllabic expressions to the degree of colloquialism, e.g.

精细	jīngxì	fine (precise and fine)
<u>细铁丝</u>	xìtiěsī	thin iron wire
细长	xìcháng	tall and slender, long and thin
<u>细水长流</u>	xì shuǐ cháng liú	go about something little by little without letting up (small stream flows afar)
细砂	xìshā	fine sand
细瓷	xìcí	fine porcelain
细腻	xìnì	fine and smooth, exquisite, minute
<u>细声细气</u>	xì shēng xì qì	in a soft voice
细微	xìwēi	fine, subtle, slight
细小	xìxiǎo	fine, very small, tiny, trivial
细雨	xìyǔ	drizzle
细粮	xìliáng	flour and rice (fine grain)
细巧	xìqiǎo	exquisite, dainty
细软	xìruǎn	jewelry, expensive clothing and other valuables (exquisite and soft)
细嫩	xìnèn	delicate, tender
细心	xìxīn	careful, attentive
仔细	zǐxì	carefully
细看	xìkàn	scrutinize (look at carefully)
细密	xìmì	finely and closely woven, meticulous, detailed

细致	xìzhì	careful, meticulous, painstaking
详细	xiángxì	detailed
细节	xìjié	details, particulars
细目	xìmù	detailed catalogue, specific item
细则	xìzé	detailed rules and regulations
细问	xìwèn	make detailed enquiries
细谈	xìtán	have a long talk (on details)
细胞	xìbào	cell (minute bulb of human body)
细菌	xìjūn	germ, bacterium (minute fungus)
细故	xìgù	trivial matter, trifle
细民	xìmín	common people (negligible little men)

X5172 田 tián 'field', the co-component of the present form of 細 xì also forms the co-component of five other characters in which its position is *not* that of a Bushou which is usually on the left. Generally, 田 tián means 'field', 'farmland', 'cropland' but colloquial uses have extended its reference, e.g.

田地	tiándì	field, farmland, cropland, wretched situation, plight
田园	tiányuán	fields and garden, countryside
田径	tiánjìng	track and field
田野	tiányě	field, open country
农田	nóngtián	farmland, cropland, cultivated land

X5172 畝 tián is a variant of 田 tián but rarely used. Other derivatives are:

- 5173 a 鈿 diàn — (metal ornament inserted in woman's hair as seedling in fields) in.
- | | | |
|----|---------|---|
| 螺钿 | luódian | mother-of-pearl inlay |
| 花钿 | huadiàn | woman's hair ornament of golden flowers |

鈿

tián

in

铜钿

tóngtián

copper cash or money (dialectal)

b

佃

diàn

rent land (from a landlord) (man working on field), e.g.

X5173

佃户

diàn hù

tenant (farmer)

佃农

diàn nóng

tenant farmer

佃租

diàn zū

land rent

c

甸

diàn

in

5174

缅甸

miǎn diàn

Burma

d

畝 = 亩

mǔ

a unit of area (0.0667 hectares) (field (田) of ten (十) constant (久) steps in breadth and length; for 十), e.g.

5175

公亩

gōng mǔ

are (area measurement unit)

Other cases of 田 appearing as Bushou should undergo axing according to the ANN's Bushou Axing Method. They therefore do not appear here.

7760 問答 wèndá — questions and answers

A) 問 wèn — ask, inquire, ask after, inquire after, interrogate, examine, hold responsible — see Character No. 4568 X5175

B) 答 v. 答 dá — answer, reply, respond, return, reciprocate, e.g. 5176

回答

huídá

answer, reply (in return)

答复

dá fù

(return) answer, reply

答案

dá'àn

answer, solution, key

答辯

dá biàn

reply (to a charge, query or argument)

作答

zuò dá

response, reply

答词	dácí	thank-you speech, answering speech
答礼	dálǐ	return a salute, reciprocate
答谢	dáxiè	express appreciation, acknowledge
答	dā	in
答应	dā,yīng	answer, reply, respond, agree, promise, comply with (bisyllabic)

One etymologist believed that 合 hé was the original character meaning 'answer or reply'. Since the day when 合 was used to denote 'combine', 'join', 'suit', 'agree', 答 dá was invented. Presumably, it arose from the concept that bamboo (竹) was always a concrete substance; even if it were split open into two pieces, the two pieces could always unfailingly match each other.

One can find 答 dá as the co-component in the following characters but its sense is generally one of 'attaching', e.g.

5177 a 搭 dā ———— come into contact, put up, build, join, take (a ship, plane, etc.), travel or go by (sound of touching other's shoulder by hand for the purpose of attaching), e.g.

<u>搭在肩膀上</u>	dāzài jiānbǎng.shang	touch and attach on the shoulder
<u>搭上关系</u>	dā.shang guān.xi	establish contact with, strike up a relationship with
搭救	dājiù	rescue (touch and save)
搭腔	dāqiāng	initiate the talk
搭讪	dāshàn	strike up a conversation with someone on a higher level, say something to smooth over an embarrassing situation
搭台	dātái	put up a makeshift stage
搭桥	dāqiáo	build a bridge

搭档	dādàng	partner, workmate, co-operate, work together (join shelves)
搭配	dāpèi	arrange in mixing or pairing (join together and allocate)
搭车	dāchē	take a car, alight a car, travel by coach
搭乘	dāchéng	travel by (plane, ship, car, etc.)
搭客	dākè	passenger

b 嗒 dā ——— (sound) in

嗒嗒 dādā clatter, rattle

c 褡 da ——— (a kind of clothing that attaches to the body) in

褡包 dā.bao a long, broad girdle

d 塔 tā ——— pagoda, tower (abbreviated from Sanskrit 'Stupa'), e.g. 5178

宝塔 bǎotǎ Buddhist pagoda

灯塔 dēngtǎ lighthouse

水塔 shuǐtǎ water tower

e 箒 = 札 zhá ——— (cut a piece of bamboo and insert it into the bamboo book where one wants to take due note of) in 5180

札记 zhájì reading notes

7922 勝負 shèngfù — victory or defeat, success or failure, in

不分胜负 bùfēn shèngfù end in a draw, end in a tie (no dividing line of victory or defeat)

A) 勝 = 胜 shèng — victory, success, surpass, be superior to, get the better of, superb, wonderful, lovely, be equal to, can bear — see Character No. 4658 5180

5181 B) 負 v. 負 fù ——— carry on the back or shoulder, shoulder, bear, have at one's back, suffer, owe, betray, lose, be defeated, minus, negative

負 fù takes the pattern 'a kneeling man (『) sitting on money (貝)'. This interpretation is of no avail when it comes to all its negative senses. However, should one take a philosophical view, where too much money could be a burden with all its adjunct or incidental troubles, this interpretation may not be incorrect. Truly, man can both suffer and enjoy money. The following expressions can be helpful in understanding this character:

負薪	fùxīn	carry firewood on one's back
負氣	fùqì	do something in a fit of pique (carry anger)
負擔	fùdān	bear, shoulder, burden, load, encumbrance
<u>久負盛名</u>	jiǔ fù shèngmíng	have a good reputation for long (bear good name for long)
<u>肩負重任</u>	jiān fù zhòng rèn	shoulder an important task
<u>如釋重負</u>	rú shì zhòng fù	feel as if relieved of a heavy load
負載	fùzài	load
<u>負險固守</u>	fù xiǎn gù shǒu	put up a stubborn defence by relying on one's strategic position (<i>no-danger spot</i> at one's back and defend it resolutely)
負隅	fùyú	back to the wall
負傷	fùshāng	suffer wound, get wounded
負債	fùzhài	be in debt (owe a debt)
負責	fùzé	be responsible for, be in charge of, conscientious (owe duty)
負疚	fùjiù	feel apologetic, have a guilty conscience

<u>忘恩负义</u>	wàng'ēn fùyì	be ungrateful (forget kindness and betray brotherhood)
负于	fùyú	lose in, be defeated by
<u>负三点</u>	fùsāndiǎn	minus three points
负号	fùhào	negative sign
<u>负离子</u>	fùlízi	anion
<u>负电荷</u>	fùdiànhe	negative charge
负片	fùpiàn	negative (film)

8060 善惡 shàn'è — good and evil

A) 善 shàn ————— good, satisfactory, perfect, make a success of, kind, friendly, properly attend, be apt to X5181

This is a character transformed from the Xiaozhuan Script 𡗗, whose upper part was 羊 for 祥 xiáng and the lower part 言 yán. In other words, literally it meant 'say auspicious words'. 善 shàn is a popular classical character which remains in many coined expressions and cannot be substituted by modern synonyms such as 好 hǎo or 佳 jiā, because the latter will not carry the same strong stress, e.g.

<u>真善美</u>	zhēn shàn měi	the true, the good and the beautiful
<u>从善如流</u>	cóng shàn rú liú	follow good as a natural flow
<u>来者不善</u>	láizhě bùshàn	he who comes may harbour ill intent or only for his own interest
<u>善始善终</u>	shàn shǐ shàn zhōng	do well from start to finish (a satisfactory beginning and a satisfactory ending)
<u>善终</u>	shànzhōng	die in one's bed
<u>不善经营</u>	bùshàn jīngyíng	not good at management
<u>善策</u>	shàncè	a wise policy (a perfect strategy)

工欲善其事，必先利其器

gōng yù shàn qí shì, bì xiān lì qí qì

a workman must sharpen his tools if he is to do his work well

善良

shànláng

good and honest, kindhearted

善意

shànyì

goodwill, good intentions

善心

shànxīn

mercy, benevolence (kind heart)

慈善

císhàn

philanthropy

友善

yǒushàn

be friendly

亲善

qīnshàn

goodwill

面善

miànshàn

familiar

善处

shànchǔ

deal discreetly with, conduct oneself well (properly handle)

善后

shàn hòu

deal with problems arising from an accident, catastrophe, etc. (properly attend the aftermath)

善自保重

shàn zì bǎozhòng

take good care of yourself (properly protect and pay attention to yourself)

善观风色

shàn guān fēngsè

very shrewd (quick to see which way the wind blows)

善变

shànbiàn

be apt to change

善忘

shànwàng

be forgetful, have a short memory (be apt to forget)

The following are four characters whose co-component is 善 shàn and whose meaning also embraces the sense 'good' or 'make good'.

5182 a 繕 shàn ————— repair, mend (make good like using thread in sewing), e.g.

修缮

xiūshàn

repairing

缮写

shànxiě

copy, write out properly (as in doing mending)

- b 膳 shàn ——— meals, board (served with meat, etc. — something good), e.g. 5183

用膳

yòngshàn

have one's meals

膳食

shànshí

meals, food

膳宿

shànsù

board and lodging

- c 鳢 shàn ——— eel (good fish — not snake, though they look alike) 5184

- d 蟠 shàn ——— (a flexible worm that does not hurt people) in 5185

曲蟠

qūshàn

earthworm

- B) 惡 = 恶 è ——— bad, evil, vice, wicked, fierce, ferocious — see Character No. 3532

- 8822 簡繁 jiǎnfán ——— simple and manifold, in

刪繁就簡

shān fán jiù jiǎn

simplify by weeding out superfluities

- A) 簡 = 简 jiǎn ——— simple, simplified, brief, bamboo slips (used for writing on in ancient times), letters, select, choose — see Character No. 4564

- B) 繁 v. 緜 fán ——— numerous, manifold, propagate, multiply, flourishing 5186

繁 fán is not a derivative of 敏 mǐn — see next page — but was a Libian of 緜 fán 'coloured thread (糸) on every part of (每)' which is an obsolete variant of 繁 fán. The original sense of 緜 was 'the silk or hemp decoration on the mane of the ancient carriage horse', i.e. 'elaborate', 'exuberant but unnecessary', e.g.

繁多

fánduo

numerous, various

繁复

fánfù

numerous and complicated

繁重	fánzhòng	onerous, heavy, strenuous
繁杂	fánzá	many and diverse, miscellaneous
繁忙	fánmáng	busy
繁缛	fánrù	overelaborate
繁文缛节	fán wén rù jié	unnecessary and over-elaborate formalities, red tape
繁殖	fánzhí	propagate, breed, reproduce
繁衍	fányǎn	multiply, increase gradually in number or quantity
繁茂	fánmào	luxuriant, lush
繁华	fánhuá	flourishing, bustling, busy
繁盛	fánshèng	thriving, flourishing, prosperous
繁荣	fánróng	flourishing, prosperous, booming
繁荣昌盛	fánróng chāng shèng	thriving and prosperous

5187 敏 mǐn means 'agile', 'nimble', 'quick'. When one deals with every (每) matter, object, or place at every (每) moment with great care and thought (女), one automatically becomes *quick* in feeling, understanding and responding. Hence:

敏捷	mǐnjié	agile, quick in action or understanding
敏感	mǐngǎn	sensitive, allergy
聪敏	cōngmǐn	bright, clever

Derivative:

5188

鰩

mǐn

slate cod croaker (modern character)

9096 糖鹽 tángyán — sugar and salt

5189 A) 糖 táng — sugar, sugared, in syrup, e.g.

砂糖	shātáng	granulated sugar
冰糖	bīngtáng	crystal sugar
糖醋	tángcù	sweet and sour
糖果	tángguǒ	sweets, candy
<u>口香糖</u>	kǒuxiāngtáng	chewing gum
糖精	tángjīng	saccharin
<u>糖尿病</u>	tángniàobìng	diabetes
糖姜	tángjiāng	sugared ginger
糖衣	tángyī	sugarcoated
糖浆	tángjiāng	syrup

In practice, 唐 táng is used nowadays exclusively to denote a surname 5190 or the Tang Dynasty. But according to etymologists, it had the connotation of 'extend in size'. Early days sugar was made from grain in China. Grain granule is smaller than maltose. 'Grain or rice extended in size (糖)' was therefore used to denote 'sugar'.

This sense fits into the interpretation of derivatives of 唐 táng, viz:

a 塘 táng ————— dyke, embankment, pool*, pond, hotwater bathing 5191
pool (extended land), e.g.

海塘	hǎitáng	seawall
河塘	hétáng	river embankment
水塘	shuǐtáng	pool
鱼塘	yútáng	fish pond
塘泥	tángní	pond sludge, pond silt
澡塘	zǎotáng	bathhouse, public baths

b 糖 táng ————— half congealed, viscous (sugar water; 唐 for 糖), e.g. 5192

糖心	tángxīn	(of eggs) with a soft yolk
糖便	tángbiàn	semiliquid stool

* Pool or pond could be the result of a circular extension of the embankment.

5193 C 塘 tāng ——— keep out, evade, do something perfunctorily, spread (clay, paint, etc.) over (extend with hand), e.g.

塘风	tāngfēng	keep out the wind
塘帐	tāngzhàng	put off a creditor (evade the collection of account)
塘塞	tāngsè	do something perfunctorily (spread over and stuff)
搪瓷	tángcí	enamel (porcelain achieved by spreading the material over the ware)

5194 B) 鹽 = 盐 yán ——— salt, e.g.

盐巴	yánba	salt, common or table salt
盐花	yánhua	a little salt, a pinch of salt
盐碱土	yángjiǎntǔ	saline-alkali soil
盐卤	yánlǔ	bittern
盐水	yánshuǐ	brine
盐酸	yánsuān	hydrochloric acid

X5194 𩇛 = 𩇛 lǔ 'bittern', 'halogen', 'stew in soy sauce', 'thick gravy used as sauce for noodles, etc.' is a component of the character 鹽 yán, a stuff that is produced, when bittern (𩇛) evaporates under the sun in a plate (皿). 𩇛 was originally written as 𩇛 indicating 'a man bending over' or 'lying in' — in this case it is 'lying in a plate'.

A few characters involving either 𩇛 or 𩇛 can be dealt with here in passing:

X5194 a 鹼 = 碱 jiǎn ——— alkali, soda (bittern (𩇛) that has the effect of astringency; 𩇛 for 𩇛)

b 鹹 = 咸 xián ——— salty, salted (all (咸) taste like bittern (𩇛))
— see Character No. 0969 & 0970

5195 c 監 = 监 jiān ——— supervise, inspect, watch, control, prison, jail

The character 監 originated from the fact that by bending over the shining surface of water contained in a plate, early man saw himself in a

mirror. Later on, when the metal mirror was invented, the character 鑑 jiàn was created and a re-arrangement caused the character to look like 監 known to modern people, from which was derived the prevailing sense 'supervise', 'inspect', 'watch'. From 'watch', the sense was further extended to 'control', 'prison' or 'jail'. Modern use of the character 監 (= 監) jiān is very abstract, e.g.

监督	jiāndū	supervise, superintend, control, supervisor
监察	jiānchá	supervise, control
总监	zǒngjiān	director-general
监护人	jiānhùrén	guardian (the man who watches and protects)
监视	jiānshì	keep watch on
监守自盗	jiān shǒu zì dào	steal what is entrusted to one's care, embezzle, defalcate (a watchman steals what he is to watch)
监犯	jiānfàn	prisoner, convict
监牢	jiānláo	jail, prison
监狱	jiānyù	prison
坐监	zuòjiān	serve a prison term
监禁	jiānjìn	take into custody, put in jail

監 = 监 jiàn — in

太监	tàijiān	an eunuch (the top supervisor of the imperial court matters)
国子监	guó zǐ jiàn	the Imperial College, the highest educational administration in feudal China (supervisor of the country's sons)

d 鑑 v. 鑒 = 鉴 jiàn — ancient bronze mirror, reflect, warning, lesson, inspect, examine, e.g. 5196

铜鉴台	tóngjiàntái	bronze mirror stand
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<u>水清可鉴</u>	shuǐqīng kè jiàn	the water is so clear that it reflects your image
<u>通鉴</u>	tōngjiàn	history is a mirror of past events
<u>年鉴</u>	niánjiàn	yearbook, almanac
<u>殷鉴</u>	yīnjiàn	setback (of the Yin Dynasty) which can serve as a warning or lesson to others
<u>鉴赏</u>	jiànshǎng	appreciate, connoisseurship (inspect and appreciate)
<u>鉴定</u>	jiàndìng	appraisal, appraise, identify, authenticate, determine (examine and decide)
<u>鉴别</u>	jiànbíe	distinguish, differentiate, discriminate (examine and make distinction)
<u>鉴于</u>	jiànyú	in view of, seeing that (after examining...)
<u>台鉴</u>	táijiàn	may I draw your attention to the following (please examine)

5197 d 艦 = 舰 jiàn ——— warship, naval vessel, man-of-war (ship to watch enemy's movement), e.g.

<u>舰只</u>	jiànzhī	warships, naval vessels
<u>舰队</u>	jiànduì	fleet, naval force
<u>舰艇</u>	jiàntǐng	naval vessels

5198 d-2 檻 = 槛 jiàn ——— banister, balustrade, cage (wood used to protect from overhang), e.g.

<u>槛杆</u>	jiàngǎn	banister, balustrade
<u>槛车</u>	jiànchē	prisoner's van

檻 = 槛 kǎn ——— threshold (wood to be watched), e.g.

<u>门槛</u>	ménkǎn	threshold (bisyllabic)
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d-3 濫 = 濫 làn ——— overflow, flood, excessive, indiscriminate (water 5199
subjecting to *no* control), e.g.

泛滥	fàn làn	overflow, be in flood, inundate, spread unchecked
滥发	làn fā	issue excessive number of
滥用	làn yòng	abuse, misuse, use indiscrimi- nately
滥调	làn diào	hackneyed tune, worn-out theme
滥施	làn shī	apply indiscriminately
滥竽充数	làn yú chōng shù	used of incompetent people or inferior goods to make up the number (pass oneself off as one of the players in an ensemble)

d-4 褴 = 褴 làn ——— (clothing with no rim like an ancient mirror; 監 for 鑑) in
褴褛 lán lǚ ragged, shabby (doubleton)

5200

d-5 藍 = 蓝 làn ——— indigo plant, blue (plant to control colours)

5201

Ancient people did not treat black as a colour, and took it for granted that blue could cover up any colour. Hence the use of the character 監 in creating this character. Bisyllabics:

蓝靛	lán diàn	indigo
蓝图	lán tú	blueprint
蓝宝石	lán bǎoshí	sapphire
蓝本	lán běn	writing upon which later works are based, original version

d-6 籃 = 篮 làn ——— basket (bamboo to control things), e.g.

5202

篮子	lán zi	basket (bisyllabic)
篮球	lán qiú	basketball

X5202

Practically at the same time as 覧 (lǎn) became prevalent, 覽 = 览 (lǎn) was invented to mean 'look at', 'see', 'view', 'read' — a kind of look from high above. More than just looking at, but seeing attentively. Hence the expressions:

游览	yóulǎn	go sight-seeing, tour
一览无余	yīlǎn wúyú	take in everything at a look
博览	bóǎn	read extensively
博览会	bóǎnhuì	(international) fair
浏览	liúlǎn	glance over, skim through, browse

and three derivatives were in the offing:

5203

a	欖 = 榄	lǎn	—— (tree that has good looking from above) in
	橄榄	gǎnlǎn	olive
	橄榄枝	gǎnlǎnzhī	olive branch
	橄榄球	gǎnlǎnqiú	rugby (olive-like football)

5204 b

纜 = 缆 lǎn ——— mooring rope, hawser, cable, thick rope (rope to be seen and handled from above), e.g.

解缆	jiěǎn	set sail, cast off (untie rope)
电缆	diànlǎn	power cable

5205 c

攬 = 揽 lǎn ——— take into one's arm, fasten with a rope, etc., take upon oneself, canvass, grasp, monopolize (see and handle from above with hands), e.g.

揽在怀里	lǎn zài huái.lǐ	take to one's bosom
揽上	lǎn.shàng	fasten with a rope
揽到自己身上	lǎn dào zìjǐ shēn.shàng	take up everything for one's work
兜揽	dōulǎn	canvass

揽权	lǎnquán	arrogate power to oneself
包揽	bāolǎn	monopolize, undertake the whole thing

9402 惰勤 duòqín — lazy and diligent

A) 惰 duò — lazy, indolent, e.g.

5206

懒惰	lǎnduò	lazy (bisyllabic)
惰性	duòxìng	inertia

惰 duò was in fact derived from 墮 = 堕 duò 'fall', 'sink' in the sense that 'heart (心) has fallen (育 for 墮) into indifference'. As a matter of fact, 堕 duò is composed of four parts: 阝 'mound', 左 zuǒ 'leftside', 月 'human body', 土 tǔ 'earth'. The idea it carries is obvious: 'when one is on the mound (阝) and leans to the unused side, i.e. left (左), one's body (月) will fall to the ground (土)'. From 'fall', the meaning has been extended to 'sink', e.g.

5207

堕地	duòdì	fall on the ground
堕胎	duòtāi	induce abortion, have an induced abortion (cause the fetus to fall)
堕入	duòrù	sink into
堕落	duòluò	sink low, degenerate
如堕入五里雾中	rú duòrù wǔlǐ wùzhōng	be completely at a loss (as one sinks into five li thick fog)

From this very sense, four other characters were created, viz:

a 随 = 随 suí — follow, comply with, adapt to, let (somebody do as he likes), along with (some other action) (from a mound (阝) fall (育) to a certain distance (辵); 育 for 墮), e.g.

5208

追随	zhuīsuí	follow
随同	suítóng	be in company with

随从	suícóng	accompany (one's superior), attend, retinue, entourage
<u>随行人员</u>	suíxíng rényuán	entourage
随员	suíyuán	retinue, entourage, attaché
随和	suí.he	amiable, obliging (complacent and harmonious)
随俗	suísú	comply with convention, do as everybody else does
<u>随机应变</u>	suí jī yìngbiàn	adapt oneself to changing conditions, act according to circumstances
<u>随机存取记忆</u>	suí jī cúnqǔ jìyì	Ram (random access memory)
<u>随遇而安</u>	suí yù ér ān	feel at home wherever one is
<u>随波逐流</u>	suí bō zhú liú	drift with the tide
<u>随风倒</u>	suífēng dǎo	be easily swayed by whichever side has more power or influence (bend with the wind)
<u>随风转舵</u>	suífēng zhuǎnduò	take one's cue from changing conditions (turn the rudder according to the wind's direction)
随后	suíhòu	soon afterwards
随即	suíjí	immediately, presently
随...随...	suí...suí...	following (verb) immediately (verb)
随处	suíchù	everywhere, anywhere
随地	suídì	anywhere, everywhere
随时	suíshí	at any time, at all times, whenever necessary, as the occasion demands
随手	suíshǒu	conveniently, without extra trouble

随心所欲 suí xīn suǒ yù

have one's own way, do as one pleases

随意 suí yì

at will, as one pleases

随便 suí biàn

do as one pleases, casual, random, informal, careless, slipshod, wanton, wilful, arbitrary, any

随你 suí nǐ

as you please

随笔 suí bǐ

informal essay, jottings

随想曲 suí xiǎng qǔ

capriccio

随口 suí kǒu

speak thoughtlessly or casually

随身 suí shēn

(carry) on one's person

b 髓 suǐ ——— marrow (something that follows the length of the bone), e.g. 5209

脊髓 jǐ suǐ spine marrow

c 隋 suí ——— the Sui Dynasty 5210

d 橢 = 橢 tuǒ ——— narrow and long wooden barrel (something made of wood (木) mound-shaped (ㄅ) yet like a slanting (左) body (月), i.e. 肱), e.g. X5210

椭圆 tuǒ yuán oval-shaped, ellipse

橢率 tuǒ lǜ ellipticity

橢面 tuǒ miàn ellipsoid

B) 勤 qín ——— diligent, industrious, hard working, frequently, regularly, (office, school, etc.) attendance — see Character No. 1367

- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

秦始皇之终年下

The End of the First Emperor of Qin Dynasty (Part II)

上面是一段中国第一部编年史上的正式记载，虽然写在二千一百多年之前，由现代人读来，仍然完全能懂。

The above is the official record in China's first chronicle. Though written more than two thousand one hundred years ago, it is still perfectly understandable to modern man.

司马迁在写这段史实之前，曾经过实地调查，那时距秦始皇死后不过一百多年一些。一九七四年发现秦陵，开始发掘，掘出有真人般大小的秦俑约六千个，史记显未提及。一九八一年又发现陪葬墓数处，内有二三十岁左右的男女遗骨。由那丰富的陪葬品及棺槨推断，可能就是陪葬的秦皇太子、公主和大臣们，历史的记载得到了证实。

Sima Qian, the writer of the Shiji Annals, had actually made an excursion to the spot before he wrote the paragraph. It was only some hundred years after the death of the Emperor. Obviously he had not mentioned about the 6,000 terra-cotta tomb figures* found in the excavations made after the discovery of the Emperor's mausoleum in 1974. In 1981 accompanying tombs were found with skeletons of males and females aged around 20 to 30. Judging from the exquisiteness of the burial deposits and coffins, it was believed that these were the corpses of the princes, princesses and noble officials. To that extent, the record is authentic.

* Possibly they were made and completed long before the Emperor's demise, as ancient custom went along with building a tomb before one's death.

秦陵的范围，估计东西南北各为十五华里*，总面积达二百二十五平方华里。皇陵本身面积约为八平方华里。此外，又发现葬在瓦棺内的珍禽异兽墓十七座；有九十三处埋的全是真马；又有刑徒墓七十座，绝大多数是男性青壮年，但都没有棺槨或陪葬品。

According to various estimates, the compound of the mausoleum was about 15 lis in both directions from east to west and south to north making a total area of 225 square lis; the Emperor's personal tomb alone had a total area of 8 square lis. Among other excavations were found 17 tombs of rare and strange animals buried in earthen coffins; 93 tombs of real horses; 70 tombs of criminals, who were mostly strong young men, but all were buried without burial deposits or coffins.

据其它记载，秦始皇的祖先秦穆公逝世时有一百七十七人从死，其中且有良臣猛将。至秦始皇时代，这种遗习可能已经废除，而改以「俑」代人。故此六千武士个个栩栩如生，可能因为知道自己只须牺牲形象，可以保全性命，故个个乐于以本人形象供艺人雕塑。

According to some other records, the ancestor of the First Emperor, Qin Mu Gong, was buried together with a company of 177 live courtiers among whom were then able ministers and brave generals. This practice was presumably abolished during the reign of Qin Shi Huang and puppet corpses were used instead of living people to accompany the emperor in the tomb. Possibly because soldiers knew very well that they would not sacrifice their lives, but to have their image accompany the Emperor in the tomb. They were only too glad to pose for the artists. Hence all the 6,000 terra-cotta army look so real.

* About 1/3 mile.

自一九七四年开始，秦陵发掘的部份，尚不到全貌十分之一。这个空前的考古工作现正受着全世界的注视和学术界的关注。

Since the excavation of the mausoleum of the First Emperor of the Qin Dynasty began in 1974, it has only scratched one tenth of its whole area. This unprecedented archaeological excavation has become the focus of the whole world's attention and has particularly interested scientists.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0266	2110	上	shàng	0439	6013	虽	suī	0436	1722	仍	réng
b	4185	1060	面	miàn	0223	2333	然	rán	0223	2333	然	rán
c	0221	6080	是	shì	2080	3712	写	xiě	1417	3021	完	wán
d	0136	1000	一	yī	0261	4021	在	zài	1407	8010	全	quán
e	3230	7744	段	duàn	0189	1010	二	èr	1218	2221	能	néng
f	0264	5000	中	zhōng	0204	2040	千	qiān	3773	2010	懂	dǒng
g	X0449	6010	国	guó	0136	1000	一	yī			。	
h	0497	8822	第	dì	0203	1060	百	bǎi				
i	0136	1000	一	yī	3855	2720	多	duō				
j	1846	B0060	部	bù	0728	8050	年	nián				
k	2498	3022	编	biān	0396	3030	之	zhī				
l	0728	8050	年	nián	0651	8022	前	qián				
m	2374	5000	史	shǐ			,					
n	0266	2110	上	shàng	0352	5060	由	yóu				
o	0640	2762	的	de	0789	7721	现	xiàn				
p	0790	1010	正	zhèng	0645	2324	代	dài				
q	2233	4310	式	shì	0001	8000	人	rén				
r	0185	1771	记	jì	2171	4080	读	dú				
s	4270	B4305	载	zài	0676	5090	来	lái				
t			,				,					

Line	Column 4				Column 5				Column 6			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	2480	1762	司	sī	0280	1752	那	nà	0728	8050	年	nián
b	0065	7712	马	mǎ	0729	4030	时	shí	2459	2340	发	fā
c	2620	2040	迁	qiān	2519	7171	距	jù	0789	7721	现	xiàn
d	0261	4021	在	zài	4949	5090	秦	qín	4949	5090	秦	qín
e	2080	3712	写	xiě	2064	2360	始	shǐ	5520	B4040	陵	líng
f	0596	0040	这	zhè	1529	2610	皇	huáng	2628	1044	开	kāi
g	3230	7744	段	duàn	3504	1021	死	sǐ	2064	2360	始	shǐ
h	2374	5000	史	shǐ	0652	7226	后	hòu	2459	2340	发	fā
i	1244	3480	实	shí	0119	1090	不	bù	3736	7727	掘	jué
j	0396	3030	之	zhī	0855	4030	过	guò	3736	7727	掘	jué
k	0651	8022	前	qián	0136	1000	一	yī	2903	2277	出	chū
l			,		0203	1060	百	bǎi	0226	4022	有	yǒu
m	0871	8060	曾	céng	0728	8050	年	nián	1449	4080	真	zhēn
n	0839	1710	经	jīng	3855	2720	多	duō	0001	8000	人	rén
o	0855	4030	过	guò	0136	1000	一	yī	3333	2744	般	bān
p	1244	3480	实	shí	0600	2210	些	xiē	0126	4080	大	dà
q	1736	4471	地	dì	0136	1000	一	yī	0127	9000	小	xiǎo
r	0763	7722	调	tiáo	0199	4001	九	jiǔ	0640	2762	的	de
s	2322	4010	查	chá	0196	4071	七	qī	4949	5090	秦	qín
t			,		0132	6021	四	sì	1505	1722	俑	yǒng

Line	Column 7				Column 8				Column 9			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	1802	2732	约	yuē	1848	B0060	陪	péi	0352	5060	由	yóu
b	0195	0080	六	liù	5532	4444	葬	zàng	0280	1752	那	nà
c	0204	2040	千	qiān	3047	4480	墓	mù	3076	5000	丰	fēng
d	0286	8020	个	gè	5443	9040	数	shù	4050	B1060	富	fù
e			,		4223	2340	处	chù	0640	2762	的	.de
f	2374	5000	史	shǐ			,		1848	B0060	陪	péi
g	0185	1771	记	jì	0650	4022	内	nèi	5532	4444	葬	zàng
h	5065	6010	显	xiǎn	0226	4022	有	yǒu	0295	6066	品	pǐn
i	0233	5090	未	wèi	0189	1010	二	èr	0430	1724	及	jí
j	1248	6080	提	tí	0190	1010	三	sān	2986	3077	棺	guān
k	0430	1724	及	jí	0134	4000	十	shí	2312	0040	椁	guǒ
l			○		2838	2220	岁	suì	0340	2021	推	tuī
m	0136	1000	一	yī	0260	4010	左	zuǒ	5881	B2971	断	duàn
n	0199	4001	九	jiǔ	0259	4060	右	yòu			,	
o	0133	8000	八	bā	0640	2762	的	.de	1224	1062	可	kě
p	0136	1000	一	yī	4479	6042	男	nán	1218	2221	能	néng
q	0728	8050	年	nián	0010	4040	女	nǚ	0765	0391	就	jiù
r	0114	7740	又	yòu	5116	5080	遗	yí	0221	6080	是	shì
s	2459	2340	发	fā	0034	7722	骨	gǔ	1848	B0060	陪	péi
t	0789	7721	现	xiàn			○		5532	4444	葬	zàng

Line	Column 10				Column 11				Column 12			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0640	2762	的	.de	0421	1720	了	.le	4949	5090	秦	qín
b	4949	5090	秦	qín	2473	1010	证	zhèng	5520	B4040	陵	líng
c	1529	2610	皇	huáng	1244	3480	实	shí	0640	2762	的	.de
d	0145	4003	太	tài			o		1120	B7771	范	fàn
e	1057	1740	子	.zǐ					2217	5002	围	wéi
f			、								,	
g	0198	8073	公	gōng					1471	4060	估	gū
h	3608	0010	主	zhǔ					3473	4000	计	jì
i	0160	2090	和	hé					0655	4090	东	dōng
j	0126	4080	大	dà					0657	1060	西	xī
k	3151	7171	臣	chén					0656	4022	南	nán
l	0175	3700	们	.men					0658	1211	北	běi
m			,						0298	2760	各	gè
n	3144	7122	历	lì					0441	3402	为	wéi
o	2374	5000	史	shǐ					0134	4000	十	shí
p	0640	2762	的	.de					0192	1010	五	wǔ
q	0185	1771	记	jì					3779	2421	华	huá
r	4270	B4305	载	zài					0598	6010	里	lǐ
s	1241	B6034	得	dé							,	
t	1296	1210	到	dào					1579	8033	总	zǒng

Line	Column 13				Column 14				Column 15			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	4185	1060	面	miàn	0441	3402	为	wéi	4708	8022	禽	qín
b	1351	6080	积	jī	0133	8000	八	bā	3229	7744	异	yì
c	5040	4080	达	dá	0268	1040	平	píng	5779	8060	兽	shòu
d	0189	1010	二	èr	0802	0022	方	fāng	3047	4480	墓	mù
e	0203	1060	百	bǎi	3779	2421	华	huá	0134	4000	十	shí
f	0189	1010	二	èr	0598	6010	里	lǐ	0196	4071	七	qī
g	0134	4000	十	shí			。		0325	8810	座	zuò
h	0192	1010	五	wǔ	0595	2211	此	cǐ			；	
i	0268	1040	平	píng	0649	2320	外	wài	0226	4022	有	yǒu
j	0802	0022	方	fāng			，		0199	4001	九	jiǔ
k	3779	2421	华	huá	0114	7740	又	yòu	0134	4000	十	shí
l	0598	6010	里	lǐ	2459	2340	发	fā	0190	1010	三	sān
m			。		0789	7721	现	xiàn	4223	2340	处	chù
n	1529	2610	皇	huáng	5532	4444	葬	zàng	2573	6010	埋	mái
o	5520	B4040	陵	líng	0261	4021	在	zài	0640	2762	的	.de
p	0627	5023	本	běn	0092	1071	瓦	wǎ	1407	8010	全	quán
q	0029	2740	身	shēn	2986	3077	棺	guān	0221	6080	是	shì
r	4185	1060	面	miàn	0650	4022	内	nèi	1449	4080	真	zhēn
s	1351	6080	积	jī	0640	2762	的	.de	0065	7712	马	mǎ
t	1802	2732	约	yuē	5622	B8020	珍	zhēn			；	

Line	Column 16				Column 17				Column 18			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0114	7740	又	yòu	0437	6010	但	dàn	3204	7726	据	jù
b	0226	4022	有	yǒu	0605	4460	都	dōu	0601	4480	其	qí
c	2633	1044	刑	xíng	0228	3714	沒	méi	0176	3071	它	tā
d	0998	4080	徒	tú	0226	4022	有	yǒu	0185	1771	记	jì
e	3047	4480	墓	mù	2986	3077	棺	guān	4270	B4305	载	zài
f	0196	4071	七	qī	2312	0040	樟	guǒ			,	
g	0134	4000	十	shí	0444	5310	或	huò	4949	5090	秦	qín
h	0325	8810	座	zuò	1848	B0060	陪	péi	2064	2360	始	shǐ
i			,		5532	4444	葬	zàng	1529	2610	皇	huáng
j	1895	2771	绝	jué	0295	6066	品	pǐn	0640	2762	的	de
k	0126	4080	大	dà			o		0434	7710	祖	zǔ
l	3855	2720	多	duō					0880	2421	先	xiān
m	5443	9040	数	shù					4949	5090	秦	qín
n	0221	6080	是	shì					1539	2692	穆	mù
o	4479	6042	男	nán					0198	8073	公	gōng
p	4655	2510	性	xìng					5537	5202	逝	shì
q	0489	5022	青	qīng					0201	4471	世	shì
r	3786	3411	壮	zhuàng					0729	4030	时	shí
s	0728	8050	年	nián					0226	4022	有	yǒu
t			,						0136	1000	一	yī

Line	Column 19				Column 20				Column 21			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0203	1060	百	bǎi	1529	2610	皇	huáng			一	
b	0196	4071	七	qī	0729	4030	时	shí	0645	2324	代	dài
c	0134	4000	十	shí	0645	2324	代	dài	0001	8000	人	rén
d	0196	4071	七	qī			,				。	
e	0001	8000	人	rén	0596	0040	这	zhè	1473	4060	故	gù
f	0608	8800	从	cóng	3774	5000	种	zhǒng	0595	2211	此	cǐ
g	3504	1021	死	sǐ	5116	5080	遗	yí	0195	0080	六	liù
h			,		3591	1712	习	xí	0204	2040	千	qiān
i	0601	4480	其	qí	1224	1062	可	kě	4746	1314	武	wǔ
j	0264	5000	中	zhōng	1218	2221	能	néng	0138	4010	士	shì
k	0433	7710	且	qiě	0866	1771	已	yǐ	0286	8020	个	gè
l	0226	4022	有	yǒu	0839	1710	经	jīng	0286	8020	个	gè
m	4199	3073	良	liáng	2461	2340	废	fèi	3996	1712	棚	xǔ
n	3151	7171	臣	chén	0621	8090	除	chú	3996	1712	棚	xǔ
o	5719	1710	猛	měng			,		0302	4640	如	rú
p	0764	3714	将	jiāng	0050	1022	而	ér	0304	2510	生	shēng
q			。		2713	1874	改	gǎi			,	
r	1295	1010	至	zhì	0443	2870	以	yǐ	1224	1062	可	kě
s	4949	5090	秦	qín			一		1218	2221	能	néng
t	2064	2360	始	shǐ	1505	1722	俑	yǒng	0440	6080	因	yīn

Line	Column 22				Column 23				Column 24			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0441	3402	为	wéi	0286	8020	个	gè	0168	2600	自	zì
b	0301	8680	知	zhī	0286	8020	个	gè	0136	1000	一	yī
c	1115	8060	道	dào	4765	7290	乐	lè	0199	4001	九	jiǔ
d	0168	2600	自	zì	0619	1040	于	yú	0196	4071	七	qī
e	0182	1771	己	jǐ	0443	2870	以	yǐ	0132	6021	四	sì
f	2033	6080	只	zhǐ	0627	5023	本	běn	0728	8050	年	nián
g	1256	1080	须	xū	0001	8000	人	rén	2628	1044	开	kāi
h	0671	1060	牺	xī	2631	1044	形	xíng	2064	2360	始	shǐ
i	4656	2510	牲	shēng	1824	2723	象	xiàng			,	
j	2631	1044	形	xíng	4279	4480	供	gòng	4949	5090	秦	qín
k	1824	2723	象	xiàng	0936	1771	艺	yì	5520	B4040	陵	líng
l			,		0001	8000	人	rén	2459	2340	发	fā
m	1224	1062	可	kě	0756	7722	雕	diāo	3736	7727	掘	jué
n	0443	2870	以	yǐ	1664	8742	塑	sù	0640	2762	的	.de
o	4497	2629	保	bǎo			o		1846	B0060	部	bù
p	1407	8010	全	quán					4669	8022	份	fèn
q	4655	2510	性	xìng							,	
r	3124	8062	命	mìng					0120	9022	尚	shàng
s			,						0119	1090	不	bù
t	1473	4060	故	gù					1296	1210	到	dào

Line	Column 25				Column 26			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	1407	8010	全	quán	1407	8010	全	quán
b	3982	2621	貌	mào	0201	4471	世	shì
c	0134	4000	十	shí	0291	8022	界	jiè
d	0197	8022	分	fēn	0640	2762	的	.de
e	0396	3030	之	zhī	3609	0010	注	zhù
f	0136	1000	一	yī	2277	3721	视	shì
g			○		0160	2090	和	hé
h	0596	0040	这	zhè	1059	B9037	学	xué
i	0286	8020	个	gè	3107	4390	术	shù
j	3863	3010	空	kōng	0291	8022	界	jiè
k	0651	8022	前	qián	0640	2762	的	.de
l	0640	2762	的	.de	0620	8080	关	guān
m	4309	4402	考	kǎo	3609	0010	注	zhù
n	1464	4060	古	gǔ			○	
o	0025	1010	工	gōng				
p	0155	8021	作	zuò				
q	0789	7721	现	xiàn				
r	0790	1010	正	zhèng				
s	0624	2040	受	shòu				
t	0791	8060	着	.zhe				

- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

卜算子(词)

Bu Suan Zi Tune (Ci)

by Su Shi 宋 苏轼 (A.D. 1037 – 1101)

水是眼波横，

The stretching river is as bright as watery eyes lying low;

山是眉峰聚，

Mountain peaks appear knitting together as my eyebrows.

欲问行人去那边？

I ask a passer-by where the many people earnestly go?

眉眼盈盈处。

He points to a place where eyebrows are knit and eyewater flows.

才是送春归,

Not too long ago I sadly sent off spring,

又送君归去。

Now I have to see you, my dear, off again.

若到江南赶上春,

If you are in Jiangnan in time to catch spring,

千万和春住。

By all means with spring stay and not live in vain.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0036	1290	水	shuǐ	4587	7726	眉	méi	0538	1010	江	jiāng
b	0221	6080	是	shì	0487	7773	眼	yǎn	0656	4022	南	nán
c	0487	7773	眼	yǎn	4832	1710	盈	yíng	2595	1040	赶	gǎn
d	4054	4024	波	bō	4832	1710	盈	yíng	0266	2110	上	shàng
e	4721	4480	横	héng	4223	2340	处	chǔ	4418	5060	春	chūn
f			,				。				,	
g	0046	2277	山	shān	0794	4020	才	cái	0204	2040	千	qiān
h	0221	6080	是	shì	0221	6080	是	shì	0205	1022	万	wàn
i	4587	7726	眉	méi	1611	8080	送	sòng	0160	2090	和	hé
j	4918	B2750	峰	fēng	4418	5060	春	chūn	4418	5060	春	chūn
k	1401	1723	聚	jù	5108	2707	归	guī	0153	0010	住	zhù
l			,				,				。	
m	5150	8060	欲	yù	0114	7740	又	yòu				
n	4568	7760	问	wèn	1611	8080	送	sòng				
o	4889	2122	行	xíng	2705	1760	君	jūn				
p	0001	8000	人	rén	5108	2707	归	guī				
q	0682	4073	去	qù	0682	4073	去	qù				
r	0280	1752	那	nà			。					
s	0721	4002	边	.bian	0454	4460	若	ruò				
t			?		1296	1210	到	dào				

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迴文诗句

huí wén shī jù

Verses of Circular Composition

Because of their very nature — monosyllabic signs — Chinese characters can be skilfully arranged to compose poems which are readable in the reverse order. It was lauded as a sort of skilful achievement.

The following was written by Madam Xu Dao in the Tang Dynasty:

Spring

花 朵 几 枝 柔 傍 砌，

huā duǒ jǐ zhī róu bàng qì

Several branches of lovely blossom lie gently by.

柳 丝 千 缕 细 摇 风。

liǔ sī qiān lǚ xì yáo fēng

Thousands of willow leaves shaky in broken wind lie.

霞 明 半 岭 西 斜 日，

xiá míng bàn lǐng xī xié rì

Lo! Dusk clouds light up half the peak in the slanting sunshine.

月 上 孤 村 一 树 松。

yuè shàng gū cūn yī shù sōng

Moon hangs o'er a lonely village and a cluster of pine.

Reverse Order

(Note that not only the words but also the sentences have been rearranged so that the last comes first, etc.)

松 树 一 村 孤 上 月，

sōng shù yī cūn gū shàng yuè

All round a village are pines and a lonely moon crescent,

日 斜 西 岭 半 明 霞。

rì xié xī lǐng bàn míng xiá

Slanting sun on West Peak, dusk clouds will soon be transparent.

风 摇 细 缕 千 丝 柳，

fēng yáo xì lǚ qiān sī liǔ

Wind shakes thousands of ribbon-like willow leaves in great awe,

砌 傍 柔 枝 几 朵 花。

qì bàng róu zhī jǐ duǒ huā

Lying beside the soft branches but several flower.

Winter

天 冻 雨 寒 朝 闭 户，

tiān dòng yǔ hán zhāo bì hù

Doors are shut because it is chilly and cold and is raining,

雪 飞 风 冷 夜 关 城。

xuě fēi fēng lěng yè guān chéng

In the night the city is closed by snowfalls and wind howling.

鲜 红 炭 红 围 炉 暖，

xiān hóng tàn hóng wéi lú nuǎn

Reddened by burning charcoal around a stove all's warm feeling,

浅 碧 茶 瓯 注 茗 清。

qiǎn bì chá ōu zhù míng qīng

From a greenish teapot out pours the hot tea clear and gleaming.

Reverse Order

清 茗 注 瓯 茶 碧 浅，

qīng míng zhù ōu chá bì qiǎn

Enjoyable tea pours out from the pot; the tea is greenish,

暖 炉 围 红 炭 红 鲜。

nuǎn lú wéi hóng tàn hóng xiān

All surround a warm stove burning charcoal red, feeling fresh.

城 关 夜 冷 风 飞 雪，

chéng guān yè lěng fēng fēi xuě

On the city-pass cold in the night; with wind snowflakes fly,

户 闭 朝 寒 雨 冻 天。

hù bì zhāo hán yǔ dòng tiān

Door is shut; morning is chilly; rain has frozen the sky.

In prose, it is much easier and one can create a series of wisecracks or humorous expressions. For example:

With 做 zuò 'make', 人 rén 'man', 难 nán 'difficult', one can achieve the following:

做人 难
zuòrén nán
life is always difficult

做 难人
zuò nánrén
be in an awkward situation

人 难做
rén nánzuò
difficult to handle a case

难 做人
nán zuòrén
hard to carry on life

This is somewhat more than a difference in nuance and is part and parcel of the language's heritage. A pair of verses appearing in the famous novel 'Dreams of the Red Chamber' which are of similar construction, may be of interest:-

假 作 真 时 真 也 假,
jiǎ zuò zhēn shí zhēn yě jiǎ,
When 'false' is treated as 'true', 'true' becomes 'false' too.

无 为 有 处 有 还 无。
wú wéi yǒu chù yǒu huán wú。
Where 'have not' is 'have', it is still 'have not' in spite of 'have'.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	3778	2421	花	huā	1880	B7722	霞	xiá	3239	8073	松	sōng
b	3026	7790	朵	duǒ	4527	6702	明	míng	2092	7440	树	shù
c	1941	7721	几	jǐ	0269	9050	半	bàn	0136	1000	一	yī
d	4142	4040	枝	zhī	2017	8030	岭	lǐng	3093	4030	村	cūn
e	0800	1790	柔	róu	0657	1060	西	xī	3171	7223	孤	gū
f	0712	0022	傍	bàng	3004	8490	斜	xié	0266	2110	上	shàng
g	1928	4772	砌	qì	0040	6010	日	rì	0041	7722	月	yuè
h			,				,				,	
i	1080	7772	柳	liǔ	0041	7722	月	yuè	0040	6010	日	rì
j	5809	2210	丝	sī	0266	2110	上	shàng	3004	8490	斜	xié
k	0204	2040	千	qiān	3171	7223	孤	gū	0657	1060	西	xī
l	5442	9040	缕	lǚ	3093	4030	村	cūn	2017	8030	岭	lǐng
m	5172	6040	细	xì	0136	1000	一	yī	0269	9050	半	bàn
n	5379	B2077	摇	yáo	2092	7440	树	shù	4527	6702	明	míng
o	0045	7721	风	fēng	3239	8073	松	sōng	1880	B7722	霞	xiá
p			○				○				○	
q												
r												
s												
t												

Line	Column 4				Column 5				Column 6			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0045	7721	风	fēng	0144	1080	天	tiān	0586	8050	鲜	xiān
b	5379	B2077	摇	yáo	0663	4090	冻	dòng	2205	1010	红	hóng
c	5172	6040	细	xì	0043	1022	雨	yǔ	4158	4080	炭	tàn
d	5442	9040	缕	lǚ	2973	B3080	寒	hán	2205	1010	红	hóng
e	0204	2040	千	qiān	4377	4742	朝	zhāo	2217	5002	围	wéi
f	5809	2210	丝	sī	4561	4020	闭	bì	5225	3020	炉	lú
g	1080	7772	柳	liǔ	0053	3020	户	hù	0159	2040	暖	nuǎn
h			,				,				,	
i	1928	4772	砌	qì	0518	1017	雪	xuě	2387	5300	浅	qiǎn
j	0712	0022	傍	bàng	2672	1201	飞	fēi	3575	1660	碧	bì
k	0800	1790	柔	róu	0045	7721	风	fēng	2390	4490	茶	chá
l	4142	4040	枝	zhī	2018	8030	冷	lěng	1963	7171	瓯	ōu
m	1941	7721	几	jǐ	0527	0024	夜	yè	3609	0010	注	zhù
n	3026	7790	朵	duǒ	0620	8080	关	guān	2272	2760	茗	míng
o	3778	2421	花	huā	0982	7325	城	chéng	4057	5022	清	qīng
p			o				o				o	
q												
r												
s												
t												

Line	Column 7				Column 8				Column 9			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	4057	5022	清	qīng	0982	7325	城	chéng	4992	2824	做	zuò
b	2272	2760	茗	míng	0620	8080	关	guān	0001	8000	人	rén
c	3609	0010	注	zhù	0527	0024	夜	yè	5050	7740	难	nán
d	1963	7171	瓯	ōu	2018	8030	冷	lěng			。	
e	2390	4490	茶	chá	0045	7721	风	fēng	1876	B7724	假	jiǎ
f	3575	1660	碧	bì	2672	1201	飞	fēi	0155	8021	作	zuò
g	2387	5300	浅	qiǎn	0518	1017	雪	xuě	1449	4080	真	zhēn
h			,				,		0729	4034	时	shí
i	0159	2040	暖	nuǎn	0053	3020	户	hù	1449	4080	真	zhēn
j	5225	3020	炉	lú	4561	4020	闭	bì	0177	4471	也	yě
k	2217	5002	围	wéi	4377	4742	朝	zhāo	1876	B7724	假	jiǎ
l	2205	1010	红	hóng	2973	B3080	寒	hán			,	
m	4158	4080	炭	tàn	0043	1022	雨	yǔ	0227	1041	无	wú
n	2205	1010	红	hóng	0663	4090	冻	dòng	0441	3402	为	wéi
o	0586	8050	鲜	xiān	0144	1080	天	tiān	0226	4022	有	yǒu
p			。				。		4223	2340	处	chǔ
q									0226	4022	有	yǒu
r									1308	1090	还	huán
s									0227	1041	无	wú
t											。	

*There is no fundamental difference
between man and the higher
animals in their mental faculties
— Darwin*

Chapter Thirty-nine

Animals to represent a Quality

We have learned much earlier, in Chapter Thirteen and elsewhere, that in the Chinese language 羊 yáng 'sheep' is used either as a Bushou or as a co-component to represent the meaning of 'something good'. Early man always regarded the sheep as a docile useful animal never requiring much care and never hurting others nor competing for grain with man. Its virtues were widely recognized and thus the quality this character imparted to the meaning of a word was accepted without question in the human mind.

In Chapter Eighteen, we elucidate on the character 龍 (= 龙) lóng 'dragon' which denotes 'huge' or 'gigantic'. The above are not the only animals which represent a quality. There are at least eight more which manifest themselves conspicuously in the Chinese language, namely:

- A. 鹿 lù 'deer' for beauty
- B. 虓 (non-character) 'tiger' for aggressiveness
- C. 隹 zhuī 'short-tailed bird' or 'vulture' for positivity in passivism
- D. 魚 = 鱼 yú 'fish' but in 魯 lǔ for stupidity
- E. 黽 = 龟 mǐn 'frog (classics)' transformed from Xiaozhuan Script 𪚩 — the shape of frog
- F. 龜 = 龟 guī 'tortoise' transformed from Xiaozhuan Script 𪚩 to indicate timidity
- G. 它* tā 'snake' transformed from Xiaozhuan Script 𪚩 to indicate snake-like movement

* 它 was the ancient character for 蛇 shé 'snake'.

H. 鼠

shǔ

'rat' transformed from Xiaozhuan Script 鼠 to indicate men's behaviour that resembles that of a rat

Let us expound on this theory which the author believes exists in the Chinese language:

A. 鹿

lù

'deer' appears in two popular expressions:

X5211

鹿死谁手

lù sǐ shuí shǒu

who will win the prize or who will gain supremacy? (at whose hand will the deer die?)

逐鹿中原

zhú lù zhōngyuán

fight for the throne or ascendancy of power among warring princes (chase after deer in the central plain)

The first character which implies the sense of 'beauty' is:

a 麗 = 丽

lì

beautiful, e.g.

5211

美丽

měilì

beautiful, pleasing to the eye

秀丽

xiùlì

beautiful, handsome, pretty

绮丽

qǐlì

beautiful, gorgeous

艳丽

yànlì

gorgeous, bright-coloured and beautiful

华丽

huálì

magnificent, resplendent, gorgeous

丽人

lìrén

a beauty

风和日丽

fēng hé rì lì

the wind is gentle and the sun radiates

附丽

fùlì

connected with, joined or attached to

高丽

gāolì

obsolete Chinese name for Korea

The upper part of the character 麗 lì is unique; its original sense being companion. Deer loves companionship. Hence the classical bisyllabic expression 附丽 fùlì 'joined to'. The simplified system now adopts 丽 to mean 'beautiful'; it has been completely deprived of the sense 'beauty' which the deer had imparted to it.

On this basis, 麗 lì is involved in about seven of the derivatives of 麗 lì , viz:

5212 a-1 儷 = 俪 lì ——— (companion) in

伉儷

kànglì

married couple, husband and wife (doubleton)

5213 a-2 驪 = 骊 lí ——— black horse (beautiful horse)

5214 a-3 鸚 = 鹉 pīng ——— (beautiful bird) in

黃鸚

huánglí

oriole (doubleton)

5215 a-4 鱣 = 魰 lí ——— (beautiful fish) in

鰻鱺

mánlí

eel (doubleton)

5216 a-5 邐 = 迤 lǐ ——— beautiful passage (distance) or curve, e.g.

迤邐

yǐlǐ

winding, tortuous, meandering (doubleton)

X5216 a-6 曬 = 晒 shài ——— (spread under the sun as when deer travel in a group) — see Character No. 0673

X5216 a-7 灑 = 洒 sā ——— (spread or sprinkle water as when deer trot in a group) — see Character No. 0672

Apart from 麗 lì, some of the following characters do *still* refer back to the deer in the sense of 'beauty', viz:

5217 b 輓 lü ——— (sound) in

輓輓

lülü

winch, windlass (doubleton)

輓輓

lülü

rumble

X5217 c 麓 lü ——— the foot of a hill or mountain (where forest and deer are)

5218 d 漉 lü ——— seep through filter (water goes through quickly or beautifully)

5219 e 鑒 áo ——— engage in fierce battle (a beautiful ancient cooking vessel for preparing simmering food, extended to mean 'simmering'), e.g.

鑒战

áozhàn

fight hard, engage in fierce battle

f 鏢 v. 鏢 biao — (a metal (金) object that can be flung fast like a running deer (鹿) 5220
but with the effect of fire (火)) — see Character No. 3547

g 塵 = 尘 chén — dust, dirt, this world (earth kicked up by the running deer), e.g. X5220

二	尘不染	yī chén bù rǎn	not stained with a particle of dust, spotless
灰	尘	huī chén	dust (ashes and dust)
尘	土	chén tǔ	dust (earth and dust)

h 麐 v. 麟 lín — in X5220

麒	麟	qí lín	unicorn (a legendary animal having a resemblance to the deer) (doubleton)
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i 麋 mí — elk (a kind of lascivious deer; 米 for 迷), e.g. X5220

麋	羚	mí líng	hartebeest
麋	鹿	mí lù	David's deer

B. 虍 a non-character (Bushou L9) connotes 'threaten by or with violent force', or 'weighing heavily on one's mind'. Apart from the characters which have been previously touched upon, especially 虧 kuī, 虚 xū, in Chapters Thirty-five and Thirty-six, 膚 (= 肤) fū, 處 (= 处) chǔ and 虞 (= 虞) yú elsewhere, this sign appears basically as the Bushou in the following characters:

a	虎	hǔ	tiger, brave, vigorous
b	盧	lú	(sound)
c	虜	lǔ	captive
d	慮	lù	consider
e	虐	nüè	cruel, tyranny
f	虔	qián	sincere
g	罅	xià	crack

All of them have one or several derivatives, with the exception of 虔 *qián* and 罅 *xià*.

- X5220 a The first one we shall attend to is 虎 *hǔ*. The south-east component 几 is a Libian. In Xiaozhuan Script the sign was like 7) indicating the two forefeet of a tiger when it is sitting. Perhaps the inventor of the character had never had a close look at the tiger, or had seen it only running or walking.

虎 *hǔ* has some colloquial uses, e.g.

老虎	<i>lǎohǔ</i>	tiger (bisyllabic)
虎头蛇尾	<i>hǔ tóu shé wěi</i>	thunderous start tapering off to nothing (tiger's head and snake's tail)
虎口	<i>hǔkǒu</i>	a dangerous spot, part of the hand between the thumb and the index finger (tiger's mouth)
虎视眈眈	<i>hǔ shì dān dān</i>	glare like a tiger eyeing its prey, eye covetously
虎虎有生气	<i>hǔhǔ yǒu shēngqì</i>	be full of vigor
虎钳	<i>hǔqián</i>	vice (to simulate the tiger's mouth)

虎 *hǔ* appears in three derivatives:

- 5221 a-1 唬 *hǔ* ——— bluff (mouth acts like a tiger's), e.g.
吓唬 *xiàhǔ* frighten, scare, intimidate
- 5222 a-2 琥 *hǔ* ——— (jade-like substance of tiger colour) in
琥珀 *hǔpò* amber (doubleton)
- 5223 a-3 彪 *biāo* ——— young tiger (tiger with stripes on its skin clearly visible), e.g.

彪炳	<i>biāobǐng</i>	shining, splendid
彪形大汉	<i>biāoxíng dàhàn</i>	burly chap, husky fellow

b 盧 = 卢 lú ——— surname, nowadays used mostly for sound, e.g. X5223

卢比	lúbǐ	rupee
卢布	lúbù	rouble
卢森堡	lúsēnbǎo	Luxembourg
卢旺达	lúwàngdá	Rwanda

盧 lú forms the co-component of ten characters:

b-1 廬 = 庐 lú ——— hut, cottage, e.g. 5224

庐舍	lúshè	farmhouse, house
庐山真面目	lúshān zhēnmianmù	the truth about a person or a matter (what Lushan Mountain really looks like (because it is always in the clouds))

This character is structured with 广 'resting place', 虍 'not threatened by violence', 田 tián '(near) farm' and 皿 mǐn 'concave utensil' with which man serves himself with meals. What it actually denoted was a place to live in spring and in the summer and left vacant during autumn and winter after the harvest. Hence the meaning: cottage, hut, farmhouse. There is inconsistency here in the use of either 卢 or 庐 to substitute 盧 in the Simplification System. One has to simply accept it as a fact.

b-2 爐 = 炉 lú ——— stove, furnace (a place to house fire; 盧 for 爐), e.g. 5225

炉子	lúzi	stove, oven, furnace
炉灶	lúzào	kitchen range, cooking range
另起炉灶	lìngqǐ lúzào	make a fresh start
炉渣	lúzhā	slag, cinder
炉火纯青	lúhuǒ chúnqīng	high degree of technical or professional proficiency (pure blue flame in the furnace)

b-3 蘆 = 芦 lú ——— reed (a plant good for repairing cottage; 盧 for 蘆), e.g.

5226

芦苇	lúwěi	reed
芦花	lúhuā	reed catkins
芦席	lúxí	reed mat
芦笙	lúshēng	a reed-pipe wind instrument
芦笋	lúsǔn	asparagus
芦丁	lúdīng	rutin (sound)

5227 b-4 臚 = 胪 lú ——— exhibit, display, set out (part of the body functioning as housing for the body = skin which is always exposed to view by others), e.g.

胪列 lúliè enumerate, list

胪陈 lúchén narrate in detail, state

5228 b-5 艚 = 舳 lú ——— stem (the head of a ship; 盧 for 顱 — see below), e.g.

舳舻 zhúlú a convoy of ships, stem touching stern (doubleton)

5229 b-6 𨋖 = 𨋖 lú ——— (a vehicle or housing for water, used in a well) in

辘轳 lù.lú winch, windlass (doubleton)

5230 b-7 鸛 = 鸛 lú ——— (a kind of bird that has a distensible pouch for housing captured fish) in

鸛鵒 lúcí cormorant (doubleton)

5231 b-8 𩺰 = 𩺰 lú ——— perch (a kind of fish with spiny fin resembling cottage roof), e.g.

𩺰鱼 lúyú perch (bisyllabic)

5232 b-9 顱 = 顱 lú ——— cranium, skull (housing for head), e.g.

顱骨 lúgǔ skull

头颅 tóulú head

5233 b-10 驢 = 驢 lú ——— donkey, ass (cottage horse — not field horse), e.g.

驢子 lú.zi donkey, ass (bisyllabic)

驴骡 lúluó hinny

驴唇不对马嘴 lúchún bùduì mǎzuǐ
irrelevant answer or reasoning

c 虜 = 虏 lǚ ——— captive, prisoner of war, take prisoner (man (男) taken by force (虍)), e.g. 5234

俘虏	fúlǚ	captive, prisoner of war, take prisoner, capture (bisyllabic)
虏获	lǚhuò	capture, men and arms captured

Derivative:

c-1 擄 = 掳 lǚ ——— capture, carry off (cause somebody to be a captive), e.g. 5235

擄掠	lǚlüè	pillage, loot
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d 慮 = 虑 lǜ ——— feel concerned, anxiety, worry, ponder, think over, consider (thought (思) weighed heavily on one's mind (虍)), e.g. 5236

忧虑	yōulǜ	feel concerned, anxious, worry
过虑	guòlǜ	be overanxious, worry overmuch
焦虑	jiāolǜ	worry anxiously (like something being scorched)
疑虑	yílǜ	misgivings, doubt
远虑	yuǎnlǜ	foresight, long view
<u>深谋远虑</u>	shēnóu yuǎnlǜ	great foresight and plan for the future
考虑	kǎolǜ	think over, consider
熟虑	shúlǜ	ponder over, careful consideration

Derivative:

d-1 濾 = 滤 lǜ ——— filter, strain (water be given careful thought — go through slowly), e.g. 5237

过滤	guòlǜ	filter
<u>滤波器</u>	lǜbōqì	wave filter
<u>滤过性病毒</u>	lǜguòxìng bìngdú	virus

5238 e 虐 nǜè ——— maltreat, cruel, tyrannical, e.g.

虐待	nǜèdài	maltreat, tyrannize
虐杀	nǜèshā	kill somebody with maltreatment
虐政	nǜèzhèng	tyrannical government, tyranny
肆虐	sìnǜè	wreak havoc, indulge in wanton massacre or persecution

The southeast component of 虐 nǜè is a Libian of 爪 plus 人. The original sense of the character was therefore 'tiger hurt people with its claw'. 虐 nǜè is further found in two other characters:

5239 e-1 瘧 = 疟 nǜè ——— malaria (a kind of sickness very much resembling being played with by a tiger under its claw), e.g.

疟疾	nǜè.jī	malaria
疟蚊	nǜè.wén	malarial mosquito

5240 e-2 謔 xuè ——— tease, banter, crack a joke (be cruel with words), e.g.

戏謔	xìxuè	tease, banter
謔而不虐	xuè ér bù nǜè	tease without embarrassing

5241 f 虔 qián ——— pious, sincere (civil even before a tiger), e.g.

虔诚	qiánchéng	pious, devout
虔敬	qiánjìng	reverent

5242 g 罅 xià ——— crack, rift (乎 hū sound of a liquid leaking from a cracked earthen jar 缶 like a tiger's purr 虬), e.g.

罅隙	xiàxì	crack, rift
石罅	shíxià	a crack in a rock
云罅	yúnniǎ	a rift in the clouds
罅漏	xiàlòu	omission, shortcoming

x5242 C. 隹 zhuī 'bird', 'vulture' is a co-component so often seen in Chinese characters that few Chinese people ever stop to think why, nor know its

connotation. Obsolete characters apart, the author has counted and found there are over 138 of them and they are all used either as co-component or part of a component. As a quality indicator, it is even more important than 馬 mǎ which describes the nature of 'horse', and second only to 隹 zhuī which describes 'animal nature'. Interestingly, the characters using 隹 zhuī as co-component are all pronounced differently. Therefore, one cannot rely on it as an indication of pronunciation which is possible and true of the majority of other co-components.

First of all, 隹 should not be mistaken for 佳 jiā 'good' which is formed by two 土 tǔ or 圭 guī flanked by the Bushou A1 (亻).

Secondly, while in most cases it refers to short-tailed birds, it is not always the case. It may well be said that in several instances 隹 and 鳥 are used interchangeably. Anyway, the character concerns a feathered creature.

Thirdly, characters involving this component can generally be classified into:

- a 隹 zhuī plus one or two Bushous
- b 隹 zhuī reinforced on the top by 羽 yǔ 'feather' becoming 翟 dí and plus a Bushou
- c 隹 zhuī capped by 睪 'two eyes' becoming 瞿 jù and plus a Bushou
- d 隹 zhuī cushioned by 焦 jiāo 'fire' becoming 焦 jiāo and plus a Bushou
- e 隹 zhuī cushioned by 又 yòu or 乃 (𠂔) nǎi becoming 隻 zhī or 隹 (雥) juān and plus a Bushou
- f 隹 zhuī topped by 艹 'grass' or 睪 'two eyes' and cushioned by 又 yòu becoming 萑 (a non-character) or 𪔐 and plus a Bushou
- g 隹 zhuī topped by 罒 'net' and flanked by 糸 'thread' becoming 羅 luó and plus a Bushou
- h 隹 zhuī topped by 萑 becoming 萑 (a non-character) and plus a Bushou
- i 隹 zhuī forming a co-component of the combination 隹 and plus a Bushou
- j 隹 zhuī topped by 户 hù 'door' becoming 雇 gù and plus a Bushou

k 隹 zhūī flanked by 萑 (a non-character) becoming 難 nán and plus a Bushou

l 隹 zhūī in combination with other non-Bushous

The author, having pondered over various possible reasons for this occurrence, cannot but conclude that it was not implausible that 隹 zhūī referred to a bird which could take retreating steps. While most birds simply dashed and flew away, it retreated. The sense it carried was 'in spite of', 'except that (but)', 'ignoring', 'in defiance of', 'with the help of' and the exact meaning of a character thus created was the conclusion of such an attitude or action. Interestingly, this explanation fits in well with practically all characters that use 隹 as their co-component.

Although the author has never had the chance to view such an extraordinary spectacle, he was told of it by a friend who had seen a film in which a vulture was attacking a corpse. After pulling out the intestines from the corpse, the vulture, being entangled, did 'retreat'. Undoubtedly, 隹 did at one time mean 'vulture'.

In the following, attempts are made to explain how and why a particular Bushou is adopted for a certain meaning in a character in which 隹 is a component:

X5242 a-1 讐. 讐 = 仇 chóu — enemy, foe, antagonistic in words (like two vultures facing each other *without* talking), e.g.

仇敌	chóudí	foe, enemy
仇人	chóurén	personal enemy
仇视	chóushì	regard as an enemy
仇恨	chóuhèn	hatred, enmity, hostility
仇杀	chóushā	kill in revenge
有仇	yǒuchóu	have a score to settle
亲痛仇快	qīn tòng chóu kuài	sadden one's friends and gladden one's enemies

5243 a-2 椎 = 捶 chuí — beat, thump, pound, mallet, pestle (ignoring that it is made of destructible wood — bang on)

5244 a-3 崔 cuī — (in spite of other mountains — it is towering) in
2408

a-3)1	摧巍	cūi wēi	towering, lofty	5245
	摧嵬	cūi wēi	towering, high, rocky mound	
	摧	cūi	<u>destroy</u> , break (use hand as a towering force), e.g.	
	摧毁	cūi huǐ	destroy, smash, wreck	
	摧残	cūi cán	wreck, destroy, devastate	
	摧折	cūi zhé	break, snap	
	摧枯拉朽	cūi kū lā xiǔ	(as easy as) crushing dry weeds and smashing rotten wood	

a-3)2 催 cūi ——— urge, press, hasten, expedite, speed up (man pushed by towering force), e.g. 5246

催促	cūi cù	urge, press, hasten
主催	zhǔ cūi	sponsor (the main party or person doing the urge)
催逼	cūi bī	press (for payment of debts, etc.)
催眠术	cūi miánshù	hypnotism, mesmerism (method of lulling into sleep)
催化剂	cūi huàjì	catalyst (a dose to hasten chemical reaction)
催泪弹	cūi lèidàn	tear bomb (a bomb to precipitate shedding of tears)
催生	cūi shēng	expedite child delivery
催熟	cūi shú	accelerate the ripening (of fruit)

a-3)3 璀璨 cǔi cǎn ——— (towering jade) in 5247
 璀璨 cǔi cǎn bright, resplendent (doubleton)

a-4 奪 = 夺 duó see Character No. 3011

a-5 堆 duī ——— pile up, stack, heap up (ignoring that all lands should be flat — make heaps), e.g. 5248

堆放	duīfàng	pile up, stack
堆积	duījī	pile up, heap up
堆砌	duīqì	pile up (hewn rocks), load one's writing with fancy phrases
堆栈	duīzhàn	storehouse, warehouse
堆存	duīcún	store up
<u>原子反应堆</u>	yuánzǐ fǎnyǐngduī	atomic reactor, atomic pile

5249 a-6 碓 duì ——— a treadle-operated tilt hammer for hulling rice (pestle made of stone; 佳 for 堆)

a-7 奮 = 奋 fèn see Character No. 3012

5250 a-8 淮 huái ——— the Huaihe River

a-9 匯 v. 滙 = 汇 huì — (cause torrential water be contained as is with ferocious vulture) — see Character No. 2588

5251 a-10 霍 huò ——— suddenly, quickly (with the help of (佳) rain (雨) — like a flash of lightning), e.g.

霍然	huòrán	suddenly, quickly, (of an illness) be cured quickly
霍地	huò.dì	suddenly
霍霍	huòhuò	flash
霍乱	huòluàn	cholera (sound)

5252 a-10) 藿 huò ——— in
 藿香 huòxiāng wrinkled giant hyssop (a plant which emits aroma suddenly or in gushes)

5253 a-11 集 jí ——— gather, group, collect, country fair, market, collection, anthology, volume, part

The Xiaozhuan Script of this character had three 隹 on top of a tree (木) but is now reduced to one. The meaning is obvious, e.g.

集合	jíhé	gather, assemble, muster, call together
集会	jíhuì	gathering, meeting, assembly, rally
集结	jíjié	mass, build up, concentrate
集中	jízōng	concentrate, centralize, focus, amass, put together
集权	jíquán	centralization of state power
集团	jítuán	group, clique, circle, bloc
<u>劳力集约</u>	lǎolì jíyue	labour-intensive
集体	jítǐ	collective
集资	jízī	raise funds, pool resources
<u>集装箱</u>	jízhuāngxiāng	container
<u>集成电路</u>	jíchéng diànlù	integrated circuit
<u>集尘器</u>	jíchénqì	dust collector
<u>集散地</u>	jísàndì	collecting and distributing centre
<u>集思广益</u>	jísī guǎng yì	draw on collective wisdom and absorb all useful ideas (collect all kinds of views and enhance the benefit)
<u>集腋成裘</u>	jí yè chéng qiú	many a little makes a mickle (the fragments of fur sewn together will make a fur coat)
集市	jíshì	country fair, market
赶集	gānjí	go to a country fair
集日	jírì	market day
<u>集大成</u>	jídàchéng	epitomize
集邮	jíyóu	philately

选集	xuǎnjí	selected works
诗集	shījí	poetry anthology
<u>第三集</u>	dìsānjí	Part III, third volume

X5253 a-12 截 jié ————— cut, sever, stop, check, stem, up to

This is a Libian combining 雀 and 戈, i.e. 'applying a spear to the sparrow' which was never a sure cut and hence the sense of it did not go as far as 'killing'. Examples see Character No. 4272.

a-13 進 = 进 jìn ————— move ahead, advance, move forward, enter, get into, receive, eat, drink, submit, into (in spite of the distance — move ahead) — see Character No. 4027

a-14 舊 = 旧 jiù see Character No. 4771

5254 a-15 罹 lí ————— suffer from, meet with (the heart (心) is caught in a net (罟) in spite of (隹) everything), e.g.

罹病	líbìng	suffer from a disease
罹难	línàn	die in a disaster or an accident, be murdered (meet with disaster)

5255 a-16 藺 lìn ————— surname (fine grass)

5256 a-16) 1 躡 lìn ————— (like fine grass under feet) in

蹂躪 rǒulìn trample on, ravage, devastate (doubleton)

X5256 a-17 誰 shuí, shuí ————— who, whoever, anyone (in spite of the fact I hear the talk or voice — who is he?), e.g.

谁人	shuí rén	who, what person
姓甚名谁	xìng shén míng shuí	what is his name (what is the surname also the first name?)
谁也会	shuí yě huì	anybody can

5257 a-18 售 shòu ————— make (one's plan, trick, etc.) work, carry out (intrigues), sell (in spite of (隹) all the nice talk (口) — the objective is elsewhere), e.g.

其计不售 qí jì bù shòu

the plan was not successful, the plan did not work or could not be carried out

销售 xiāoshòu

sell (bisyllabic)

兜售 dōushòu

peddle, hawk

售价 shòujià

selling price

售货员 shòuhuòyuán

shop assistant

售票处 shòupiàochù

ticket office

出售 chūshòu

put on sale

零售 língshòu

retail

This character is nowadays used almost exclusively for the sense of 'sell'. One sees its original meaning only in classics.

a-19 **睚** suī ——— (look with the eyes of a vulture) in

5258

暴戾恣睢

bàolì zì suī

extremely cruel and despotic (be despotic and look fiercely around)

a-20 **隼** sùn ——— falcon — a kind of bird that is apt to attack other birds (a fierce bird equalling ten birds)

5259

a-20)1 **榱** sūn ——— **tenon** (the wood that can attack other wood, like a falcon), e.g.

5260

榱头

sūn.tou

tenon

榱眼

sūnyǎn

mortise

a-21 **薙** = **剃** tì ——— **shave** (action that in speed ignores (隼) all grasses (++) like an arrow (矢)), e.g.

X5260

剃头

tìtóu

shave the hair, go to barber

a-22 **推** tuī ——— **push**, overthrow, push forward, advance, promote, infer, deduce, push away, shirk, put off, postpone, elect, choose, hold in esteem, praise highly (in spite of the obstructing hand — one goes forward), e.g.

X5260

推门

tuīmén

push door open

推磨

tuīmó

(push) turn a millstone

推波助澜	tuī bō zhù lán	add fuel to the flames (push the waves to assist the surf)
推心置腹	tuī xīn zhì fù	place full confidence in somebody (push the heart down the abdomen — a large heart)
顺水推舟	shùnsuǐ tuī zhōu	go with the current (push boat in the direction of current)
半推半就	bàn tuī bàn jiù	(of woman) half refusing and half yielding
推三阻四	tuī sān zǔ sì	decline with all sorts of excuses
推翻	tuīfān	overthrow, topple
推倒	tuīdǎo	push over, overturn, repudiate, cancel, reverse
推动	tuīdòng	push forward, promote, give impetus to
推动力	tuīdònglì	force of propulsion
推进	tuījìn	push on, carry forward, advance
推诚相见	tuī chéng xiāngjiàn	deal with each other in good faith (push sincerity together while seeing each other)
推行	tuīxíng	carry out, pursue, practise
推移	tuīyí	(of time) elapse, pass, (of a situation) develop, evolve (advance and move on)
推销	tuīxiāo	promote sales, market, peddle
推广	tuīguǎng	popularize, spread, extend
推己及人	tuī jǐ jí rén	put oneself in the place of another, be considerate
推断	tuīduàn	infer, deduce
推理	tuīlǐ	inference, reasoning
推测	tuīcè	infer, conjecture, guess
推算	tuīsuàn	calculate, reckon

推敲	tuīqiāo	weigh, deliberate
推想	tuīxiǎng	imagine, guess, reckon
以此类推	yǐ cǐ lèi tuī	and so on (take this as a class of objects by it)
推本溯源	tuī běn sù yuán	trace the origin, ascertain the cause
推开	tuīkāi	push away
推陈出新	tuī chén chū xīn	brush away the old and bring forth the new
推却	tuīquè	refuse, decline
推辞	tuīcí	decline (an appointment, invitation, etc.)
推托	tuītuō	offer as an excuse (for not doing something)
推故	tuīgù	give as reason or pretext
推卸	tuīxiè	shirk (responsibility)
推延	tuīyán	put off, postpone
推迟	tuīchí	put off, postpone, defer
推宕	tuīdàng	procrastinate
推举	tuījǔ	elect, choose
推荐	tuījiàn	recommend
推重	tuīzhòng	have a high regard for
推崇	tuīchóng	hold in esteem, praise highly
推许	tuīxǔ	esteem and commend

推 tuī is of course a very useful and popular *singleton* and is generally used for the first leg. It has more the covering concept forming a bisyllabic with the second leg than possessing an exact sense of its own. Imagining along the path of 'push' in its physical sense, with the doer always staying behind will help the reader acquire this new concept.

帷幕

wéimù

heavy curtain

帷幄

wéiwo

army tent

5261 a-24 **维** wéi ——— **tie**, hold together, maintain, safeguard, preserve, thinking, thought (in spite of an article being made of silk — it can be used for some purpose), e.g.

维系

wéixì

tie, hold together, maintain

维肖维妙

wéi xiào wéi miào

remarkably true to life, absolutely lifelike (maintain the likeness and the salient points)

维修

wéixiū

maintain, keep in (good) repair

维护

wéihù

safeguard, defend, uphold

维持

wéichí

preserve, keep, maintain

维新

wéixīn

reform, modernization

思维

sīwéi

thinking, thought

维纶

wéilún

polyvinyl alcohol fibre (sound)

维尼纶

wéinílún

vinylon (sound)

维生素

wéishēngsù

vitamin

维他命

wéitāmìng

vitamin (sound)

维多利亚

wéiduōlìyà

Victoria (sound)

X5261 a-25 **唯** v. **惟** wéi ——— **only**, alone, but, thinking, auxiliary word to prefix a date (in defiance of everything in talk or at heart), e.g.

唯一

wéiyī

only, sole

唯恐

wéikǒng

for fear, lest

唯我独尊

wéi wǒ dú zūn

extremely conceited (me alone must be respected)

唯命是听

wéi mìng shì tīng

be absolutely obedient (listen only to someone's order)

唯利是圖	wéi lì shì tú	be bent solely on profit
唯美主义	wéiměi zhǔyì	aestheticism
唯物辩证法	wéiwù biànzhèngfǎ	materialist dialectics
惟有	wéiyǒu	only, alone, but
思惟	sīwéi	thinking
惟二月既望	wéi èryuè jì wàng	on the 16th of the second moon (classics)

唯 wěi ————— yea, e.g.

唯唯诺诺 wěiwěi nuònuò be a yes-man, be obsequious

a-26 **暹** xiān ————— in

5262

暹罗 xiānlúo Siam (sound)

a-27 **襍** v. **雜** = **𪎭** = **𪎮** zā — miscellaneous, sundry, mixed, mix, mingle — see Character No. 3025

a-28 **稚** v. **穉** zhì — young, childish (grain stalk as short as the tail of a bird), e.g.

5263

稚子 zhìzi the young (innocent) child

幼稚 yòuzhì childish

稚气 zhìqì childish

a-29 **雉** zhì — pheasant (a kind of bird (隹) that can only be caught with an arrow (矢)), e.g.

5264

雉鳩 zhìjiū turtledove

a-30 **椎** zhūi — vertebra (shaped like the wooden (木) handle of a mallet with intermittent curvatures in the form of the character 隹), e.g.

X5264

脊椎骨 jǐzhuīgǔ vertebra, spine

颈椎 jǐngzhuī cervical vertebra

胸椎 xiōngzhuī thoracic vertebra

5265 a-31 錐 zhuī — awl, anything shaped like an awl, bore, drill (a tool made of metal and shaped like mallet; 隼 for 椎), e.g.

锥子	zhuī.zi	awl
锥孔	zhuī.kǒng	make a hole with an awl
锥形	zhuī.xíng	taper, cone

X5265 a-32 準=准 zhǔn — standard, norm, criterion, accurate, exact, definitely, certainly, quasi-, grant, permit, in accordance with (in spite of (隼) coldness — a water (彡) (level) is still or essentially (十) a water (level)), e.g.

标准	biāozhǔn	standard, criterion
水准	shuǐzhǔn	level, standard
瞄准	miáozhǔn	take aim, aim at
准则	zhǔnzé	norm, standard, criterion
准确	zhǔnquè	accurate, exact, precise
准定	zhǔndìng	definitely, certainly
准将	zhǔnjiāng	brigadier, commodore (a quasi-general)
<u>准占有</u>	zhǔnzhànyǒu	quasi-possession
准许	zhǔnxǔ	allow, permit
准予	zhǔnyǔ	grant, approve, permit
不准	bùzhǔn	not allowed, inaccurate
批准	pīzhǔn	granted permission
获准	huòzhǔn	obtain permission
准此	zhǔncǐ	according to the above
准备	zhǔnbèi	prepare, get ready, intend, plan
准时	zhǔnshí	punctual, on time, on schedule
准照	zhǔnzhào	in accordance with

b 翟 dí ——— long-tailed pheasant (bird with beautiful feather)
 翟 zhái ——— surname

5266

There is no record to show why the derivatives of 翟 dí were related to 'long-tailed pheasant'. Perhaps its beautiful tail feather was used to decorate 'grain transport', a way of being ostentatious and at the same time because of its hard tail, anything it touched would be marked. If we can accept this interpretation, all the following derivatives are explicable:

b-1 糴 = 籴 dí ——— buy in (grain) (pheasant feather on rice bought)

X5266

b-2 戳 chuō ——— jab, poke, stab (touch by a pheasant tail having the effect of a weapon), e.g.

5267

戳穿 chuōchuān puncture, lay bare, expose, explode

戳记 chuōjì stamp, seal

戳子 chuōzi stamp, seal

b-3 糶 = 粿 tiào ——— sell (grain) (pheasant feather on rice sold)

5268

b-4 曜 yào ——— sunlight, shine, illuminate (sun as beautiful as pheasant tail), e.g.

5269

日曜日 rìyàorì Sunday (classics)

月曜日 yuèyàorì Monday (classics)

b-5 耀 yào ——— shine, illuminate, dazzle, laud, boast of, honour, credit (pheasant feathers in broad light), e.g.

5270

照耀 zhàoyào shine upon, illuminate

耀眼 yàoyǎn dazzling

夸耀 kuāyào laud, boast of

耀武扬威 yào wǔ yáng wēi make a show of one's strength
(boast of one's militancy and spread one's prestige)

耀祖光宗 yào zǔ guāng zōng give credit and honour to one's
ancestors

X5270 b-6 躍=跃 yuè ——— leap, jump (to spring like a pheasant), e.g.

跳跃	tiàoyuè	jump, leap, bound (bisyllabic)
跃进	yuèjìn	make a leap, leap forward
跃然	yuèrán	appear vividly
跃跃欲试	yuèyuè yù shì	be eager to have a try

5271 b-7 擢 zhuó ——— pull out, extract, raise (in rank), promote (hand on pheasant's tail), e.g.

擢发难数 zhuófá nánshǔ as difficult as to count the number of pulled-out hairs

擢升 zhuóshēng raise (the rank), promote, advance

擢用 zhuóyòng promote to a post

5272 b-8 濯 zhuó ——— wash (pheasant's tail in water — lost its beauty), e.g.

濯濯 zhuózhuó (of mountain) bare, bald (washed by rain)

濯足 zhuózú wash one's feet

5273 c 瞿 jú, ——— startling stare (vulture's eyes)

qú ——— surname

c-1 懼=惧 jù see Character No. 2288

c-2 衢 qú see Character No. 2290

c-3 癯 qú see Character No. 2289

c-4 毳 qú see Character No. 2291

5274 c-5 矍 jué ——— (strong as a vulture's hand or claw) in

矍铄 juéshuó hale and hearty

5275 c-5)1 攫 jué ——— seize, grab (use hand as a vulture does with its claw), e.g.

攫取 juéqǔ seize, grab (bisyllabic)

X5275 c-5)2 钁 jué ——— pickaxe (metal vulture claw)

d 焦 jiāo ——— scorch, charred, burnt, coke, worried, anxious
(in spite of fire — only get scorched) — see
Character No. 3625

d-1 蕉 jiāo see Character No. 3626

d-2 礁 jiāo see Character No. 3627

d-3 鷯 jiāo see Character No. 3628

d-4 噍 jiào see Character No. 3629

d-5 醮 jiào see Character No. 3630

d-6 憔 qiáo see Character No. 3631

d-7 譙 qiáo see Character No. 3633

d-8 瞧 qiáo see Character No. 2276

d-9 樵 qiáo see Character No. 3632

d-10 蘸 zhàn see Character No. 3634

e 隻 = 只 zhī ——— single, one only, classifier (the quantity of bird X5275
that can be held in one hand), e.g.

只言片语 zhī yán piàn yǔ

a word or two

只身 zhīshēn

alone, by oneself

一只鸡 yīzhījī

a chicken

两只手 liǎngzhīshǒu

two hands

e-1 雙 = 双 shuāng ——— two, bi-, di-, twin, both, dual, pair, even, double, 5276
twofold (one hand on two birds), e.g.

双向交通 shuāngxiàng jiāotōng

two-way traffic

双曲面 shuāngqūmiàn

hyperboloid

双边	shuāngbiān	bilateral
<u>双周刊</u>	shuāngzhōukān	biweekly
<u>双球菌</u>	shuāngqiújūn	diplococcus
<u>双氧水</u>	shuāngyǎngshuǐ	hydrogen peroxide solution
<u>双元音</u>	shuāngyuányīn	diphthong
双全	shuāngquán	complete in both respects
<u>双胞胎</u>	shuāngbāotāi	twins
<u>双子座</u>	shuāngzǐzuò	Gemini
双方	shuāngfāng	both sides, the two parties
<u>双管齐下</u>	shuāngguǎn qíxià	work along both lines
双亲	shuāngqīn	(both) parents
双手	shuāngshǒu	both hands
<u>一双鞋</u>	yīshuāngxié	a pair of shoes
双双	shuāngshuāng	in pairs
<u>双鱼座</u>	shuāngyúzuò	Pisces
<u>唱双簧</u>	chàngshuānghuáng	a two-man act, with one speaking or singing while hiding behind the other who does the acting, collaborate
双数	shuāngshù	even numbers
双份	shuāngfèn	double the amount, twice as much
双層	shuāngcéng	double-deck
双关	shuāngguān	having a double meaning, ambiguous
<u>双关语</u>	shuāngguānyǔ	pun
<u>双簧管</u>	shuānghuángguǎn	oboe (a tube of double-reed)
双料	shuāngliào	of reinforced material, extra quality
双重	shuāngchóng	double, dual, two-fold

e-2	雉 = 雉	juàn	——	(pheasant chosen by a bow (弓) turned 90°) in	
	雉永	juànyǒng		meaningful	
	雉 = 雉 v. 俊	jùn	——	(a chosen man) in	
	俊秀	jùnxiù		pretty, of delicate beauty	
	俊杰	jùnjié		a person of outstanding talent, hero	
	俊俏	jùnqiào		pretty and charming	
e-2)1	鐫 = 鐫	juān	——	engrave (a pointed (钐) metal (金) to make intaglio (凹); 钐 for 钐), e.g.	
	鐫刻	juānkè		engrave	

e-2)2 携 v. 攜 = 携 xié — carry, take along, take somebody by the hand (bow and pheasant in hand), e.g. 5278

携带	xiédài	carry, take along
携眷	xiéjuàn	bring one's wife and children along
携酒	xiéjiǔ	bring along wine with one
携手	xiéshǒu	hand in hand

f 隹 ————— non-character

f-1 護 = 护 hù ————— protect, guard, shield, be partial to, shield from 5279
censure

To interpret 'protection' as 'a movement using *words* to hold a bird in the hand' is an interesting idea. It goes without saying that anything under protection is also subject to the discretion of the protector. The simplified form of the character 护 hù indicates that to protect is to use hand (扌) to guard the door (户). This is an equally viable and acceptable interpretation. Bisyllabics:

保护	bǎohù	protect
维护	wéihù	safeguard, defend, uphold

护卫	hùwèi	protect, guard
护路	hùlù	patrol and guard a road or railway
护照	hùzhào	passport (protection notice)
护航	hùháng	escort, convoy
<u>护目镜</u>	hùmùjǐng	goggles (glasses to protect eyes)
护送	hùsòng	escort, convoy
护理	hùlǐ	nurse, tend and protect
护养	hùyǎng	nurse, cultivate, rear, maintain
护士	hù.shi	nurse
看护	kānhù	nurse
辩护	biànhù	speak in defence of, argue in favour of, defend
<u>护城河</u>	hùchéng hé	city moat (river to guard the city)
<u>护身符</u>	hùshēnfú	shield, a person or thing that protects one from punishment or censure (a charm to protect the body)
庇护	bìhù	take under one's wing, put under one's protection, shelter, shield
掩护	yǎnhù	shield, screen, cover
袒护	tǎnhù	give unprincipled protection to, be partial to, shield
护短	hùduǎn	shield a shortcoming or fault

5280 f-2 穫 = 获 huò ——— reap (lay hand on grain stalk like a bird in the grass — the hand will not let it go), e.g.

收获 shōuhuò gather in the crops, harvest, result, gains

f-3 獲 = 获 huò — capture, catch, obtain, win (lay hand on a bird among the plants or through the use of dog), e.g. 5281

捕获	bǔhuò	capture, catch
获救	huòjiù	be rescued (obtained rescue)
获得	huòdé	obtain, acquire, win, achieve, gain
获悉	huòxī	learned (acquired the knowledge)
获利	huòlì	make profit
获胜	huòshèng	win victory
获奖	huòjiǎng	win a prize

f-4 鑊 huò — shallow iron pot for cooking (metal that holds something for the time being like a bird from the grass in one's hand), e.g. 5282

鑊子 huò.zi shallow iron pot for cooking (dialect)

f-5 嘍 huō, huò, ǒ — (sound expressing surprise or laughter) 5283

g 羅 = 罗 luó — a net for catching a bird, catch bird with a net, collect, gather together, display, spread out, sieve, sift, a kind of silk gauze, twelve dozen, a gross (thread (糸) net (罟) to catch birds (隹)), e.g. 5284

罗网	luówǎng	net, trap
罗织罪名	luó zhī zuì míng	framed up charges
门可罗雀	mén kě luó què	visitors are few and far between (you can catch sparrows on the doorstep)
罗致人才	luó zhì rén cái	enlist the services of able people
网罗	wǎngluó	enlist the service of, trap
罗列	luóliè	spread out, set out
罗盘	luópán	compass
星罗棋布	xīng luó qí bù	spread out like stars in the sky or chessmen on the chessboard

罗面	luómiàn	sift flour
罗扇	luóshàn	silk gauze fan
<u>绫罗绸缎</u>	língluó chóuduàn	silk gauze, damask, taffeta, satin, all kinds of silks
一罗	yīluó	one gross (12 dozen) (sound)
罗马	luómǎ	Rome (sound)
罗马尼亚	luómǎnīyà	Rumania (sound)
罗拉	luóla	roller (sound)
罗汉	luóhàn	arhat (abbreviation of — 阿罗汉 Buddha's disciples)
<u>珂罗版</u>	kēluóbǎn	collotype (sound)
囉(=罗)嗦	luō.suo	long-winded, overelaborate

5285 g-1 蘿 = 萝 luó ——— trailing plants (plants which grow like a net), e.g.

藤萝	téngluó	Chinese wistaria
茛萝	liǎoluó	cypress vine
萝卜	luó.bo	radish

5286 g-2 邏 = 逻 luó ——— patrol (try to catch from distance), e.g.

巡逻	xúnlúo	patrol
逻辑	luó.ji	logic (sound)

5287 g-3 鑼 = 锣 luó ——— gong

锣 luó is a metal object the sound of which can catch people's attention and assemble them. It is more versatile than a hanging bell, and just as effective. Before the loudspeaker was invented it was a useful tool for assembly, e.g.

锣鼓	luógǔ	gong and drum
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5288 g-4 儼 v. 囉 = 佬 luó (men who have been caught — becoming cat's paw) in

倭佬	lōu.luo	riffraff followers, lackey
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g-5 獾 = 獾 luó ——— (captive animal) in

猪獾

zhūluó

pig, swine

5289

g-6 籬 = 筲 luó ——— a square or round bottomed bamboo basket (something made of bamboo that can serve as a net)

5290

g-7 玞 = 珞 luó ——— in

珂罗版

keluóban

collotype (sound)

5291

h 藿 non-character

h-1 歡 v. 懽 = 欢 huān see Character No. 1171 and Location X4795

h-2 獾 v. 獾 huān see Character No. 4796

h-3 觀 = 观 guān, guàn see Character No. 2278 and Location X4796

h-4 灌 guàn see Character No. 4797

h-5 罐 guàn see Character No. 4799

h-6 鶴 guàn see Character No. 4798

h-7 權 = 权 quán see Character No. 4800

h-8 顰 quán see Character No. 4801

h-9 勸 = 劝 quàn see Character No. 4802

i 廛 non-character

i-1 應 = 应 yīng, yìng see Character No. 1285

i-2 鷹 yīng see Character No. 1286

i-3 膺 yīng see Character No. 1287

i-4 雁* yàn

see Character No. 1288

i-4) 𩇛 yàn

see Character No. 1289

5292 j 僱 = 雇† gù ——— hire, employ (a man who works like a season bird that stays for only a limited period), e.g.

雇佣	gù yōng	hire, employ
雇工	gù gōng	hire labour, hired labourer
雇车	gù chē	hire a car
雇员	gù yuán	employee
雇主	gù zhǔ	employer

5293 j-1 顧 = 顾 gù ——— turn round and look at, look at, attend, take into consideration (turn head back like a season bird which returns), e.g.

回顾	huí gù	look back
四顾	sì gù	look around
顾盼	gù pàn	look around (look at by turning back)
顾主	gù zhǔ	customer, client (a host who always returns)
顾问	gù wèn	adviser (somebody to be turned to and asked)
顾名思义	gù míng sī yì	as the term suggest (seeing the name of a thing, one thinks of its meaning or function)
顾此失彼	gù cǐ shī bǐ	have too many things to take care of at the same time (attend to one thing and lose sight of another)
照顾	zhào gù	take good care of
顾及	gù jí	attend to, take into consideration

* Note that 雁 yàn is not 雁 as it has no dot in the north component.

† The ancient name for season birds.

顾全	gùquán	show consideration for (for the sake of wholeness or togetherness)
顾不了	gùbùliǎo	have to leave it out of consideration
顾忌	gùjì	scruple, misgiving
顾虑	gùlǜ	misgiving, apprehension, worry
顾而	gù'ér	nevertheless
兼顾	jiāngù	give consideration to two or more things at the same time

k 難 = 难 nán, nàn see Character No. 5050

k-1 灘 = 滩 tān see Location X5050

k-2 攤 = 摊 tān see Character No. 5051

k-3 癱 = 瘫 tān see Character No. 5052

l-1 雀 què ———— sparrow (small (少) bird (隹)), e.g.

5294

麻雀*	máquè	sparrow (bisyllabic), majong*
雀跃	quèyuè	be over-joyed (jump like sparrow)
孔雀	kǒng.que	peacock (huge sparrow)
雀斑	quèbān	freckle (like spots on sparrow's body)
雀盲眼	qiǎo.mangyǎn	night blindness

l-2 鶴 hè see Character No. 1262

l-3 確 què see Character No. 1460

l-4 樵 què see Character No. 1461

l-5 雄 xióng see Character No. 4866

* Majong is 136 piece bone tile game of Chinese origin, invented in the Ming Dynasty by soldiers defending a coastal city against marauders. For this reason, while 萬 (= 万) was to indicate military expenditure, the rest all concern archery, so there is 發 'to shoot', 中 'hit', 白 'wide of mark', arrows and shields as well as four directions of wind: 東 'east', 南 'south', 西 'west' and 北 'north'. As to why the term: 打麻雀 was applied thereto, probably, there was not much to do; the game was a substitute to hitting sparrows. Another name for this game is 马将 'horses and generals'.

- I-6 雌 cí see Character No. 3862
 I-7 雅 yǎ see Character No. 4192
 I-8 雕 diāo see Character No. 0756
 I-9 雞 v. 鷄 jī see Character No. 5159
 I-10 雛 = 雏 chú see Character No. 4900
 I-11 離 = 离 lí see Location X4702
 I-12 虧 = 亏 kuī see Character No. 4834
 I-13 雍 yōng see Character No. 2296
 I-13) 擁 = 拥 yōng see Character No. 2295

- I-13)2 壅 yōng see Character No. 2297
 I-13)3 臃 yōng see Character No. 2298
 I-13)4 甕 v. 甕 = 瓮 wèng see Character No. 2299
 I-13)5 薤 wèng see Character No. 2300

x5294 D. 魚 = 鱼 yú ——— fish, fish-like object or movement

魚 yú is a Bushou and was a hieroglyph. Its Xiaozhuan Script 𩺰, resembled most a fish, and its Metal Script 𩺰 is also pretty near and is of course a very common character, e.g.

鱼翅	yúchì	shark's fin
捕鱼	bǔyú	fishing (fish catching)
鱼肚	yúdǔ	fish maw (as food)
鱼肚白	yúdùbái	grey dawn (the whitish colour of a fish's belly)
鱼苗	yúmiáo	fry (fish seedling)
鱼露	yúlù	fish sauce
鱼子酱	yúziǎng	caviar (fish egg sauce)

<u>鱼米之乡</u>	yú mǐ zhī xiāng	a land of plenty (land of fish and rice)
<u>鱼目混珠</u>	yú mù hùn zhū	pass off the sham as the genuine (pass off fish eyes as pearls)
<u>鱼龙混杂</u>	yú lóng hùn zá	good and bad people mixed up (dragons and fish jumbled together)
<u>鱼水情深</u>	yú shuǐ qíng shēn	be close as fish and water
<u>鱼游釜中</u>	yú yóu fǔ zhōng	in imminent peril (like fish swimming in a cooking pot)
<u>鱼雷</u>	yú léi	torpedo (fish-like mine)
<u>鱼贯</u>	yú guàn	one following the other, in single file (like fish swimming in file)
<u>鱼肉</u>	yú ròu	the flesh of fish, fish and meat, cruelly oppress (cut up like fish and meat)

魚 yú is found as the co-component in:

a **漁** yú ——— fishing, take something one is not entitled to (to fish in water), e.g. 5295

<u>渔船</u>	yú chuán	fishing boat
<u>渔民</u>	yú mín	fisherman
<u>渔业区</u>	yú yè qū	fishing zone
<u>渔利</u>	yú lì	easy gains, reap unfair gains, spoils
<u>从中渔利</u>	cóng zhōng yú lì	take advantage of a situation to benefit oneself
<u>坐收渔利</u>	zuò shōu yú lì	effortlessly reap the spoils of a contest fought by others

Because fish have to fight for food in order to survive, no matter who wins, the fisherman is the third party who really gets all the profit. Hence this concept of unfair gains.

b **魯** = **魯** lǔ ——— stupid, dull, rash, rough, rude, abbreviation of Shangdong Province, e.g. 5296

鲁钝	lǔdùn	stupid, dull-witted, obtuse
<u>鲁男子</u>	lǔnánzǐ	man not susceptible to female charm
鲁莽	lǔmǎng	crude and rash
粗鲁	cū.lǔ	coarse
愚鲁	yú.lǔ	uncouth, uneducated, ignorant
<u>鲁鱼亥豕</u> *	lǔ yú hài shǐ	printing mistakes owing to similarity
鲁仲连	lǔzhònglián	mediator (name of an ancient figure who always did the job of mediating)

鲁 lǔ is an ancient character and already existed in Bone-shell Script. Its original pattern was 魚 yú 'fish' and 口 kǒu 'mouth'. The sense is obvious in that the fish is stupid because of its mouth. Of course, if not for the 'bait', the fish would not be easily caught by man. Ancient people were cleverer and thought the fish were stupid. 口 became 白 in Xiaozhuan and Libianization made it look like 日 which was not the original intention.

5297 b-1 櫓 = 櫓 lǔ ——— scull, sweep (a clumsy piece of wood)

5298 b-2 鑪 = 鑪 lǔ ——— lutecium (sound)

5299 b-3 嚕 = 嚕 lǔ ——— (sound) in

咕嚕	gū.lǔ	rumble
咕嚕	gū.lu	murmur, whisper
嚕嚕	lǔ.lǔ	talk unnecessarily or annoyingly

5300 E. 鼃 = 鼃 mǐn, miǎn in modern language is only seen in the bisyllabic expression; 鼃勉 mǐnmiǎn 'work hard', 'try hard'. In the classics, 鼃 meant 'frog'. A frog does not walk, it moves forward by leaping. To ancient people this seemed a really hard job. Otherwise, 鼃 = 鼃 is found only in the following four derivatives:

5301 a 繩 = 繩 shéng ——— rope, cord, string, restrain (three-or-more-strain plaits resembling frog), e.g.

* Both 亥 hài and 豕 shǐ mean 'pig' and the patterns are similar, but they are two different characters.

麻绳	máshéng	hemp rope
绳梯	shéngtī	rope ladder
绳索	shéngsuǒ	rope, cord
绳子	shéngzi	cord, rope, string (bisyllabic)
<u>钢丝绳</u>	gāngsīshéng	steel cable
准绳	zhǔnshéng	guideline, standard
<u>绳之以法</u>	shéng zhī yǐ fǎ	restrain or punish somebody according to law
绳墨	shéngmò	carpenter's line marker, rules and regulations

b 蠅 = 蝇 yíng ——— fly (an insect whose shape resembles that of a frog), e.g. X5302

蒼蝇	cāng.yíng	fly
蝇拍	yíngpāi	flyswatter, flyflap
蝇头	yíngtóu	tiny, small as the head of a fly

c 黿 V. 鼈 biē ——— soft-shelled turtle (fish of a dilapidated (敝) form), e.g. X5302
 黿裙 biēqún calipash (turtle's skirt)

d 竈 = 灶 zào ——— kitchen range, cooking stove, kitchen, mess, canteen, e.g. X5302

灶头	zàotóu	the top of a kitchen range
<u>煤气灶</u>	méiqìzào	gas stove
大灶	dàzào	general kitchen or mess, canteen
小灶	xiǎozào	special kitchen or mess

The ancient kitchen range very much resembled a 'toad'. Hence this character is composed of 穴 xué '(fire) hole', 土 tǔ 'earth' and 黾 mǐn 'frog'.

5303 F. 龜 = 龟 guī ——— tortoise, turtle

龜 guī is of course different on the west and east 龜 comparing with. It was a hieroglyph so constructed that it amazes modern man. Its Xiaozhuan Script was 龜.

Bisyllabics:

龟甲	guījiǎ	tortoise shell
龟龄	guīlíng	live long like the turtle
龟缩	guīsuo	withdraw into passive defence (huddle up like a turtle drawing in its head and legs)
龟裂	guīliè	(of fields) having cracks, (of hands) chapped (cracked like tortoise shell)

5304 a 𪚩 = 𪚩 jiū ——— lot (fight in terms of tortoise-shell divination), e.g.

抓𪚩	zhuājiū	draw lots
拈𪚩決定	niān jiū juédìng	decide by lot

X5304 G. 它 tā was first introduced under Character No. 0176 to mean 'it'. The actual sense came from the then omnipresent snake which was later taken over by 蛇 shé 'snake'. In all the derivatives of 它, the shadow of the snake lurks behind the character:

5305 a 舵 duò ——— rudder, helm (the part of the boat that sways like the tail of a snake), e.g.

舵手	duòshǒu	helmsman, steersman
舵轮	duòlún	steering wheel

5306 b 蛇 shé ——— snake, serpent (a kind of reptile which was 它 in ancient language)

Some colloquial uses:

蛇蝎	shéxié	snakes and scorpions, vicious people
蛇行	shéxíng	crawl, move with body on the ground (move like a snake)
蛇形	shéxíng	snakelike, S-shaped
画蛇添足	huà shé tiān zú	something superfluous (add feet to a snake by an ignorant artist)
虚与委蛇*	xū yǔ wēi yí	pretend politeness and compliance

c 鉈 tā ————— thallium (sound) 5307

d 陀 tuó ————— (a mound leaning in one direction like a snake that tends to collapse) in 5308

陀螺	tuóluó	top
抽陀螺	chōutuóluó	whip a top
陀螺仪	tuóluóyí	gyroscope, gyro

e 佗 tuó ————— carry (archaic) (a man who carries a load like a mound on his back; 它 for 陀) 5309

f 沱 tuó ————— small river bay (water margin that resembles a snake; 它 for 蛇), e.g. 5310

沱茶 tuóchá a bowl-shaped compressed mass of tea leaves

g 酡 tuó ————— (of one's face) be flushed with drink 5311

After a few drinks, one's movements sway like a snake head and one's face gets red. This is another indirect example of 'part for whole'.

h 坨 tuó ————— lump, heap (piled-up earth like a sitting snake), e.g. 5312

* Note the difference in pronunciation.

5313 i	陀	tuó	泥坨子	nítuó.zi	a lump of mud, clod
			盐坨子	yántuó.zi	salt mound
			stone roller, cut or polish jade with an emery wheel, the sliding weight of a steelyard (stone-made object that has the quality of 陀; 它 for 陀), e.g.		
			碾陀	zhǎntuó	a kneading roller
			陀子	tuó.zi	an emery wheel for cutting or polishing jade
			砣陀	péngtuó	the sliding weight of a steelyard

5314 j 跼 tuó ————— (proceed like a snake, i.e. slowly and no direct assault — losing time) in

蹉跎 cuōtuó waste time, opportunity slips away (doubleton)

X5314 k 駝 tuó ————— camel, hunchbacked, humpbacked (a horse-like animal that carries loads; 它 for 佗), e.g.

骆驼 luò.tuo camel (bisyllabic)
 驼子 tuó.zi hunchback, humpback
 驼背 tuóbèi hunchback, hunchbacked, humpbacked
 驼峰 tuófēng hump

5315 l 鸵 tuó ————— ostrich (a large bird whose feet have two toes like camel; 它 for 鸵), e.g.

鸵鸟 tuóniǎo ostrich

X5315 H. 鼠 shǔ ————— mouse, rat (the upper part depicts the rodent's teeth; the lower part its feet, abdomen and tail), e.g.

老鼠 lǎoshǔ mouse, rat (bisyllabic)
 鼠辈 shǔbèi mean creatures, scoundrels (the rats)

鼠窜	shǔcuàn	scurry away like frightened rats
鼠目寸光	shǔ mù cùn guāng	a mouse can see only an inch, be short-sighted
鼠窃狗偷	shǔ qiè gǒu tōu	play petty tricks on the sly (filch like rats and snatch like dogs)
鼠疫	shǔyì	plague (a kind of epidemic usually carried by rats)
鼠蹊	shǔxī	groin
投鼠忌器	tóu shǔ jì qì	hold back from taking action against an evildoer for fear of involving good people or aggravating the situation (hesitate to pelt a rat for fear of smashing the dishes beside it)

a 竄 = 窜 cuàn ——— flee, scurry, exile, expel, change the wording in a text, manuscript, etc., alter — see Character No. 4042 (like rat flee into a hole) X5315

a-1 攬 = 撻 cuàn ——— throw away, do in a hurry (handle like a rat rushing away), e.g. 5316

撻趕 cuàngǎn do hurriedly
临时现撻 línshí xiàn cuàn improvise (extemporaneously, do in a hurry)

a-2 鑢 = 鐮 cuàn ——— cut or break (ice) with an ice pick (like a rat nibbling on the ice), e.g. 5317

鐮子 cuàn.zi ice pick

a-3 躡 = 蹯 cuàn ——— leap up (feet jump like a rat) 5318

Up to this Chapter you can understand 75% of this article.

By the end of this Volume you'll read 100%.

Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

中国烹饪术

Chinese Cuisine

在中国文字里，计有四十九个单字及九个名词，用以说明五花八门的中国烹饪术。其中有不少是显然无法在英文或其他西方语言里面，找到完全相对的译名。参阅下面所列，便知梗概：

In the Chinese language we found as many as 49 single characters plus 9 expressions to describe different ways of cooking. Some of them obviously have no equivalent in English or any other Western language. Here is a list.

烹	pēng	boil, cook
煮	zhǔ	boiled in water
煎	jiān	boiled in oil or gravy
蒸	zhēng	steamed
熬	áo	long covered boiling
炒	chǎo	fry in oil
炸	zhà	quick-fry in oil
烘	hōng	bake
烧	shāo	treat with fire

煨	duàn	treat directly on fire
焙	bèi	slow baking
炆	qiàng	raw but treated with sauce
烙	lào	quick bake
爆	bào	very quick fry in oil
爇	hàn	steam over rice
烤	kǎo	slow firing or roast
煙	yān	smoked
焖	mèn	long boil in soup
烩	huì	slow boiling of a liquid food
燉	dùn	slow steaming
燻	xūn	oil fried and dried
煨	wēi	slow stew
烫	tàng	warm-up
炙	zhì	roast
煲	bāo	cooked with earthen pot
氽	tǔn	slow fry in plenty of oil
煨	dǔ	slow boil in soup
燂	tā	baked in oil
燂	zhá	slow water-boiling
焗	jú	slow covered cooking
熘	liū	quick oil treated
泡	pào	quick dip in hot water

卤	lǔ	salted and boiled wet served
涮	shuàn	boiling water dipped
浸	jìn	soaked
淋	lín	quick oil pour-boiled
冻	dòng	frozen
糟	zāo	wine ferment treated
乾	gān	dried
风	fēng	air dried
腌	yān	salted and cooked dry served
盐	yán	salted
贴	tiē	raw baked in oil
腊	là	dried and cooked
醉	zuì	wine treated
酱	jiàng	soy treated
饊	jiàn	sugar coated
捞	lāo	quick hot-water treated
拌	bàn	mixed
拉叠	lādīe	folded
磨细	móxi	ground
发酵	fājiào	fermented
手扯	shǒuchē	hand torn
剥烂	duōlàn	chopped into paste
石压	shíyā	stone pressed

绳紮 shéngzā

string squeezed

切碎 qiēsuì

cut into fine granules

纸包 zhǐbāo

fried in paper wrappers

对视觉和听觉而言，在任何国家的语言里，我们都能找到适当的文字去形容颜色，能书写符号去描述音乐，或者用周波去说明声音。科学家们也能用数字去表示气味。但截至目前为止，我们还没有创造出足以描摹「味道」的词儿。虽然我们知道这不是鸡或火腿，通常祇能说它的滋味像「鸡或火腿」，用无力简单的字眼，如「新鲜」、「可口」、「很好」、「不新鲜」、或「淡而无味」等等词儿去表达口味。中国人喜欢用「色、香、味均臻上乘」这样一句话去形容一碟佳肴。

For the visual and auditory senses, we have in any language ample expressions to describe colours, and written notes to describe music, or vibrations in cycles to describe sound. Numbers are used by scientists to describe smell or odor. But up to now we have not yet created expressions to describe 'taste'. Often we can merely say that it tastes like 'chicken' or 'ham', when we know it is not chicken or ham. Feebly, only simple words like 'fresh', 'delicious', 'good', 'stale' or 'tasteless' are used. The Chinese love to say 'all good in colour, flavour and taste' to describe the quality of a good dish.

人类口腔的容积是有限的，它不能容纳过于大块的食物。所以西方人士在吃东西时必须依赖刀和叉，而在中国筵席里，则所有食物多先切成小块，俾使我们能用筷子把它送入口里，以供咀嚼。

The human mouth is only so big and it cannot contain too large a piece of food. Thus in the West, people have to rely on knives and forks but in a Chinese feast the foodstuff is always pre-cut to such a size to enable us to carry it to the mouth with a pair of chopsticks, big enough for one mouthful to chew.

在这种情形之下，我们所注意的只是舌头的感觉，即所谓味蕾，而忽视了口腔或口内的粘膜。这里有一个相当微妙的因素常被忽略了，那是食物的质地，也就是它给予口腔的优柔感觉。我们都知道，每道中国菜里，总必有几种成分混合在一起。当我们把一块烹制了的食物放进口里，而感到享受时，总不要忘记厨子在烹调时必已考虑到各种混合成份的不同硬度。假使他不夠聪明把极硬的材料和极软的混合烹制，则吃的人必将感到十分别扭，因为用过大的齿力去咬过软的食物，或以过小的齿力去咀嚼过硬的东西，都会使吃者感到不舒服。

In this case, attention is paid only to the tongue, i.e. the taste buds, neglecting the oral cavity or membranous lining of the mouth. There is a subtle factor often overlooked here. It is the *texture* of the food or, so to speak, the good feeling for the oral cavity. In each Chinese dish, we often find more than one ingredient. While we are enjoying and feeding our mouths with a culinary mixture, let's not forget that the cook must first have considered the different consistency of each ingredient: If he unwittingly mixed very hard stuff with very soft, it could disturb the eater, for to have to apply too much strength to chew soft stuff or conversely to chew hard stuff with insufficient strength, would only make the eater unhappy.

其实当我们把一块食物放进口里，然后以适当的齿力去咀嚼时，在下意识里必早已考虑到它的硬度。适当的食物质地能予口腔以舒服的安抚，予牙齿以满足的感觉，所以食物的质地的重要性是和食物的色、香、味三德，毫无二致。

We do subconsciously assess the hardness of foodstuff everytime while we thrust something into our mouths and apply adequate biting strength to crush and chew it. The *texture* will soothe the mouth or give satisfaction to the hard teeth, and is in fact as important as the 'colour', 'flavour' and 'taste'.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0261	4021	在	zài			,		4391	9020	少	shǎo
b	0264	5000	中	zhōng	0749	7722	用	yòng	0221	6080	是	shì
c	0445	6010	国	guó	0443	2870	以	yǐ	5065	6010	显	xiǎn
d	0112	0040	文	wén	1203	8021	说	shuō	0223	2333	然	rán
e	1058	1740	字	zì	4527	6702	明	míng	0227	1041	无	wú
f	0598	6010	里	lǐ	0192	1010	五	wǔ	0695	4073	法	fǎ
g			,		3778	2421	花	huā	0261	4021	在	zài
h	3473	4000	计	jì	0133	8000	八	bā	1272	5080	英	yīng
i	0226	4022	有	yǒu	0055	3700	门	mén	0112	0040	文	wén
j	0132	6021	四	sì	0640	2762	的	de	0444	5310	或	huò
k	0134	4000	十	shí	0264	5000	中	zhōng	0601	4480	其	qí
l	0199	4001	九	jiǔ	0445	6010	国	guó	0152	4471	他	tā
m	0286	8020	个	gè	2317	0020	烹	pēng	0657	1060	西	xī
n	1882	8050	单	dān	1044	2010	饪	rèn	0802	0022	方	fāng
o	1058	1740	字	zì	3107	4390	术	shù	3451	1060	语	yǔ
p	0430	1724	及	jí			。		0013	0060	言	yán
q	0199	4001	九	jiǔ	0601	4480	其	qí	0598	6010	里	lǐ
r	0286	8020	个	gè	0264	5000	中	zhōng	4185	1060	面	miàn
s	0297	2760	名	míng	0226	4022	有	yǒu			,	
t	2483	1762	词	cí	0119	1090	不	bù	0385	5300	找	zhǎo

Line	Column 4				Column 5				Column 6			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	1296	1210	到	dào			:		0166	2355	我	wǒ
b	1417	3021	完	wán	0642	7440	对	duì	0175	3700	们	.men
c	1407	8010	全	quán	2277	3721	视	shì	0605	4460	都	dōu
d	0603	4690	相	xiāng	5069	B9037	觉	jué	1218	2221	能	néng
e	0642	7440	对	duì	0160	2090	和	hé	0385	5300	找	zhǎo
f	0640	2762	的	de	0614	7222	听	tīng	1296	1210	到	dào
g	5554	7750	译	yì	5069	B9037	觉	jué	2531	2060	适	shì
h	0297	2760	名	míng	0050	1022	而	ér	0628	9017	当	dāng
i			。		0013	0060	言	yán	0640	2762	的	.de
j	5842	2320	参	cān			,		0112	0040	文	wén
k	1207	8021	阅	yuè	0261	4021	在	zài	1058	1740	字	zì
l	0267	1023	下	xià	1039	2221	任	rèn	0682	4073	去	qù
m	4185	1060	面	.mian	0277	1062	何	hé	2631	1044	形	xíng
n	0442	7222	所	suǒ	0445	6010	国	guó	5152	3060	容	róng
o	2673	1220	列	liè	3998	3023	家	jiā	4970	0022	颜	yán
p			,		0640	2762	的	.de	1896	2771	色	sè
q	0771	2125	便	biàn	3451	1060	语	yǔ			,	
r	0301	8680	知	zhī	0013	0060	言	yán	1218	2221	能	néng
s	0774	1050	梗	gěng	0598	6010	里	.lǐ	0165	5302	书	shū
t	2088	7171	概	gài			,		2080	3712	写	xiě

Line	Column 7				Column 8				Column 9			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	2793	2420	符	fú	1059	B9037	学	xué	0105	2110	止	zhǐ
b	4839	B1002	号	hào	3998	3023	家	jiā			,	
c	0682	4073	去	qù	0175	3700	们	.men	0166	2355	我	wǒ
d	4292	4460	描	miáo	0177	4471	也	yě	0175	3700	们	.men
e	3109	4390	述	shù	1218	2221	能	néng	1308	1090	还	huán
f	0022	0060	音	yīn	0749	7722	用	yòng	0228	3714	没	méi
g	4765	7290	乐	yuè	5443	9040	数	shù	0226	4022	有	yǒu
h			,		1058	1040	字	zì	3584	8071	创	chuàng
i	0444	5310	或	huò	0682	4073	去	qù	5510	2460	造	zào
j	0417	4460	者	zhě	4421	5073	表	biǎo	2903	2277	出	chū
k	0749	7722	用	yòng	0139	1090	示	shì	0026	6080	足	zú
l	0748	7722	周	zhōu	0002	8001	气	qì	0443	2870	以	yǐ
m	4054	4024	波	bō	1128	5090	味	wèi	4292	4460	描	miáo
n	0682	4073	去	qù			。		3040	4480	摹	mó
o	1203	8021	说	shuō	0437	6010	但	dàn			┐	
p	4527	6702	明	míng	4272	B4305	截	jié	1128	5090	味	wèi
q	4382	4020	声	shēng	1295	1010	至	zhì	1115	8060	道	.dao
r	0022	0060	音	yīn	0018	6010	目	mù			└	
s			。		0651	8022	前	qián	0640	2762	的	.de
t	2998	3400	科	kē	0441	3402	为	wéi	2483	1762	词	cí

Line	Column 10				Column 11				Column 12			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0191	2201	儿	ér	1203	8021	说	shuō	0487	7773	眼	yǎn
b			○		0176	3071	它	tā			,	
c	0439	6013	虽	suī	0640	2762	的	.de	0302	4640	如	rú
d	0223	2333	然	rán	5814	8073	滋	zī			┐	
e	0166	2355	我	wǒ	1128	5090	味	wèi	1013	0090	新	xīn
f	0175	3700	们	.men	1825	2723	像	xiàng	0586	8050	鲜	xiān
g	0301	8680	知	zhī			┐				┐	
h	1115	8060	道	.dao	5159	7740	鸡	jī			,	
i	0596	0040	这	zhè	0444	5310	或	huò			┐	
j	0119	1090	不	bù	0039	9080	火	huǒ	1224	1062	可	kě
k	0221	6080	是	shì	1187	7773	腿	tuǐ	0011	6000	口	kǒu
l	5159	7740	鸡	jī			┐				┐	
m	0444	5310	或	huò			,				,	
n	0039	9080	火	huǒ	0749	7722	用	yòng			┐	
o	1187	7773	腿	tuǐ	0227	1041	无	wú	1182	7773	很	hěn
p			,		0003	4002	力	lì	4380	4744	好	hǎo
q	1501	1722	通	tōng	4564	7760	简	jiǎn			┐	
r	0905	9022	常	cháng	1882	8050	单	dān			,	
s	2033	7274	祇	zhǐ	0640	2762	的	.de			┐	
t	1218	2221	能	néng	1058	1740	字	zì	0119	1090	不	bù

Line	Column 13				Column 14				Column 15			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	1013	0090	新	xīn			○		0136	1000	一	yī
b	0586	8050	鲜	xiān	0264	5000	中	zhōng	0294	2762	句	jù
c			┌		0445	6010	国	guó	3462	2060	话	huà
d			、		0001	8000	人	rén	0682	4073	去	qù
e	0444	5310	或	huò	5035	4060	喜	xǐ	2631	1044	形	xíng
f			┐		1171	7740	欢	huān	5152	3060	容	róng
g	3949	9080	淡	dàn	0749	7722	用	yòng	0136	1000	一	yī
h	0050	1022	而	ér			一		3757	B4490	碟	dié
i	0227	1041	无	wú	1896	2771	色	sè	2800	4010	佳	jiā
j	1128	5090	味	wèi			、		4467	4022	肴	yáo
k			┌		2201	2060	香	xiāng			○	
l	1380	4034	等	děng			、					
m	1380	4034	等	děng	1128	5090	味	wèi				
n	2483	1762	词	cí	1590	2712	均	jūn				
o	0191	2201	儿	ér	1306	5090	臻	zhēn				
p	0682	4073	去	qù	0266	2110	上	shàng				
q	4421	5073	表	biǎo	2727	2090	乘	shèng				
r	5040	4080	达	dá			┌					
s	0011	6000	口	kǒu	0596	0040	这	zhè				
t	1128	5090	味	wèi	0599	8050	样	yàng				

Line	Column 16				Column 17				Column 18			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0001	8000	人	rén	1265	5080	块	kuài	0097	1722	刀	dāo
b	4915	9080	类	lèi	0640	2762	的	.de	0160	2090	和	hé
c	0011	6000	口	kǒu	0015	8073	食	shí	1978	7740	叉	chā
d	3867	3010	腔	qiāng	0662	2722	物	wù			,	
e	0640	2762	的	.de			o		0050	1022	而	ér
f	5152	3060	容	róng	0442	7222	所	suǒ	0261	4021	在	zài
g	1351	6080	积	jī	0443	2870	以	yǐ	0264	5000	中	zhōng
h	0221	6080	是	shì	0657	1060	西	xī	0445	6010	国	guó
i	0226	4022	有	yǒu	0802	0022	方	fāng	4079	1240	筵	yán
j	1191	7773	限	xiàn	0001	8000	人	rén	2563	0022	席	xí
k	0640	2762	的	.de	0138	4010	士	shì	0598	6010	里	lǐ
l			,		0261	4021	在	zài			,	
m	0176	3071	它	tā	0312	8071	吃	chī	0796	7280	则	zé
n	0119	1090	不	bù	0655	4090	东	dōng	0442	7222	所	suǒ
o	1218	2221	能	néng	0657	1060	西	.xi	0226	4022	有	yǒu
p	5152	3060	容	róng	0729	4030	时	shí	0015	8073	食	shí
q	3296	4022	纳	nà	1276	3300	必	bì	0662	2722	物	wù
r	0855	4030	过	guò	1256	1080	须	xū	3855	2720	多	duō
s	0619	1040	于	yú	3621	0073	依	yī	0880	2421	先	xiān
t	0126	4080	大	dà	5541	5798	赖	lài	1927	4772	切	qiē

Line	Column 19				Column 20				Column 21			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0981	7325	成	chéng	4279	4480	供	gōng	0261	4021	在	zài
b	0127	9000	小	xiǎo	2948	7710	咀	jǔ	0596	0040	这	zhè
c	1265	5080	块	kuài	4496	2074	嚼	jué	3774	5000	种	zhǒng
d			,				o		4064	5022	情	qíng
e	3064	2640	俾	bǐ					2631	1044	形	.xíng
f	2377	5000	使	shǐ					0396	3030	之	zhī
g	0166	2355	我	wǒ					0267	1023	下	xià
h	0175	3700	们	.men							,	
i	1218	2221	能	néng					0166	2355	我	wǒ
j	0749	7722	用	yòng					0175	3700	们	.men
k	1266	5080	筷	kuài					0442	7222	所	suǒ
l	1057	1740	子	.zi					3609	0010	注	zhù
m	0331	7771	把	bǎ					0207	0033	意	yì
n	0176	3071	它	tā					0640	2762	的	.de
o	1611	8080	送	sòng					2033	6080	只	zhǐ
p	0104	8000	人	rén					0221	6080	是	shì
q	0011	6000	口	kǒu					0014	2060	舌	shé
r	0598	6010	里	.lǐ					3551	3480	头	.tóu
s			,						0640	2762	的	.de
t	0443	2870	以	yǐ					0973	7325	感	gǎn

Line	Column 22				Column 23				Column 24			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	5069	B9037	觉	jué	0596	0040	这	zhè	0015	8073	食	shí
b			,		0598	6010	里	lǐ	0662	2722	物	wù
c	0781	7772	即	jí	0226	4022	有	yǒu	0640	2762	的	.de
d	0442	7222	所	suǒ	0136	1000	一	yī	5798	7280	质	zhì
e	4459	6022	谓	wèi	0286	8020	个	gè	1736	4471	地	.de
f	1128	5090	味	wèi	0603	4690	相	xiāng			,	
g	5358	1060	蓄	lěi	0628	9017	当	dāng	0177	4471	也	yě
h			,		0162	2824	微	wēi	0765	0391	就	jiù
i	0050	1022	而	ér	4390	9020	妙	miào	0221	6080	是	shì
j	0917	2722	忽	hū	0640	2762	的	.de	0176	3071	它	tā
k	2277	3721	视	shì	0440	6080	因	yīn	1328	8060	给	jǐ
l	0421	1720	了	.le	4936	5090	素	sù	0432	1720	予	yǔ
m	0011	6000	口	kǒu	0905	9022	常	cháng	0011	6000	口	kǒu
n	3867	3010	腔	qiāng	0646	4024	被	bèi	3867	3010	腔	qiāng
o	0444	5310	或	huò	0917	2722	忽	hū	0640	2762	的	.de
p	0011	6000	口	kǒu	1799	2760	略	lüè	1599	4301	优	yōu
q	0650	4022	内	nèi	0421	1720	了	.le	0800	1790	柔	róu
r	0640	2762	的	.de			,		0973	7325	感	gǎn
s	3678	2160	粘	nián	0280	1752	那	nà	5069	B9037	觉	jué
t	3043	4480	膜	mó	0221	6080	是	shì			o	

Line	Column 25				Column 26				Column 27			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0166	2355	我	wǒ	5556	6071	混	hùn	0011	6000	口	kǒu
b	0175	3700	们	.men	0265	8060	合	hé	X2565	6010	里	.li
c	0605	4460	都	dōu	0261	4021	在	zài			,	
d	0301	8680	知	zhī	0136	1000	一	yī	0050	1022	而	ér
e	1115	8060	道	.dao	0996	1771	起	qǐ	0973	7325	感	gǎn
f			,				o		1296	1210	到	dào
g	0580	8075	每	měi	0628	9017	当	dāng	2307	0040	享	xiǎng
h	1115	8060	道	dào	0166	2355	我	wǒ	0624	2040	受	shòu
i	0264	5000	中	zhōng	0175	3700	们	.men	0729	4030	时	shí
j	0445	6010	国	guó	0331	7771	把	bǎ			,	
k	3642	2090	菜	cài	0136	1000	一	yī	1579	8033	总	zǒng
l	0598	6010	里	.li	1265	5080	块	kuài	0119	1090	不	bù
m			,		2317	0020	烹	pēng	1290	1040	要	yào
n	1579	8033	总	zǒng	2753	2220	制	zhì	3400	0071	忘	wàng
o	1276	3300	必	bì	0421	1720	了	.le	0185	1771	记	jì
p	0226	4022	有	yǒu	0640	2762	的	.de	2089	7124	厨	chú
q	1941	7721	几	jǐ	0015	8073	食	shí	1057	1740	子	.zi
r	3774	5000	种	zhǒng	0662	2722	物	wù	0261	4021	在	zài
s	0981	7325	成	chéng	0812	0022	放	fàng	2317	0020	烹	pēng
t	4669	8022	分	fèn	4027	5500	进	jìn	0763	7722	调	tiáo

Line	Column 28				Column 29				Column 30			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0729	4030	时	shí	0152	4471	他	tā	0796	7280	则	zé
b	1276	3300	必	bì	0119	1090	不	bù	0312	8071	吃	chī
c	0866	1771	已	yǐ	2908	2762	够	gòu	0640	2762	的	.de
d	4309	4402	考	kǎo	1580	8033	聪	cōng	0001	8000	人	rén
e	5236	2123	虑	lǜ	4527	6702	明	.ming	1276	3300	必	bì
f	1296	1210	到	dào	0331	7771	把	bǎ	0764	3714	将	jiāng
g	0298	2760	各	gè	1436	1724	极	jí	0973	7325	感	gǎn
h	3774	5000	种	zhǒng	0779	1050	硬	yǐng	1296	1210	到	dào
i	5556	6071	混	hùn	0640	2762	的	.de	0134	4000	十	shí
j	0265	8060	合	hé	0797	4020	材	cái	0197	8022	分	fēn
k	0981	7325	成	chéng	3001	9490	料	liào	0643	6042	别	bié
l	4669	8022	份	fèn	0160	2090	和	hé	1063	1710	扭	niǔ
m	0640	2762	的	.de	1436	1724	极	jí			,	
n	0119	1090	不	bù	2665	5708	软	ruǎn	0440	6080	因	yīn
o	0284	7722	同	tóng	0640	2762	的	.de	0441	3402	为	wéi
p	0779	1050	硬	yǐng	5556	6071	混	hùn	0749	7722	用	yòng
q	0161	0024	度	dù	0265	8060	合	hé	0855	4030	过	guò
r			,		2317	0020	烹	pēng	0126	4080	大	dà
s	1876	B7724	假	jiǎ	2753	2220	制	zhì	0640	2762	的	.de
t	2377	5000	使	shǐ			,		0017	2177	齿	chǐ

Line	Column 31				Column 32				Column 33			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0003	4002	力	lì	0640	2762	的	.de	0601	4480	其	qí
b	0682	4073	去	qù	0655	4090	东	dōng	1244	3480	实	shí
c	1758	0040	咬	yǎo	0657	1060	西	.xi	0628	9017	当	dāng
d	0855	4030	过	guò			,		0166	2355	我	wǒ
e	2665	5708	软	ruǎn	0605	4460	都	dōu	0175	3700	们	.men
f	0640	2762	的	.de	1208	8073	会	huì	0331	7771	把	bǎ
g	0015	8073	食	shí	2377	5000	使	shǐ	0136	1000	一	yī
h	0662	2722	物	wù	0312	8071	吃	chī	1265	5080	块	kuài
i	0444	5310	或	huò	0417	4460	者	zhě	0015	8073	食	shí
j	0443	2870	以	yǐ	0973	7325	感	gǎn	0662	2722	物	wù
k	0855	4030	过	guò	1296	1210	到	dào	0812	0022	放	fàng
l	0127	9000	小	xiǎo	0119	1090	不	bù	4027	5500	进	jìn
m	0640	2762	的	.de	2179	8762	舒	shū	0011	6000	口	kǒu
n	0017	2177	齿	chǐ	3115	7724	服	.fu	0598	6010	里	.li
o	0003	4002	力	lì			o				,	
p	0682	4073	去	qù					0223	2333	然	rán
q	2948	7710	咀	jǔ					0652	7226	后	hòu
r	4496	2074	嚼	jué					0443	2870	以	yǐ
s	0855	4030	过	guò					2531	2060	适	shì
t	0779	1050	硬	yìng					0628	9017	当	dāng

Line	Column 34				Column 35				Column 36			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0640	2762	的	.de	0640	2762	的	.de			,	
b	0017	2177	齿	chǐ	0779	1050	硬	yìng	0432	1720	予	yǔ
c	0003	4002	力	lì	0161	0024	度	dù	3441	7124	牙	yá
d	0682	4073	去	qù	2531	2060	适	shì	0017	2177	齿	chǐ
e	2948	7710	咀	jǔ	0628	9017	当	dāng	0443	2870	以	yǐ
f	4496	2074	嚼	jué	0640	2762	的	.de	4998	B4422	满	mǎn
g	0729	4030	时	shí	0015	8073	食	shí	0026	6080	足	zú
h			,		0662	2722	物	wù	0640	2762	的	.de
i	0261	4021	在	zài	5798	7280	质	zhì	0973	7325	感	gǎn
j	0267	1023	下	xià	1736	4471	地	.de	5069	B9037	觉	jué
k	0207	0033	意	yì	1218	2221	能	néng			,	
l	1343	6080	识	shí	0432	1720	予	yǔ	0442	7222	所	suǒ
m	0598	6010	里	.lǐ	0011	6000	口	kǒu	0443	2870	以	yǐ
n	1276	3300	必	bì	3867	3010	腔	qiāng	0015	8073	食	shí
o	0881	6040	早	zǎo	0443	2870	以	yǐ	0662	2722	物	wù
p	0866	1771	已	yǐ	2179	8762	舒	shū	0640	2762	的	.de
q	4309	4402	考	kǎo	3115	7724	服	.fú	5798	7280	质	zhì
r	5236	2123	虑	lǜ	0640	2762	的	.de	1736	4471	地	.de
s	1296	1210	到	dào	0376	3040	安	ān	0640	2762	的	.de
t	0176	3071	它	tā	2830	1041	抚	fǔ	3770	2010	重	zhòng

Line	Column 37			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	1290	1040	要	yào
b	4655	2510	性	xìng
c	0221	6080	是	zhì
d	0160	2090	和	hé
e	0015	8073	食	shí
f	0662	2722	物	wù
g	0640	2762	的	.de
h	1896	2771	色	sè
i			、	
j	2201	2060	香	xiāng
k			、	
l	1128	5090	味	wèi
m	0190	1010	三	sān
n	2718	2423	德	dé
o			，	
p	2896	B0037	毫	háo
q	0227	1041	无	wú
r	0189	1010	二	èr
s	1298	1010	致	zhì
t			○	

A thought which does not result in an action is nothing much, and an action which does not proceed from a thought is nothing at all — Georges Bernanos

Chapter Forty

More About Hands

From Table 1 — Bushou List, the reader knows that modern Chinese has 428 characters involving 扌 and 20 involving 手 shǒu. Both are used as Bushous and mean 'hand or hands'.

'Hand' is man's most important means to action. Ancient character inventors fully realized this and for this reason numerous Chinese verbs have 扌 as their west component.

Chapter Eleven was just an introduction to this phenomenon and the reader has already come across a very large number of such characters throughout these volumes. In this Chapter, he will encounter the remaining ones, some of which take non-characters as their east co-component and through which the reader can learn more of other characters having an identical co-component. Some of them could be even more popular than those which are verbs and are clearly indicated by the sign 扌.

The following is arranged according to the 'Four-corner Index' but using *the co-component*, not the character itself:

X5319 0021 抗 kàng ——— resist, combat, fight, refuse, defy, contend with, be a match for (hand manipulates to gainsay the higher side)

First seen under Character No. 0360, 抗 kàng is a very common character because of its use in forming legs in important modern expressions such as:

抵抗	dǐkàng	resistance
<u>抗生素</u>	kàngshēngsù	antibiotics
抗体	kàngtǐ	antibody
违抗	wéikàng	disobey, defy

抗议	kàngyì	protest
对抗	duìkàng	take stand against

Further expressions:

<u>抗水性</u>	kàngshuǐxìng	water-resisting property
抗震	kàngzhèn	anti-seismic
抗爭	kàngzhēng	make a stand against
抗旱	kànghàn	fight a drought
抗拒	kàngjù	defy, resist, refuse
抗命	kàngmìng	defy orders
抗衡	kànghéng	contend with, match
<u>分庭抗礼</u>	fēn tíng kàng lǐ	stand up to somebody as an equal

亢 kàng the co-component of **抗** kàng was a hieroglyph to indicate a X5319 'human neck', but Libianization made it appear in its present form. This has no relationship at all with **几** jī 'low table'. Because of its origin, **亢** kàng denotes 'haughty', 'high', 'excessive', 'extreme', e.g.

<u>不亢不卑</u>	bùkàng bùbēi	neither supercilious nor obsequious
高亢	gāokàng	loud and sonorous
亢奋	kàngfèn	stimulated, excited
亢进	kàngjìn	hyperfunction (excessive advancement)
亢旱	kànghàn	severe drought (extremely dry)

亢 kàng can be seen in 14 characters, but only half of them are popular:

a **伉** kàng ————— (person of high standing) in X5319

伉俪 kànglì married couple, husband and wife (respectful)

b **抗** kàng see Location X5319

c **钹** kàng ————— scandium (sound)

5321	d	炕	kàng	_____	a heatable brick bed (a high place over fire)
X5321	e	忼 ^{v.} 慷	kāng	see Character No. 3394	
5322	f	骯=肮	āng	_____	(bodily matter repugnant to the higher organs of the body) in
		肮脏	āngzāng		dirty, filthy
5323	g	吭	háng	_____	throat (highest part of the mouth), e.g.
		引吭高歌	yǐn háng gāogē		sing lustily (pull the throat and sing loud)
		吭	kēng	_____	utter a sound or a word (voice from the high part of the neck), e.g.
		吭声	kēngshēng		utter a sound or a word
		吭哧	kēng.chī		puff and blow, work hard, toil, hum and haw

5324 h 坑^{v.} 阬 kēng — hole, pit, tunnel, bury alive, entrap, cheat (result of earth having been moved to other higher places), e.g.

一个萝卜一个坑

yī.ge luó.bo yī.ge kēng

each has his own task and there is nobody to spare (one radish, one hole)

煤坑

méikēng

coal pit

坑道

kēngdào

gallery, tunnel

水坑

shuǐkēng

puddle

火坑

huǒkēng

fire pit, intolerable place

坑儒

kēngrú

bury scholars by the First Emperor of Qin Dynasty

坑害

kēnghài

entrap, lead into a trap

坑人

kēngrén

cheat people

5325 i 杭 háng — abbreviation for Hangzhou, e.g.

杭州

hángzhōu

Hangzhou (sound)

杭育

hángyō

heave-ho (sound)

j 航 háng ——— ship, boat, navigate (ship to reach higher places), 5326
e.g.

航业	hángyè	shipping industry
航运	hángyùn	shipping
航行	hángxíng	navigate by water or air
航程	hángchéng	voyage, passage, range
航道	hángdào	channel, lane, course
航线	hángxiàn	air or shipping line, route, course
航海	hánghǎi	navigation
航次	hángcì	flight number
航空	hángkōng	aviation
航天	hángtiān	spaceflight
夜航	yèháng	night navigation
民航	mínháng	civil aviation
首航	shǒuháng	maiden voyage or flight

To the ancient's mind, any place other than one's birth place was a higher place, otherwise why should he move? This attitude is also expressed in the character 僑 (= 侨) qiáo — see Character No. 2657.

k	頔	háng	——— (as high as the head) in	5327
	頔頔	xiéháng	rival (doubleton)	
l	沆	hàng	——— (water or vapour high up in the air) in	5328
	沆瀣	hàngxiè	evening mist	
	沆瀣一气	hàngxiè yīqì	act in collusion with, wallow in the mire with, like attracts like	

0022 擠 = 挤 jǐ ——— push against, jostle, squeeze, press, crowd, cram, 5329
pack (to make even by hand), e.g.

： 别挤 biéjǐ don't push

<u>挤来挤去</u>	jǐ.lai jǐ.qu	jostle each other
<u>挤进去</u>	jǐjìn.qu	force one's way in, squeeze in
挤掉	jǐdiào	squeeze out
挤奶	jǐ'nǎi	to milk
<u>挤出时间</u>	jǐ.chu shíjiān	find time
挤兑	jǐduì	a run on a bank (all press for cashing checks)
拥挤	yǒngjǐ	very crowded
挤满	jǐmǎn	cram, filled to capacity
<u>挤做一团</u>	jǐ zuò yītuán	packed like sardines (making one mass)

5330

齊 = 齐 qí is of course the co-component of 擠 jǐ. The best way to acquire the concept 齊 qí is to take a look at its Xiaozhuan Script 𠂔. The present form is obviously a Libian.

As to what the diamond-shaped objects were, it is difficult to trace. But from the structure of the character, one can perceive a concept that because of the doubled force applied, the central object is moved slightly ahead of the other two. The conclusion in a sense would be either for one to push the other two to the same level or cut off the overshoot part of the central object (when translated into an action).

The accepted meanings are: 'on a level with', 'even', 'uniform', 'neat', 'together', 'all', 'simultaneously', e.g.

齐岸	qí'àn	alongside shore
不齐	bùqí	uneven
齐名	qímíng	be equally famous
齐整	qízhěng	uniform, neat
整齐	zhěngqí	neat and tidy
一齐	yīqí	together
齐集	qíjí	assemble, gather, collect
齐备	qíbèi	all ready
齐全	qíquán	complete, all in readiness

齐心	qíxīn	be of one mind
齐声	qíshēng	in chorus, in unison (sing simultaneously)
齐奏	qízòu	play in unison (play simultaneously)

The meaning of all its derivatives given below are of course derived from 齊 qí:

a	薺=荠	jì, qí	——	thorns, puncture vines (vegetables grown towards ground level), e.g.	5331
	荠菜	jìcài		shepherd's purse	
	荸荠	bí.qí		water chestnut	
b	臍=脐	qí	——	navel, umbilicus, the belly flap of a crab (part of the body made even by excising it from its stem at birth), e.g.	5332
	肚脐	dùqí		umbilicus, navel	
	脐带	qídài		umbilical cord	
c	儕=侪	chái	——	fellows, associates (people on the same level = fellow beings), e.g.	5333
	吾儕	wúchái		we, people like us	
d	躋=跻	jī	——	ascend, mount (step onto an equal status), e.g.	5334
	跻列	jīliè		be ranked among	

e	濟=济	jì	——	cross a river, help, relieve	X5334
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济 jì was the name of an underground river of clear water which did relieve people from shortage of drinking water. Crossing a blue river is obviously safer or helps when compared with crossing muddy water. Hence the connotation:

同舟共濟	tóngzhōu gòng jì	people in the same boat help each other (both are in the same boat and are crossing the river)
无濟于事	wújì yú shì	not help matters
济贫	jìpín	help the poor
济急	jìjì	give urgent relief

救济 jiùjì

give relief

经济 jīngjì

economy, economic, financial condition, income, economical, thrifty

X5334 濟= 济 jǐ — in

济济 jǐjǐ

(of people) many, numerous (like many people in a ferry boat)

济南 jǐnán

Jinan (sound)

5335 f 劑= 剂 jì — a pharmaceutical or other chemical preparation (knife to make uniform), e.g.

剂量 jìliàng

dosage, dose

针剂 zhēnjì

injection (dose)

丸剂 wánjì

pill, bolus (dose)

片剂 piànjì

tablet (dose)

麻醉剂 mázuìjì

anaesthetic

5336 g 噤= 噤 jìn — (sound) in

叽叽喳喳 jī.jī cáocáo

sound of talk in hurried and disorderly voices

5337 h 霽= 霽 jì — clear up after rain or snow, calm down after being angry (sky becomes neat and clear), e.g.

雪霽 xuējì

it's stopped snowing and is clearing up

霽月 jìyuè

the moon in a cloudless sky

霽顏 jìyán

calm down after a fit of anger

5338 i 鯨= 鯨 jì — long-tailed anchovy (a kind of fish that has even spiny fins)

In the course of learning the character 齊 qí, wrong identification could occur with a different character which is 齋 (= 齋) zhāi. Though of the same origin, 齋 (= 齋) zhāi means 'vegetarian diet adopted for religious reasons or room or building for quiet residence'. It was formed by making the low center appear like 示 shì 'Divine', e.g.

斋戒	zhāijiè	abstain from meat, wine, etc., fast
斋期	zhāiqī	fast days, fast
斋月	zhāiyuè	Ramadan
吃斋	chīzhāi	practise abstinence from meat
书斋	shūzhāi	study (room)

and there are two more characters of identical structure with a changed low centre, viz:

a 齏 = 齏 jī ——— fine, powdery, finely chopped ginger, garlic, etc., 5340
e.g.

齏粉 jīfěn fine powder, broken bits

This character is actually composed of 齐 qí and 韭 jiǔ 'chives' which have to be chopped to fine bits and uniformly mixed with other ingredients in cooking, before this vegetable can be appreciatively consumed.

b 齎 = 齎 jī ——— (equalize wealth or honour) in 5341

齎送	jīsòng	send or forward
齎志而沒	jī zhì ér mò	die without fulfilling one's ambitions (not equalizing the honour)

0040 接 jiē ——— come into contact with, come close to, connect, X5341
join, follow, put together, catch, take over,
accept, receive, meet, welcome

From its humble beginnings of 立 lì and 女 nǚ 'standing woman', this character has developed tremendously to this day, and has become one of the most commonly used characters.

When this character was first introduced under Character No. 0375, it was too soon for us to elaborate on its wide use. By taking a look at the following bisyllabic expressions one can immediately see its importance, viz:

接触 jiēchù come into contact with, get in touch with

接头	jiētóu	get in touch with, have knowledge of, know about, join, connect
接吻	jiēwěn	kiss (come into touch with another's lips)
接洽	jiēqià	take up a matter with, consult with
接近	jiējìn	be close to, approach
接济	jiējì	give assistance to (be connected and help)
接续	jiēxù	continue, follow
<u>接二连三</u>	jiē'èr lián sān	one after another (connect two, join three)
接通	jiētōng	put through (be connected and become communicable)
接着	jiē.zhe	then (to be connected by)
接连	jiēlián	in a row, in succession
接球	jiēqiú	catch a ball
接手	jiēshǒu	take over (duties, etc.)
接任	jiērèn	take over a job
<u>接班人</u>	jiēbānrén	successor (he who takes over the class)
接替	jiētì	replace
接受	jiēshòu	accept (receive and take in)
<u>接到一封信</u>	jiēdào yīfēngxìn	received a letter
接收	jiēshōu	receive, take over, expropriate
接电话	jiē diànhuà	answer the phone (receive a telephone call)
接生	jiēshēng	deliver a baby, practise midwifery (receive the newborn)
接见	jiējiàn	grant an interview to (receive and see)

接待	jiēdài	receive and entertain (welcome)
接风	jiēfēng	give a dinner for a visitor from afar

0073 攘 rǎng ——— reject, resist, seize, grab, push up one's sleeves, e.g. 5342

攘除	rǎngchú	reject, get rid of, weed out
攘外	rǎngwài	resist foreign aggression
攘夺	rǎngduó	seize, grab
攘臂	rǎngbì	raise one's arms

攘 rǎng is a derivative of 襄 xiāng, which is the Libian of its Xiaozhuan Script 襄 and meant 'continue ploughing after undressing oneself'. The enveloping character 衣 surrounding other parts was quite obvious: double mouth 凵 indicating 'seriousness', 阝 'field' and double 又 'redoubled efforts in weeding'. Hence 攘 rǎng has acquired such contradictory senses as 'rejecting' and at the same time 'seizing', because both require 'pushing up one's sleeves'. However, the modern accepted sense of 襄 xiāng is 'assist', 'help', e.g.

襄助	xiāngzhù	assist
襄理	xiānglǐ	assistant manager

襄 xiāng is found altogether in *thirteen* characters. Some of them have already appeared in earlier chapters and three popular ones have simplified forms in order to avert difficulty and avoid its complicated and complex pattern. The following are derivatives of 襄 xiāng:

a 镶 xiāng ——— inlay, set, mount, rim, edge (like ploughing earnestly into a piece of metal or jade), e.g. 5344

镶嵌	xiāngqiàn	inlay, set, mount
金镶玉嵌	jīn xiāng yù qiàn	inlaid with gold and jade
镶宝石	xiāngbǎoshí	set gems, mount precious stones
镶牙	xiāngyá	put in a false tooth
镶花边	xiānghuābian	trim with lace

- 5345 b 驤 xiāng ——— dash with rearing head (a fine helping horse = a serious horse), e.g.
驤騰 xiāngténg prance ahead, forge ahead (classics)
- 5346 c 曩 nǎng ——— former, past (the days when we did plough earnestly), e.g.
曩時 nǎngshí in olden days

X5346 d 孃=娘 niáng ——— (the woman who ploughed earnestly or cared for me) — see Character No. 4198

X5346 e 釀=酿 niàng, niàng — make (wine), make (honey), brew (beer), wine, lead to (assist to result in wine), e.g.

酿酒	niàngjiǔ	make wine, brew beer
酒酿	jiǔniàng	fermented glutinous rice
酿蜜	niàngmì	make honey
佳酿	jiāniàng	good wine
酿祸	niànghuò	lead to disaster
酿成	niàngchéng	lead to, bring on, breed

5347 f 嚷 rǎng, rǎng ——— shout, make an uproar (mouth ploughing earnestly), e.g.

扰嚷 rǎorǎng make trouble

5348 g 壤 rǎng ——— soil, earth, area (land to be ploughed earnestly), e.g.

沃壤	wòrǎng	fertile soil, rich soil
天壤之别	tiān rǎng zhī bié	be as far removed as heaven from earth, be vastly different
穷乡僻壤	qióng xiāng pì rǎng	a remote backward area
接壤	jiērǎng	have a common border

h 攘 rǎng see Character No. 5342

5349 i 禳 ráng ——— avert (a misfortune or disaster) by prayers (divine to ensure safe ploughing)

j 瓢. ráng ——— pulp, flesh, pith, the interior part of certain things (the part of a melon which people will grab; 囊 for 攘), e.g. 5350

西瓜瓢

xīguāráng

the pulp or flesh of a watermelon

信皮信瓢

xìn pí xìn ráng

the envelope and the letter in it

k 攘. ráng ——— abundant, luxuriant, crowded with people, uneasy (grain stalks after ploughing), e.g. 5351

攘攘

rǎngrǎng

full of ears of grain, abundant, crowded, uneasy

l 让=让. ràng ——— let, give way, give ground, give up, yield (say 'will assist'), e.g. X5351

让我想一想

ràng wǒ xiǎngyīxiǎng

let me think it over

退让

tuìràng

give way (step back and make concessions)

让开

ràng.kai

make way (give ground for others to pass)

让路

rànglù

make way for somebody or something

请让一让

qǐng ràngyīràng

please step aside, excuse me

让座

ràngzuò

offer one's seat to somebody (give up one's seat)

转让

zhuǎnràng

transfer the ownership of (give up through transfer)

让位

ràngwèi

yield to, give way to, change into, abdicate

让步

ràngbù

give in, yield, make a concession

The author would like to include hereunder one more character in view of its pattern which partially involves that of 襄 xiāng, i.e.

m 囊. náng ——— bag, pocket, anything shaped like a bag, e.g. 5352

行囊

xíngnáng

travelling bag

被囊	bèináng	sleeping bag
<u>囊中物</u>	nángzhōngwù	something certain of attainment (something already in the bag)
<u>囊空如洗</u>	náng kōng rú xǐ	penniless (pocket empty as having gone through laundry)
<u>探囊取物</u>	tàn náng qǔ wù	something easily accessible as in one's own pocket
<u>锦囊妙计</u>	jǐnnáng miào jì	have something up one's sleeves (instructions for dealing with emergencies contained in an embroidered bag)
<u>酒囊饭袋</u>	jiǔnáng fàndài	a good-for-nothing (wine bag and rice sack)
囊括	nángkuò	include, embrace (as by a bag)
胶囊	jiāonáng	capsule (made of gelatin)
胆囊	dǎnnáng	gallbladder
囊肿	nángzhǒng	cyst

This complicated character was transformed from a hieroglyph which resembled a purse with a tight. Modern people call it 手提包 shǒutíbāo. Were it not for the existence of all the expressive coined quadrisyllabics, it would have become obsolete long ago. Since it is still a useful character one must not miss out. Actually, there exist four more very rare characters with this as the component but they have not been included in this Book, because they are almost never seen. To include them would make this Book a dictionary which has never been the author's intention.

5353 1060 搥 léi ——— pound, pestle (hand performs like thunder)

lēi hit, beat

lèi beat, e.g.

擂台 lèitái ring (for martial contests), arena

5354 雷 léi is the co-component of 搥 léi and means 'thunder', or 'mine', e.g.

雷暴 léibào thunderstorm

雷霆 léitíng thunderclap, wrath

雷雨	léiyǔ	thunderstorm rain
雷电	léidiàn	thunder and lightning
雷同	léitóng	identical, duplicate, echoing what others have said (all thunders are alike)
雷鸣	léimíng	thunderous
雷厉风行	léi lì fēng xíng	(in carrying out policies, etc.) vigorously and speedily, resolutely (with the power of a thunderbolt and the speed of winds)
雷声大，雨点小	léishēng dà, yǔdiǎn xiǎo	much said but little done (loud thunder but small raindrops)
地雷	dìlái	land mine
布雷	bùlái	lay mines
雷达	lídá	radar (sound)

田 tián the lower half of the character 雷 léi was actually there to represent 晶 a non-character transformed from 雷 to mean 'drums'. Therefore, the inventor of 雷 léi had the intention of saying 'sound of huge or numerous drums from the sky'. In the following one finds four derivatives of 雷 léi:

a	雷 léi	wooden beams used by defenders of cities against enemy attack by running them down from city walls (wood used to create a thunder)	5355
b	礮 léi	stone missiles used by defenders of a besieged city (numerous stones thrown down simultaneously like thunderbolt)	5356
c	镭 léi	radium (sound), e.g.	5357
	镭疗	léilíáo	radium therapy
	镭锭	léidìng	radium
d	蕾 léi	buds (like thunderbolt from near to far – from inside expanding outward), e.g.	5358

蓓蕾

bèilěi

bud (bisyllabic)

雷

申

5359 1710 拯 zhěng ——— save, rescue, deliver, e.g.

拯救

zhěngjiù

save, rescue, deliver

5360 拯 zhěng is obviously a derivative of 丞 chéng. It is a Libian of its Xiaozhuan Script 𠂔 which indicates 'a man (人) above (山) supported by two hands' or 'being assisted'. Hence in ancient China the prime minister was called 丞相 chéngxiàng 'an official to assist the emperor'. By flanking it with 扌 'hand', the meaning of 拯 zhěng becomes 'save', 'rescue' or 'deliver'.

One more derivative of 丞 chéng is:

5361 蒸 zhēng ——— steam, evaporate, e.g.

蒸饭

zhēngfàn

steam rice

蒸笼

zhēnglóng

food steamer (usually made of bamboo)

蒸腾

zhēngténg

(of steam) rising

蒸汽

zhēngqì

steam

蒸气

zhēngqì

vapour

蒸发

zhēngfā

evaporate

蒸蒸日上

zhēngzhēng rì shàng

becoming more prosperous every day, flourishing

Although the meaning *no longer* prevails, 蒸 zhēng was to denote 'hemp stem stripped of its skin used for candle wick'. When fire is applied to it, heat is generated. Whence the sense of 'steam or fire air' was derived. This is one of those instances of indirect reference that makes Chinese characters difficult to absorb on first contact.

5362 2034 扌 luō ——— rub one's palm along something long (apply hand to something measurably), e.g.

	捋虎须	luō hǔxū	do something very daring (stroke a tiger's whisker)	5363
	捋袖	luōxiù	push up one's sleeves	
a	捋	lǚ	smooth out with the fingers, stroke, e.g.	
	捋平	lǚpíng	smooth out	
	埒	liè	dike, embankment, equal, be comparable to (smooth out with earth so that water will not invade), e.g.	
	水埒	shuǐliè	a dike	
	相埒	xiāngliè	be comparable to each other (in ability, strength, riches)	
	富埒王侯	fù liè wánghóu	as rich as princes and dukes	
b	酌	lèi	pour a libation (wine to smooth out Divine)	5364

2060	播	bō	sow, seed, broadcast, e.g.	5365
	播种	bōzhǒng	sow, seed	
	播种期	bōzhòngqī	seeding time	
	播弄是非	bō.nòng shìfēi	sow dissension, stir things up, stir up trouble	
	播音	bōyīn	broadcast	
	播送	bōsòng	broadcast, transmit, beam	

播 bō derived its pattern by adding 扌 'hand' to the character 番 fān, a hieroglyph depicting 'footprints of animals on the ground' which are generally found in a *scattered* manner, the upper part (采) being the claws and the lower (田), the palm in its Xiaozhuan Script.

Another etymologist reinforced the theory by saying that in seeding one had to dig holes in which to put the seeds and in general, such holes were approximately spaced and scattered. However, in modern language 番 fān is never used for the sense of 'animal foot' nor 'planting' but for 'time', 'course', 'turn', e.g. 5366

<u>翻了一番</u>	fānlǎo yīfān	doubled
今番	jīnfān	this time
<u>三番四次</u>	sānfān sìcì	so many times
<u>一番功夫</u>	yīfān gōng.fu	a lot of effort
<u>一番好意</u>	yīfān hǎoyì	a show of goodwill

番 fān has been given another meaning: 'foreign' or 'aboriginal'. Applying this character to 'foreign', 'aboriginal' probably started in xenophobic days and originated from its first sense mentioned earlier. In the Chinese vocabulary, we have inherited the name of quite a few non-indigenous plants or fruits which still carry this character as their first leg, viz:

<u>番薯</u>	fānshǔ	potato
<u>番茄</u>	fānqié	tomato
<u>番椒</u>	fānjiāo	pepper
<u>番木瓜</u>	fānmùguā	papaya

While such terms as 土番 tǔfān 'aborigines', 番邦 fānbāng 'foreign country', 番鬼 fānguǐ 'foreigner' may still have been used in the last century, the prevailing substitute is 洋 yáng to indicate something foreign that comes from 'overseas', e.g.

<u>洋葱</u>	yángcōng	onion
<u>洋菜</u>	yángcài	agar
<u>洋地黄</u>	yángdìhuáng	digitalis
<u>洋里洋气</u>	yáng.li yáng.qì	in an ostentatiously foreign style
<u>洋灰</u>	yánghuī	cement
<u>洋火</u>	yánghuǒ	matches
<u>洋油</u>	yángyóu	kerosene

The last three terms above may become obsolete and as they have been substituted by 水泥 shuǐní, 火柴 huǒchái, 煤油 méiyóu or 火油 huǒyóu respectively.

番 fān can be found in twelve derivatives:

- a **藩** fān ————— (foreign territory separated by grass land and water) in 5367
- | | | |
|----|---------|---------------------------------------|
| 藩篱 | fānlí | hedge, fence |
| 藩属 | fānshǔ | vassal state |
| 藩镇 | fānzhèn | military governor in the Tang Dynasty |
- b **翻** fān ————— turn over, get over, cross, search, rummage, 5368
translate, reverse, multiply, break up (things can unpredictably change their direction like foreigners or feathers), e.g.
- | | | |
|-------------|-------------------|---|
| 翻身 | fānshēn | turn over on bed, free oneself, stand up |
| 翻覆 | fānfù | overturn, turn upside down |
| 翻船 | fānchuán | the ship capsized |
| <u>翻跟斗</u> | fāngēntou | turn a somersault |
| <u>翻江倒海</u> | fān jiāng dǎo hǎi | overwhelming, stupendous, terrific (overturning rivers and seas) |
| <u>翻来复去</u> | fānlái fùqù | toss and turn, toss from side to side, again and again, repeatedly |
| <u>翻云覆雨</u> | fān yún fù yǔ | playing tricks (produce clouds with one turn of the hand and rain with another) |
| <u>翻山越岭</u> | fān shān yuè lǐng | cross a mountain top |
| <u>翻参考书</u> | fān cānkǎoshū | search for in reference books |
| <u>翻天覆地</u> | fān tiān fù dì | earth-shaking, world-shaking |
| <u>翻箱倒箧</u> | fān xiāng dǎo qiè | ransack boxes and suitcases |
| 翻阅 | fānyuè | leaf through, glance over |
| 翻译 | fānyì | translate |
| <u>翻电报</u> | fān diànbào | decode a telegram |
| 翻然 | fānrán | (change) quickly and completely |

翻案	fān'àn	reverse a verdict
翻供	fāngòng	withdraw a confession
翻脸	fānliǎn	suddenly turn hostile
翻胃	fānwèi	gastric disorder causing nausea
翻新	fānxīn	renovate, recondition, make over
翻修	fānxiū	rebuild
翻一番	fān yīfān	double
翻版	fānbǎn	reprint, refurbished version
翻砂	fānshā	founding, moulding, casting
闹翻	nàofān	split up after quarrel (break up)
翻悔	fānhuǐ	back out (of a commitment, promise, etc.)

- 5369 c 幡^{v.}旛 fān ——— long narrow flag, streamer (long fabric that can change its direction abruptly; 番 for 翻), e.g.
- 幡然 fānrán quickly and completely
- 5370 d 蕃 fān ——— luxuriant, growing in abundance, multiply, proliferate (plants grow wildly as they were sowed recklessly), e.g.
- 蕃茂 fānmào luxuriant, lush
- (蕃衍) fānyǎn multiply, increase gradually in number or quantity
- e 播 bō see Character No. 5365
- 5371 f 潘 pān ——— surname
- 5372 g 蟠 pán ——— coil, curl (turn into a ball (no direction) like an insect; 番 for 翻), e.g.
- 蟠桃 pántáo peach of immortality, flat peach (coil-shaped peach)
- 龙蟠虎踞 lóng pán hǔ jù a forbidding strategic point (like a coiling dragon and crouching tiger)

h 審^{v.} = 审 shěn — careful, examine, go over, interrogate, try, know X5372
 (talk (言) about or treat a person as a foreigner
 (番) in one's home (↗)), e.g.

审慎	shěnshèn	circumspect, careful, cautious
审订	shěndìng	examine and revise
审核	shěnhé	examine and verify
审查	shěenchá	examine, investigate
审议	shěnyì	deliberate, discussion
审时度势	shěn shí duó shì	judge the hour and size up the situation
审阅	shěnyuè	check and approve (go over by reading)
审计	shěnjì	audit (go over by computing)
审问	shěnwèn	interrogate, question
审案	shě'n'àn	try a case
审判	shěnpàn	bring to trial, try
未审其详	wèi shěn qí xiáng	not knowing the details

i 藩 = 沈 shěn — abbreviation of Shenyang, e.g. X5372

沈阳 shěnyáng Shenyang

j 孀 = 婶 shěn — aunt (a female member of a large house but of foreign or suspect origin) X5372

2071 託 = 托 tuō — support with the hand or palm, hold in the palm, something serving as a support, serve as a foil or contrast, ask, entrust, plead, give as a pretext, rely upon, owe to, e.g. 5373

托腮	tuōsāi	cup one's chin
和盘托出	hé pán tuōchū	expose to the last detail (dish out including the dish)
枪托	qiāngtuō	butt of a rifle

衬托	chèntuō	make something stand out by contrast
托人	tuōrén	ask somebody to do something for
<u>托儿所</u>	tuō'ěrsuǒ	nursery (where one entrusts one's baby)
托付	tuōfù	entrust
托管	tuōguǎn	trusteeship
托运	tuōyùn	consign for shipment
托 <u>人情</u>	tuō rénqíng	seek the good offices of somebody (plead for a favour through somebody)
托病	tuōbìng	plead illness (give sickness as a pretext)
托词	tuōcí	make an excuse (give some words as a pretext)
托故	tuōgù	find a pretext (give some reason as a pretext)
托福	tuōfú	thanks to you (rely on your blessing)
托庇	tuōbì	owe to somebody's protection
托拉斯	tuōlāsī	trust (sound)

Although 乇 is a non-character, its Xiaozhuan Script 𠂇 resembled 'a stem to support leaves — and has its root in the ground'. Hence the sense 'support with the hand' for the character 托 tuō. The other form 託 tuō of course concerns more say 'in words' (言) than action 'with hand' (扌). When the support is under a roof, it is 宅 zhái 'residence', 'house'. Certain etymologists maintained that 乇 was synonymous as well as homonymous with 拓 tuò 'open up', 'develop' to indicate 'excavate hole on mountainside for dwelling'. Examples:

住宅	zhùzhái	residence, dwelling
<u>住宅区</u>	zhùzháiqū	residential district
周宅	zhōuzhái	Chou's residence

宅院

zháiyuàn

a house with a courtyard

宅 zhái is found in three more characters, viz:

a	咤	zhà	_____ in	5375
	叱咤风云	chìzhà fēngyún	all powerful (commanding the wind and the clouds)	
b	姹	chà	_____ beautiful, e.g.	5376
	姹紫嫣红	chàzǐ yānhóng	beautiful flowers (beautiful purples and bright reds)	

c	詫	chà	_____ be surprised, e.g.	5377
	诧异	chà'yì	be surprised, be astonished	

The reader will wonder how the above three characters could possibly have the same root. It will not be too difficult to imagine if the reader remembers that 宅 zhái is a 'support for man'. When someone uses 'talk (言) to support his exaggerated statement' (since facts are facts and need no support), it will surely surprise people as 詫 chà indicates, and when a woman (女) has some sort of cosmetic support, she is bound to be pretty looking. As to 咤 zhà, it is in fact a variation of 吒 zhā the ancient meaning of which was synonymous with 叱. The expression 叱咤 chìzhà actually means 'to order by inarticulate sounds'.

2077	摇	yáo	_____ shake, wave, rock, turn (the necessary movement in seasoning meat inside a jar), e.g.	5379
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摇手 yáoshǒu shake one's hand in admonition or disapproval

摇头 yáotóu shake one's head

摇头晃脑 yáotóu huàngǎo assume an air of self-appraisal (shake one's head)

摇头摆尾 yáotóu bǎi wěi assume an air of complacency or levity (shake the head and wag the tail)

摇尾乞怜 yáowěi qǐ lián fawn (wag the tail ingratiatingly)

摇撼	yáohàn	give a violent shake to, shake to the root or foundation, rock
摇摆	yáobǎi	sway, swing, rock, vacillate
摇荡	yáodàng	rock, sway
摇晃	yáo.huàng	shake, rock, sway
摇曳	yáoyè	flicker, sway
摇船	yáochuán	row a boat
摇铃	yáolíng	ring a bell (sway a bell)
摇动	yáodòng	wave, shake, sway, rock
动摇	dòngyáo	vacillate, waver
<u>摇摇欲坠</u>	yáoyáo yù zhuì	tottering, crumbling, on the verge of collapse
<u>摇钱树</u>	yáoqiánshù	a ready source of money (a legendary tree that sheds coins when shaken)
摇篮	yáolán	cradle
摇椅	yáoyǐ	rocking chair
<u>摇身一变</u>	yáoshēn yībiàn	suddenly change one's identity (give oneself a shake and change into another form)

𠂔 a non-character is the co-component of 摇 yáo. From its modern structure 扌 'claw or hand' and 缶 'jar', we conjecture that it means 'unattainable'. Since a jar has a small mouth, the hand cannot reach inside it. Thus, 'unattainable' (𠂔) distance (远) must necessarily signify 'distant', 'far', 'remote'.

However, ancient etymologists asserted that the upper part was 夕 or 肉 'meat' and not 扌. Even so, one can suppose that meat in a jar is something not easily accessible. Note that one may often see 𠂔 printed or written as 𠂔.

𠂔 forms the co-component of at least ten characters, namely:

5380 a 遥 yáo ——— distant, far, remote, e.g.

遥远	yáoyuǎn	distant, far away, remote (bisyllabic)
遥望	yáowàng	look into the distance
路遥	lù yáo	a long way
遥夜	yáoyè	a long night
遥遥	yáoyáo	far away, a long way off
遥控	yáokòng	remote control, telecontrol
遥测	yáocè	telemetering
遥感	yáogǎn	remote sensing

b 窑^{v.}窑*窑 yáo — cave dwelling, (coal) pit, kiln — see Character No. 4611

c 徭^{v.}徭 yáo — (people sent to faraway land; 徭 for 遥) in
徭役 yáoyì corvée

5381

d 瑶 yáo — precious jade (jade from faraway land; 瑶 for 遥) 5382

e 谣 yáo — ballad, rhyme, rumour, e.g. 5383

民谣	mínyáo	ballad, popular verse
童谣	tóngyáo	children's rhyme
谣言	yáoyán	rumour, groundless allegation
谣传	yáochuán	it is rumoured that, hearsay
造谣	zàoyáo	cook up a story and spread it around
辟谣	pìyáo	refute a rumour

The first sense of 谣 yáo was 'singing without musical accompaniment', the rhythm having to rely purely on the wavering (摇) voice. By extension, the character is used to denote 'talks not accompanied by facts'. Hence the meaning 'rumour'.

f 鲛 yáo — ray, skate (a kind of fish that can reach far; 鲛 for 遥)

5384

* A distorted way of writing.

g 颿 v. 摇 yáo see Character No. 5379

飘颿 = 飘摇 piāoyáo

sway, shake, totter

5385 h 鷁 yào ——— harrier, sparrow hawk (a kind of bird that can fly very far; 鷁 for 遥), e.g.

鷁鷹

yàoyīng

sparrow hawk

鷁子

yào.zi

kite

X5385 2333 捻 = 捻 niǎn ——— twist with the fingers, something made by twisting, e.g.

捻线

niǎnxiàn

twist thread

捻度

niǎndù

twists

捻子

niǎn.zi

spill, wick

纸捻

zhǐniǎn

a paper spill

灯捻

dēngniǎn

lampwick

X5385 然 rán has been referred to under Character No. 0223. It is a very popular character, both in the classics and in modern usage. Because:

A) Many adverbial phrases and even nouns are formed with it as the second leg, e.g.

忽然

hūrán

suddenly, all of a sudden

飘然

piāorán

floating in the air

飘飘然

piāopiāorán

self-satisfied, complacent

慨然

kǎirán

generously, with deep feeling

或然

huòrán

probable

或然性

huòránxìng

probability

自然

zìrán

natural, at ease

自然

zìrán

nature world, naturally

大自然

dàzìrán

nature

天然

tiānrán

natural

必然	bìrán	inevitable, certain
<u>必然性</u>	bìránxìng	necessity, inevitability, certainty
<u>盖然性</u>	gàiránxìng	probability
显然	xiǎnrán	obviously

B) Its use as the first leg of a bisyllabic conjunction is equally popular, e.g.

然而	rán'ér	yet, but, however
然后	ránhòu	then, after that, afterwards
然则	ránzé	in that case, then

C) More uses for 'right', 'correct', e.g.

<u>大谬不然</u>	dàmiù bùrán	entirely wrong and simply not so
不 <u>以为然</u>	bù yǐwéi rán	not approve, object
<u>不尽然</u>	bùjìnrán	not entirely so
知 <u>其然</u> ， <u>不知其所以然</u>	zhī qí rán, bùzhī qí suǒyǐ rán	know the hows but not the whys

It is based on A) or C) that 攪 niǎn is accepted as meaning 'twist'. In other words, the concept it carries is 'like this, like that'.

The ancient meaning of 然 rán was 'to roast (....) dog (犬) meat (夕)' for offering sacrifice, a serious event from which the sense 'correct' was formed. The negative sense connoted in conjunctive bisyllabics under B) was actually derived from its use as the second leg under A). Therefore the order of development of its sense should really be C), B), A). In A) it actually denotes 'like this'.

Consequently, a new character 燃 rán was later created to denote 'ignite', 'lit up', 'burn' by adding another 火 to the character 然 rán which already meant 'roast', 'burn', e.g. X5385

燃点	rándiǎn	ignite, kindle, ignition point
点燃	diǎnrán	light, kindle, ignite
燃起	ránqǐ	light, spark off
燃烧	ránshāo	burn, kindle, combustion
<u>易燃物</u>	yìránwù	combustibles

燃眉之急 rán méi zhī jí

a matter of extreme urgency, a pressing need (as pressing as a flame singeing one's eyebrows)

燃料 ránliào

fuel

X5385 2741

挽

wǎn

pull, draw, roll up, lament, e.g.

挽车 wǎnchē

pull a cart

手挽手 shǒu wǎn shǒu

arm in arm

挽弓 wǎngōng

draw a bow

挽袖子 wǎn xiù.zi

roll up one's sleeves

挽回 wǎnhuí

retrieve, redeem

挽救 wǎnjiù

save, rescue, remedy

挽留 wǎnliú

urge to stay

挽(v.挽)歌 wǎngē

elegy, dirge

We have touched on 免 miǎn under Character No. 0883 and explained it to mean 'exempt', 'to free', 'do not', 'dismiss'. When 扌 'hand' is added to it, the sense is reversed, for the 'hand' now becomes a *checking* force and by extension, it is an attempt to pull back or cancel an earlier situation. 挽歌 wǎngē 'elegy' could be interpreted as an attempt to call back the dead.

X5385

Taking this opportunity we can elaborate on the use of 免 miǎn a character too important to be ignored. Below are some very popular bisyllabics in addition to those which have been enumerated on page 289:

免役 miǎnyì

exempt from service

免罪 miǎnzù

exempt from punishment

挂免战牌 guà miǎnzhànpái

refuse battle

免票 miǎnpào

free ticket, free of charge

以免 yǐmiǎn

in order to avoid

任免 rènmiǎn

appointments and removals

2772 掏 tāo ——— draw out, pull out, fish out, dig (a hole, etc.), X5385
hollow out, scoop out, steal from somebody's pocket, e.g.

掏出来	tāo chūlai	draw out, pull, fish out
掏一个洞	tāo yīgè dòng	dig a hole, hollow out, scoop out
掏腰包	tāo yāobāo	pay out of one's own pocket, foot a bill
腰包被掏	yāobāo bèitāo	one's wallet has been stolen

It is obvious that 掏 tāo means 'out through a transitive action'. Its structure clearly hints at the movement of a ladle (勺) out of a jar or an urn (缶). Its derivatives 掏 tāo involve 掏 in other containers, but basically the notion has not changed. We can find 掏 in four other characters:

a 掏 v. 陶 táo ——— pottery, earthenware, make pottery, mould, 5386
cultivate, educate, contented, happy, e.g.

彩陶	cǎitáo	painted (colourful) pottery
陶瓷	táocí	ceramics, pottery and porcelain
陶冶	táoyě	exert a favourable influence, mould (like making pottery and smelting metal)
熏陶	xūntáo	nurture, exert a gradual uplifting influence on (cultivate and educate)
陶醉	táozuì	be intoxicated (with success, etc.)
陶然	táorán	happy and carefree
乐陶陶	lè taotáo	feel happy and contented

Since 掏 tāo also meant 'making pottery' in the classics, 陶 táo naturally denotes 'a mound where pottery is made'. A kiln where the pottery is baked does look like 'a mound'. To 'mould' and 'educate' are of course extended senses.

Further, why did people also accept 陶 táo as meaning 'contented and happy'? The reason may lie in the fact that in ancient times, the kilns were usually built on top of a hill and therefore called 'double mounds'. The pottery makers certainly felt *happier*, for on such heights there could be no

disturbance of the kilns, which was important, as baking generally took days before the pottery could be satisfactorily fired. Moreover, fuels for firing were more readily available.

- 5387 b **淘** táo ——— wash in a pan or basket, clean out, dredge, tax (a person's energy), naughty (water to flush something out), e.g.

淘米	táomǐ	wash rice
淘金	táojīn	panning gold
淘箩	táoluó	a basket for washing rice
淘汰	táotài	eliminate through selection or competition, die out, fall into disuse
淘阴沟	táo yīngōu	clean out a drain
淘井	táojǐng	dredge a well
淘神	táoshén	bothersome
淘气	táoqì	naughty, mischievous

- 5388 c **号** hào ——— (sound) in

号叫 háojiào cry out loudly, wail

- 5389 d **萄** táo ——— (a kind of plant whose fruit resembles jars of similar shape) in

葡萄	pú.táo	grape
葡萄园	pútáoyuán	vineyard
葡萄干	pútáogān	raisin
葡萄球菌	pútáoqiújūn	staphylococcus
葡萄牙	pútáoyá	Portugal (sound)

- 5390 2780 **换 = 换** huàn — change, exchange, barter, trade for, e.g.

更换 gēnghuàn change

换车	huànchē	change trains or buses
换班	huànbān	change shifts
换衣服	huàn yī.fu	change one's clothes
换季	huànjì	change garments according to the season
换句话说	huàn jù huà shuō	in other words
换汤不换药	huàn tāng bùhuàn yào	a change in form but not in essence (the same herb medicine in different soup or differently prepared)
换钱	huànqián	change money, sell
交换	jiāohuàn	exchange
换取	huànqǔ	exchange something for, get in return
换来	huàn.lai	exchange for
换算	huànsuàn	conversion
换文	huànwén	exchange of notes
货换货	huò huàn huò	exchange goods, barter, trade for

奂(=奂) huàn the co-component of 换 huàn is a Libian. By itself it is seen in 美轮美奂 měi lún měi huàn 'gorgeous', 'bright-coloured'. 奂 was actually the abbreviation of 𡩋 xiàng, an obsolete character meaning 'far', 'vast', 'extensive'. 'Big and extensive' was the actual sense of this character, a sense that people generally had when a *change* occurred. All its derivatives therefore have retained this basic sense, e.g.

5391

a	涣=涣	huàn	——	<u>melt</u> , vanish (change into water; 奂 for 换), e.g.
	涣然	huànrán		melt away, disappear, vanish
	涣散	huànsàn		lax, slack

5392

b 唤=唤 huàn —— call out (big shout), e.g.

5393

呼唤	hūhuàn	call, shout
唤起	huànrǐ	arouse, call, recall
喚醒	huànxǐng	wake up, awaken

5394 c **煥 = 煥** huàn —→ shining, glowing (big fire), e.g.

焕发	huànfā	shine, glow, irradiate
<u>煥然一新</u>	huànrán yīxīn	take on an entirely new look, look brand-new

5395 d **瘕 = 疾** huàn —→ (sickness of bigness — immobility) in

瘫痪	tānhuàn	paralysis, palsy, be paralysed, break down, be at a standstill
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5396 2792 **掬 = 掬** jū —→ hold with both hands, e.g.

掬水	jūshuǐ	cup one's hands to hold water
<u>笑容可掬</u>	xiàoróng kějū	beaming with a broad smile
<u>一掬之泪</u>	yījū zhī lèi	handful of tears

掬 jū is a classical character. From its structure, one can conceive that it is a movement to 'scoop rice'. To scoop with hand is 掬 jū. One will scoop something only when one takes a *fancy* to it. Hence the expression 笑容可掬 xiàoróng kějū 'a smile that anyone likes to scoop'.

There exist two characters which take 掬 as the co-component:

5397 a **鞠** jū —→ in

鞠养	jūyǎng	bring up
鞠躬	jūgōng	bow, in a discreet and scrupulous manner (bend one's body)
<u>鞠躬尽瘁</u>	jūgōng jìn cuì	bend oneself to a task and exert oneself to the utmost

The expression 鞠躬 jūgōng appeared several times in Confucius analects, and is therefore a very ancient term. Historically, 鞠 jū denoted a leather ball stuffed with hair or wool which was of course bendable. To bend the body is 'to bow'.

- b 菊 jú ————— chrysanthemum (a flower that people fancy in Northern China because it blossoms at a time when other flowers have already withered a long time ago) 5398

- 3020 拧 = 拧 níng — pinch, tweak, twist, wring (sound), e.g. 5399

拧一把	níng yībǎ	give a pinch
拧绳	níngshéng	twist into rope

- 拧 = 拧 níng — twist, screw, wrong, differ, e.g.

拧开盖	nǐngkāi gài	screw off the cap of (a bottle)
拧上盖	nǐngshàng gài	screw a lid on
拧紧盖	nǐngjǐn gài	tighten up the lid
拧了	nǐng.le	make mistake
拧儿	nǐng'er	a difference of opinion

The co-component of 拧 níng is undoubtedly 宁 (= 宁) níng which is composed of shelter (宀), heart (心), plate (皿) and wish (彳) (transformed to 丁). It describes one wishing to be under a shelter (宀) with enough food on a plate (皿) and having peace of mind (心 in the middle). However, the accepted modern meaning rather than its ancient origin is 'peaceful', 'tranquil' or 'rather', 'would rather', 'better', 'could there be?' and the abbreviation for 'Nanjing', e.g. 5400

宁静	níngjìng	peaceful, tranquil, quiet
安宁	ānníng	peaceful, tranquil, calm, composed, free from worry
沪宁铁路	hùníng tiělù	Shanghai-Nanjing Railway
宁夏	níngxià	Ningxia Province

- 宁 = 宁 níng — rather, would rather, better, could there be?, e.g.

宁缺毋滥	níng quē wú làn	put quality before quantity (rather go without than have something shoddy)
宁死不屈	níng sǐ bù qū	rather die than surrender

宁为玉碎，不为瓦全

níng wéi yù suì, bù wéi wǎ quán

better to die in glory than live in dishonour (rather be a piece of broken jade than a whole tile)

宁可

nìngkě

would rather, better (permitting)

宁愿

nìngyuàn

would rather, better (wishing)

宁肯

nìngkěn

would rather (willing)

宁有此理

nìng yǒu cǐ lǐ

could there be this logic?

5400 寧 is also written in two other ways: 甯 and 甯 and has five derivatives, viz:

5401 a 檸=柠

níng — in

柠檬

níngméng

lemon (sound)

柠檬酸

níngméngsuān

citric acid

5402 b 嚟=咗

níng — (mouth to induce tranquillity) in

叮咛

dīngníng

urge again and again, warn, exhort

5403 c 寧=狞

níng — hideous, ferocious (peaceful looking (寧) but still bestial (狞)), e.g.

狰狞

zhēngníng

hideous, ferocious, savage

狞笑

níngxào

grin hideously

5404 d 寧=苧*

níng — limonene (sound)

5405 e 寧=泞

nìng — (unruffled watery stuff) in

泥泞

nínìng

muddy, miry

The following characters, all pronounced zhù, adopt 宁 'erect' as the Regular Script and use 宀 as the simplified form. Care must be taken not to confuse these two characters:

* 苧 zhù also appears as the Regular Script of 苧 in 苧麻 zhù má 'ramie'.

a	佇=伫	zhù	——	<u>stand for a while</u> (man in an erect position), e.g.	5406
	伫候	zhùhòu		stand waiting	
	伫立	zhùlì		stand still for a long while	
b	苧=苧	zhù	——	(an erect plant) in	5407
	苧麻	zhùmá		ramie	

c	貯=贐	zhù	——	<u>store, save, lay aside</u> (like money in an erect position — immobile), e.g.	5408
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贮藏	zhùcáng	store up, lay in
贮存	zhùcún	store, keep in storage
贮蓄	zhùxù	save up
贮备	zhùbèi	store up, have in reserve, lay aside

3211	挑	tiāo	——	<u>choose, select, elect, pick, carry on the shoulder with a pole, shoulder, classifier for things to be carried on shoulder</u> , e.g.	5409
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挑选	tiāoxuǎn	choose, select, elect, pick out
挑剔	tiāo.ti	be hypercritical, be fastidious
挑拣	tiāojiǎn	pick, pick and choose
挑夫	tiāofū	carrier
挑子	tiāo.zi	load carried on a shoulder pole
挑起担子	tiāo.qi dàn.zi	shoulder the burden
二挑水	yītiāo shuǐ	two buckets of water carried on a shoulder pole

挑	tiāo	——	<u>push something up with a pole or stick, raise, poke, pick, provoke, stir up, instigate, the rising stroke of a Chinese character</u> , e.g.
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挑一下	tiāo yīxià	push up once, raise it, give a poke, pick it
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挑逗	tiǎodòu	tease, tantalize
挑衅	tiǎoxìn	provoke a war
挑战	tiǎozhàn	challenge to a battle or a contest, throw down the gauntlet
挑动	tiǎodòng	provoke, stir up, incite
挑起	tiǎoqǐ	provoke, stir up, instigate
挑拨*	tiǎobō	instigate, incite, sow discord
挑拨离间	tiǎobō líjiàn	sow dissension, foment discord

5410 兆 zhào being the co-component of 挑 tiāo derived its origin from the cracks on the tortoise shell which were important in divination. Hence the sense 'sign', 'omen', 'portent', 'foretell' was adopted. Because of its *unpredictability*, 兆 zhào was extended to mean 'million' as well as 'mega-', 'a million millions', or 'billion', e.g.

预兆	yùzhào	omen
不祥之兆	bùxiáng zhī zhào	an ill omen
兆週	zhàozhōu	megacycle
一兆	yīzhào	one billion

The aim of divination was to avoid 'bad luck' or 'disaster'. The action connotes 'selection', therefore 挑 tiāo indicates 'choose', 'select', 'elect', 'pick'. The meaning 'carry on shoulder' was extended from 'pick'.

兆 zhào has nine derivatives in which the sense 'select' or 'elect' is ever present, viz:

5411 a 逃 táo ————— run away, flee, escape, evade, dodge, shirk (elect to move to places in the distance), e.g.

逃走	táozǒu	run away
逃跑	taopǎo	run away, flee, take flight
在逃	zàitáo	be at large
逃难	táonàn	be a refugee (run away from adversity)
逃荒	táohuāng	flee from famine

逃命	táomìng	run or flee for one's life
逃生	táoshēng	flee or run for one's life
遁逃	dùntáo	flee, escape, evade
逃脱	táotuō	succeed in escaping
<u>逃之夭夭</u>	táo zhī yāoyāo	escaped and is nowhere to be found
逃亡	táowáng	become a fugitive
逃匿	táonì	go into hiding
逃税	táoshuì	evade a tax
逃学	táoxué	play truant
逃兵	táobīng	army deserter

b 桃 táo ————— peach, a peach-shaped thing (tree of good omen), 5412
e.g.

桃子	táo.zi	peach
桃红	táohóng	pink
桃李	táolǐ	peaches and plums, one's pupils or disciples
<u>世外桃源</u>	shìwài táoyuán	the land of Peach Blossoms (a fictitious land of peace, away from the turmoil of the world)
蜜桃	miántáo	cotton boll

c 佻 tiāo ————— (man with unpredictable intentions) in 5413
轻佻 qīngtiāo frivolous, skittish, giddy

d 挑 tiāo, tiǎo see Character No. 5409

e 挑 tiāo ————— ancestral hall (Divine's secluded resort; 兆 for 窈 — see next page), 5414
e.g.

承挑	chéngtiāo	become heir to one's uncle who has no son
兼挑	jiāntiāo	be a son and at the same time also become heir to one's uncle

- 5415 f 窈窕 tiǎo — (an unfathomable cave) in
窈窕 yǎotiǎo (of a palace, landscape, etc.) secluded, (of a woman) gentle and graceful

- X5415 g 眺 tiào — look into the distance from a high place (attempt to see the unfathomable; 兆 for 窈), e.g.

眺望 tiàowàng look into the distance from a high place

远眺 yuǎntiào look far into the distance

- 5416 h 跳 tiào — jump, leap, spring, bounce, move up and down, beat, skip (over), make omissions (foot elects in its move), e.g.

跳跃 tiàoyuè jump, leap, bound (bisyllabic)

跳远 tiàoyuǎn long jump

跳高 tiàogāo high jump

跳水 tiàoshuǐ dive, jump into water

跳板 tiàobǎn gangplank, springboard

跳栏 tiàolán hurdle race

跳伞 tiàosǎn parachute

跳舞 tiàowǔ dance

跳神 tiàoshén sorcerer's dance in a trance

跳蚤 tiàozǎo flea (bisyllabic)

跳梁小丑 tiào liáng xiǎochǒu funny guy (a buffoon who jumps on the beams and performs antics)

跳动 tiàodòng move up and down

心跳 xīntiào heart beat, pulsate

跳过 tiàoguò leap over, make omission

跳班 tiàobān (of pupils) skip a class

跳绳 tiàoshéng rope skipping

i 姚 yáo ————— surname

5417

4071 掩 yǎn ————— cover, hide, shut, close, attack by surprise, e.g.

5418

掩蔽 yǎnbì cover, shelter, screen (to cover up)

掩护 yǎnhù cover, shelter, screen (to protect)

掩饰 yǎnshì cover up, gloss over, conceal

掩盖 yǎngài cover, conceal (by covering up)

掩藏 yǎncáng hide, conceal (by hiding)

掩埋 yǎnmái bury (cover and bury)

掩人耳目 yǎn rén ěr mù deceive the public, hoodwink people (cover others ears and eyes)

掩鼻而过 yǎn bí ér guò pass by (something nauseating) holding one's nose

掩口而笑 yǎn kǒu ér xiào hide one's smile

掩映 yǎnyìng set off (one another) in a scene

掩门 yǎnmén feigningly close a door (keep the door ajar)

掩袭 yǎnxí launch a surprise attack (by first concealing one's presence)

奄 yǎn co-component of 掩 yǎn means 'cover', 'overspread', 'all of a sudden', 'suddenly' derives its sense from its components 大 dà 'big' or 'big thing' and 电 diàn 'lightning' to signify 'cover things up as big as and as quick as lightning', e.g.

5419

奄忽 yǎnhū suddenly, quickly

奄奄 yǎnyǎn feeble breathing (helpless under big things)

掩 yǎn therefore indicates 'use hand to cover up things even as big as lightning and very quickly'. The original sense was of course somewhat exaggerated and its modern meaning covers 'not only far-reaching but also

nearby objects', including 'violence' such as in attacking an army and 'stealthiness' such as 'lightly closing a door' but the connotation is 'doing something unnoticed by people'.

From this sense, the following eleven derivatives were developed:

- 5420 a 罟 yǎn ——— a net, snare, a medical compress (net to cover and catch prey)
- 5421 b 晦 yǎn ——— dark (sun covered up)

- 5422 c 淹 yān ——— inundate, flood, submerge, be tingling from sweat, wide (covered up by water), e.g.

淹没	yānmò	inundate, flood, submerge, drown
淹留	yānlíu	linger in life, stay over for a long period (stay as inundation)
水淹	shuǐyān	water floods
淹死	yānsǐ	drown
汗淹	hànyān	irritated by the sweat
淹博	yānbó	one who has widely read
淹通	yāntōng	conversant with many things, knowledgeable

- 5423 d 崦 yān ——— (covered up by mountains and become dark; 奄 for 淹) in
- | | | |
|------|-------------|---|
| 崦嵫 | yānzī | the western region where the sun sets as believed by ancient people (doubleton) |
| 日薄崦嵫 | rì bó yānzī | in the evening of one's life (the sun is near Yanzi) |
- 5424 e 醃=腌 yān ——— pickle, preserve in salt, cure (covered by or dipped in wine, etc.), e.g.
- | | | |
|----|--------|--------------------|
| 腌菜 | yāncài | pickled vegetables |
| 腌鱼 | yānyú | salted fish |
| 腌肉 | yānròu | salted meat, bacon |

f	阉	yān	_____	castrate or spay (court door keeper, extended to mean his sex state), e.g.	5425
	阉割	yāngē	_____	castrate or spay, deprive a theory, etc. of its essence, emasculate (castrate and cut)	
	阉牛	yānniú	_____	bullock	
	阉羊	yānyáng	_____	wether	
	阉鸡	yānjī	_____	capon	
g	庵	ān	_____	nunnery, hut (a site generally in a covered-up or secluded place), e.g.	5426
	庵堂	āntáng	_____	nunnery (bisyllabic)	
	草庵	cǎo ān	_____	thatched hut	
h	鹌	ān	_____	(a kind of bird which often takes good cover) in	5427
	鹌鹑	ānchún	_____	quail (doubleton)	
i	俺	ǎn	_____	I, we (northern dialectal pronoun), e.g.	5428
	俺爹	ǎndiē	_____	my father	
	俺村	ǎncūn	_____	our village	
j	埯	ǎn	_____	dibble, a hole to sow seeds in (covered up with soil), e.g.	5429
	埯豆	ǎndòu	_____	dibble beans	

Coming back to 電 (= 电) diàn 'electricity', 'telegraph' (the lower part of 奄) which we touched upon under Character No. 0355, the following expressions and the likes are useful and need to be fully understood and learned: X5429

电动	diàndòng	motor-driven, power-operated, electric
电力	diànlì	electric power
电气	diànqì	electric
电流	diànlíu	electric current
电压	diànyā	voltage

电容	diànróng	capacitance
电荷	diànhè	electric charge
电阻	diǎnzǔ	resistance
电极	diǎnjí	electrode
电解	diànjiě	electrolysis
电子	diànzǐ	electron
电热	diànrè	electrothermal
电影	diànyǐng	film, movie
电视	diànshì	television, TV
电台	diàntái	transmitter-receiver, broadcasting station
电梯	diàntī	lift, elevator
电车	diànchē	tram
电灯	diàndēng	electric light
电池	diànchí	battery
电筒	diàntǒng	(electric) torch, flashlight
电话	diànhuà	telephone, phone call
电信	diànxìn	telecommunication
电报	diànbào	telegram, cable
电汇	diànhuì	telegraphic transfer
电文	diànwén	text (of a telegram)
电复	diànfù	reply by telegraph
电器	diànqì	electrical appliance
<u>电冰箱</u>	diànbīngxiāng	refrigerator
<u>电唱机</u>	diànchàngjī	gramophone, record player
<u>电玉粉</u>	diànyǔfěn	urea-formaldehyde, moulding powder
电木	diànmù	bakelite

电烫	diàntàng	permanent wave, perm
电眼	diànyǎn	electric eye, magic eye
电钮	diànniǔ	push button
闪电	shǎndiàn	lightning
放电	fàngdiàn	(electric) discharge

5000 拽=曳 yè — drag, haul, tug, tow

5430

曳 yè is a Libian of 曳 which is composed of 申 shēn 'express' and 丿 'veering'. The significance 'let out' is obvious and 拽 yè to mean 'drag', 'tug' is but natural, e.g.

曳力	yèlì	drag force
拖曳	tuōyè	hand, tug, tow
曳光弹	yè guāngdàn	tracer bullet or shell
曳绳钓	yè shéngdiào	trolling
摇曳	yáoyè	flicker, sway

Two more characters that involve 曳 yè exist:

a 洩=泄 xiè — let out, discharge, release, leak, give vent to, vent X5430
(water being let out), e.g.

泄露	xièlù	let out, reveal
泄气	xièqì	deflate, be disheartened, feel discouraged, disappointing, frustrating, pathetic
泄水	xièshuǐ	sluicing
排泄	páixiè	drain, excretion
泄洪	xièhóng	flood discharge
泄慾	xièyù	release from sexual urge
泄漏	xièlòu	leak, leak out, divulge, give away
泄密	xièmì	divulge a secret, betray confidential matters

泄底	xièdǐ	reveal or expose what is at the bottom of something
泄愤	xièfèn	give vent to personal spite
发泄	fāxiè	give vent to, let off
泄劲	xièjìn	lose heart, feel discouraged, slacken one's efforts

X5430

b	紼=继	xiè	——	fetters, shackles (dragging rope), e.g.
	縲继	léixìe		fetters, shackles (doubleton)

4090 撩 see 5090

5431 5040 搂=搂 lǒu —— hold in one's arms, hug, embrace, e.g.

搂抱	lǒubào	hug, embrace, cuddle
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搂=搂 lōu —— hold up, tuck up, squeeze, e.g.

搂起裙子	lōu.qǐ qún.zi	tuck up the skirt
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搂钱	lōuqián	extort money
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5432 婁=娄 lóu is undoubtedly the co-component of 搂 lǒu; these days it is generally encountered as a surname, but it did possess a certain meaning in the classics which was 'heap up', 'repeat' or 'hollow' (consequent upon the action of 'heaping up'). These senses are manifested in all its derivatives, viz:

5433 a 樓=楼 lóu —— a storied building, storey, floor, superstructure (skyward repeated wooden dwellings), e.g.

大楼	dàilóu	building
茶楼	chálóu	a teahouse
青楼	qīnglóu	a brothel
楼梯	lóutī	stairs, staircases
楼房	lóufáng	a building of two or more storeys
二楼	èrlóu	first floor (English), second floor (American)

楼下

lóuxià

downstairs

楼面

lóumiàn

floor (of the first story and above)

- b 偻=楼 lóu — (man who has heaped-up back) in 5434
 佝偻病 gōulóbìng rickets
 偻=楼 lǚ — crooked, straight, instantly, at once, e.g.
 佝偻 yǔlǚ hunch-backed, humpbacked
 不能偻指 bùnéng lǚ zhǐ unable to point out straight away or instantly
- c 喽=喽 lóu — (sound usually uttered by underlings to support the chieftain) in X5434
 喽罗 lóu.luo the rank and file of a band of outlaws, underling, lackey
 喽=喽 .lou — (sound to arouse attention or as a suffix for an expected or hypothetical action)
- d 螻=楼 lóu — (insects that cause earth hollow) in 5435
 蝼蛄 lóugū mole cricket
 蝼蚁 lóuyǐ nobodies, nonentities (mole cricket and ants)
- e 髅=楼 lóu — (hollow bone structure) in 5436
 骷髅 dúlóu skull (of a dead person) (doubleton)
- f 簍=篓 lǒu — basket (hollow object made of bamboo), e.g. 5437
 篓子 lǒu.zi basket
 字纸篓 zìzhǐlǒu wastepaper basket
- g 镂=楼 lòu — engrave, carve (hollow out metal), e.g. 5438
 镂刻 lòukè engrave, carve
 镂花 lòuhuā ornamental engraving
 镂空 lòukōng hollow out

5439 h 痛 v. 痼 = 瘻 lòu — fistula (sickness of hollow tube), e.g.

瘻管

lòuguǎn

fistula

5440 i 屢 = 屢 lǚ — repeatedly, time and again (repeat on the spot; 屢 for 居), e.g.

屢次

lǚcì

time and again, oftentimes

屢屢

lǚlǚ

time and again, repeatedly

屢战屢胜

lǚ zhàn lǚ shèng

score one victory after another

5441 j 褻 = 褻 lǚ — (dressed in a hollow way) in

褻褻

lǎnlǚ

ragged, shabby (doubleton)

5442 k 縷 = 縷 lǚ — thread, wisp, strand, lock, detailed, in detail (heaped up threads), e.g.

一縷丝

yīlǚ sī

a silk thread

縷縷

lǚlǚ

continuously (like a thread)

一縷烟

yīlǚ yān

a wisp of smoke

一縷麻

yīlǚ má

a strand of hemp

縷析

lǚxī

make a detailed analysis

縷陈

lǚchén

state in detail

5443 l 數 = 数 shù — number, figure, several, a few, fate, destiny (heap up or repeatedly go on with care), e.g.

人数

rénshù

number of people

单数

dānshù

singular number

偶数

ǒushù

even number

奇数

jīshù

odd number

多数

duōshù

mostly

数目

shù mù

number, amount

数学

shù xué

mathematics

无数

wúshù

innumerable

数额	shù'é	number, amount
数词	shùcí	numeral
数据	shùjù	data
数量	shùliàng	quantity, amount
<u>不计其数</u>	bùjì qí shù	uncountable
数字	shùzì	arithmetic figures
<u>心中有数</u>	xīnzhōng yǒu shù	have a good idea of how things stand (have a figure in one's heart)
<u>数百人</u>	shùbǎirén	several hundred people
数天	shùtiān	a few days
气数	qì.shu	fate, destiny
定数	dìngshù	predestination

數=数 shǔ —— count, be reckoned as exceptionally (good, bad, etc.), enumerate, e.g.

<u>数一数</u>	shǔyīshǔ	just count
<u>数典忘祖</u>	shǔ diǎn wàng zǔ	forget one's own origins (give all the historical facts and forget what one's own ancestors were doing)
<u>数一数二</u>	shǔ yī shǔ èr	among the best, count as the top
<u>历数其罪</u>	lì shǔ qí zuì	enumerate the crimes somebody has committed

數=数 shuò —— frequently, repeatedly, e.g.

<u>数见不鲜</u>	shuò jiàn bùxiān	common occurrence, nothing new
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m **擻=擻** sǒu —— (count with hands or sway hands) in
 抖擻 dǒusǒu enliven, rouse (doubleton)

5445 n 藪=薮 sǒu ——— a shallow lake overgrown with wild plants, a gathering place of fish or beasts (an indescribable grassland), e.g.

罪恶渊薮 zuì'è yuān sǒu lair, den of criminals (criminals abyss or indescribable grassland)

X5445 5060 抽 chōu ——— take out (from in between), take (a part from a whole), put forth, obtain by drawing, action resulting from drawing, lash, whip, thrash (hand to draw or to draw from), e.g.

抽出 chōuchū take out

抽调 chōudiào transfer from established position

抽薪止沸 chōu xīn zhǐ fèi take immediate measures to stop something going from bad to worse (take out the firewood to stop the pot boiling)

抽查 chōuchá selective examination, spot check

抽空 chōukòng manage to find time

抽时间 chōu shíjiān find time

抽签 chōuqiān draw lots

抽税 chōushuì levy a tax

抽样 chōuyàng sampling (draw samples)

抽芽 chōuyá sprout (put forth sprout)

抽烟 chōuyān smoke (a cigarette or a pipe) (inhale smoke)

抽水 chōushuǐ pump water

抽血 chōuxuè draw blood

抽斗 chōudǒu drawer

抽屜 chōu.tí drawer

抽纱 chōushā drawnwork

抽身 chōushēn leave (one's work), get away

抽象	chōuxiàng	abstract (drawn from phenomena)
抽搐	chōuchù	twitch, tic
抽动	chōudòng	spasm, twitch
抽筋	chōujīn	cramp
抽打	chōudǎ	lash, whip, thrash
抽牲口	chōu shēng.kou	lash a draught animal

由 yóu the co-component of 抽 chōu is a very popular character and has the connotation 'from', e.g. X5445

由于	yóuyú	owing to, thanks to, as a result of, due to, in virtue of (from and at)
原由	yuányóu	cause (originally from)
理由	lǐyóu	reason (where reason comes from)
由来	yóulái	origin (come from)
由来已久	yóulái yǐ jiǔ	long-standing, time-honoured (originated long ago)
由上而下	yóu shàng ér xià	from top to bottom
由不得	yóu.bu.de	be beyond the control of, cannot help (cannot let)
事不由己	shì bù yóu jǐ	things beyond one's control (a matter the decision about which cannot come from self)
由此入内	yóucǐ rùnèi	entrance (enter from here)
咎由自取	jiù yóu zìqǔ	have only oneself to blame (blame comes from own decision)
由衷	yóuzhōng	from the bottom of one's heart, sincere, heartfelt

④ the Bone-shell Script of 由 yóu resembled a bamboo basket and was probably the first container ancient man invented in which to carry anything belonging to himself, so that it became the source of his materialistic belongings and in due course the character came to mean all *causes* controlling his

activities. However, an ancient etymologist thought the shape was one of 'jar' and the character was a homonym of 卣 yǒu an ancient wine vessel with a small mouth, but this theory does not offer us the reason why 由 yóu was used as we now know it.

由 yóu has altogether *nineteen* derivatives, viz:

5446 a 油 yóu ————— oil, fat, grease, apply tung oil or paint, oily, glib, e.g.

油脂	yóuzhī	oil, fat, grease
生油	shēngyóu	peanut oil
石油	shíyóu	petroleum (oil from rocks)
汽油	qìyóu	gasoline (gas oil)
油井	yóujǐng	oil well
油田	yóutián	oil field
油轮	yóulún	(oil) tanker
油船	yóuchuán	oil tanker
油库	yóukù	oil depot
<u>油页岩</u>	yóuyèyán	oil shale
油门	yóumén	accelerator (door where gasoline enters)
油布	yóubù	tarpaulin (oil cloth)
油画	yóuhuà	oil painting (oil picture)
油印	yóuyìn	mimeograph (printed with oil)
油条	yóutiáo	deep-fried twisted dough sticks
<u>油菜籽</u>	yóucàizǐ	rapeseed (seed of oil-producing vegetable)
猪油	zhūyóu	lard (pig's oil)
油烟	yóuyān	lampblack
油漆	yóuqī	paint, cover with paint
油腻	yóunì	greasy, oily

油光	yóuguāng	glossy, shiny, varnished
<u>油晃晃</u>	yóuhuànguàng	very oily looking
油然	yóurán	spontaneously, involuntarily densely, profusely (like sliding on grease)
油绿	yóulǜ	glossy dark green
<u>油头粉面</u>	yóu tóu fěnmian	coquettish or dandified in appearance (sleek hair and powdered face)
油嘴	yóuzǔi	quick tongued, flippant, argumentative
油滑	yóuhuá	slippery, foxy
<u>油腔滑调</u>	yóuqiāng huá diào	glib, unctuous (oily accent and slippery tone)
<u>油头滑脑</u>	yóutóu huá nǎo	slick, flippant (oily head and slippery brain)

油 *yóu* is a very common character in the modern world. No etymologist has produced satisfactory explanations as to its origin. Unknown origins usually led to the conclusion that such was borrowed for sound. Of course, oil is a liquid (液). It is not impossible that early people found it difficult to explain and so said it was 'from water-like origin'.

b 郵 = 邮 *yóu* ——— post, mail — see Character No. 3848

由 *yóu* in this case was truly borrowed for sound to substitute 垂 *chuí* as is manifestly clear.

c 柚 *yóu* ——— (resinous tree; 由 for 油) in

5447

柚木 *yóumù* teak wood

柚 *yòu* ——— pomelo (a fruit of a shape similar to 白), e.g.

柚子 *yòu.zi* shaddock, pomelo

d 鈾 *yóu* ——— uranium (sound)

5448

e 蚰 *yóu* ——— (a kind of insect leaving oily traces showing where it has come from) in

5449

		蚰蜒	yóuyán	common house centipede (doubleton)
5450	f	鮠	yóu	<u>scorpionfish</u> (oily looking fish; 由 for 油)
5451	g	釉	yòu	<u>glaze</u> (a sort of grease for colouring (采); 由 for 油), e.g.
		釉陶	yòutáo	glazed pottery
		彩釉	cǎiyòu	coloured enamel
		青釉瓷	qīngyòucí	blue glazed porcelain, celadon
		釉里红	yòulǐhóng	underglaze red
		釉面砖	yòumiànzhuan	glazed tile

X5451 h 鼬 yòu ——— weasel (oily looking rat; 由 for 油), e.g.

鼬獾 yòuhuān ferret badger

i 抽 chōu see Location X5445

X5451 j 綢 v. 绉 chóu ——— (made from silk) see Character No. 0753

5452 k 迪 v. 迪 dí ——— enlighten, guide (elaborate on the origin (由) and the course (迄)), e.g.

启迪 qǐdí enlighten, guide

迪化 díhuà Urumchi

5453 l 笛 dí ——— bamboo flute, whistle, e.g.

笛子 dí.zi bamboo flute

汽笛 qìdí steam whistle

From its structure, 笛 dí 'flute of seven holes' should mean 'bamboo from which something happens'. It was true that something did happen. In ancient times, no musical instrument had a standard to check its correct notes. The ancient stone music was formed only by using several individual pieces of stone slabs of different sizes. On the other hand, one could always specify the diameter and length of a piece of bamboo and space the holes correctly. 笛 dí was, therefore, the 'origin' of proper musical instruments.

m 袖 xiù ————— sleeves, tuck inside the sleeve (part of the clothing wherefrom the hand is extended or withdrawn), e.g. 5454

袖子	xiù.zi	sleeve
袖口	xiùkǒu	cuff
袖章	xiùzhāng	armband
袖珍	xiùzhēn	pocket-size, pocket (things that can be preciously hidden inside sleeves)
<u>袖手旁观</u>	xiùshǒu pángguān	look on with folded arms (hands tucked inside the sleeves)

n 岫 xiù ————— a mountain cave or mountain top with cleft between peaks (mountains which resemble a jar that is elevated on the sides but depressed in the centre; 由 for 岫) 5455

o 轴 zhóu ————— axle, shaft, axis, spool, rod, scroll, e.g. 5456

车轴	chēzhóu	car axle
轴心	zhóuxīn	axle centre, axis
轴衬	zhóuchèn	axle bush
曲轴	qūzhóu	crankshaft
轴承	zhóuchéng	bearing
<u>轴向运动</u>	zhóu xiàng yùndòng	axial motion
轴距	zhóujù	wheelbase
地轴	dìzhóu	the earth's axis
线轴	xiànzhóu	spool
画轴	huàzhóu	roller or rod for a scroll of Chinese painting
<u>一轴山水画</u>	yīzhóu shānshuǐhuà	a scroll painting of scenery

In an ancient vehicle, the axle was the pivotal part of the mechanism. The sector where the wheel and axle join was so constructed that the axle

could be withdrawn and stored separately when the vehicle was not in use, since it had to be made of good iron to withstand severe friction at the hub. Hence 由 yóu of 軸 zhóu was, in fact, the abbreviation of 抽 chōu.

軸 zhòu ————— in

压轴戏

yāzhòu.xi

the last but one selection or scene of the Beijing opera

5457 p **宙** zhòu ————— time (conceived from (由) the past, embracing (↗) the present and future), e.g.

宇宙

yǔzhòu

universe, cosmos, space and time

宇宙飞行

yǔzhòu fēixíng

space flight

宇宙观

yǔzhòuguān

world view

宇宙线

yǔzhòuxiàn

cosmic ray

宇宙航行

yǔzhòu hángxíng

astronavigation, space navigation

Nothing under the sun is not covered (↗) by something. If anything does have an origin (由), that something which covers it must cover (↗) also its origin, its present and its future. 'Something' here in the Chinese concept is 宙 zhòu.

As early as 206 B.C. — A.D. 7, the notion that

往古今来谓之宙 wǎnggǔ jīnlái wèizhī zhòu

the foregone past and the on-going present is called 宙

四方上下谓之宇 sìfāng shàngxià wèizhī yǔ

four directions including above and below is called 宇

had already been coined in 淮南子 Huánánzǐ, a book on Taoism.

5458 q **妯** zhóu ————— (female members of the second generation in a large Chinese family who bear the third generation) in

妯娌

zhóu.lǐ

wives of brothers, sisters-in-law (doubleton)

5459 r **胄** zhòu ————— helmet, descendants, offspring, e.g.

甲胄

jiǎzhòu

armour and helmet

贵胄

guìzhōu

descendants of feudal rulers or aristocrats

This character was a hieroglyph. Though it is not much like a helmet in its present form, its Metal Script was 𠩺. The second and third meaning was probably extended from 'helmet' since a feudal ruler's son could have been over protected by helmets. However, one can still interpret 胄 zhòu as 'flesh (月) of a particular origin (由)'.

S 舳 zhú ————— stern (of a ship, etc.), e.g.

舳舻

zhúlú

a convoy of ships, stern touching stern

The driving force of a ship generally originates from the hind part of a ship. Hence 'stern' is called 舳 zhú while 盧 of 鱸 = 舳 lú being the abbreviation of 顱 lú 'skull', 'head', 鱸 lú is to signify 'stem'. New characters: 艨 and 艮 have been created but not yet officially coined.

5460

5090 抹 mā ————— wipe, e.g.

抹布

mābù

rag (cloth for wiping)

抹 mǒ ————— put on, apply, smear, wipe, cross out, erase, e.g.

抹果酱

mǒ guǒjiàng

spread jam

抹粉

mǒfěn

apply face powder

抹浆糊

mǒ jiāng.hu

smear with paste

抹一鼻子灰

mǒ yībí.zi huī

suffer a snub, meet with a rebuff
(be powdered with ashes on the nose)

抹眼泪

mǒ yǎnlèi

wipe one's tears

抹把脸

mǒbǎiliǎn

wipe one's face

抹杀

mǒshā

blot out, obliterate, write off

抹去

mǒqù

cross out, erase

抹掉

mǒdiào

erase

抹 mò ————— plaster, bypass, skirt, e.g.

抹墙

mòqiáng

plaster a wall

抹不开

mò.bukāi

feel embarrassed, unable to act
impartially for fear of offend-
ing somebody (cannot bypass)

转弯抹角 zhuǎnwān mòjiǎo

full of twists and turns, beat about the bush, speak in a roundabout way (turn round or skirt the corners)

- X5461 **末*** mò means 'tip', 'end', 'nonessential', 'minor details', 'last stage', 'powder', 'dust' and has been touched upon under Character No. 0557. **抹** mā of course means 'handle the dust or powder'; other senses were obviously acquired by extension.

Derivatives:

- X5461 a **沫** mò ————— foam, froth (water in dust form)

- 5462 b **秣** mò ————— fodder, feed animals (grain dust), e.g.
 秣马厉兵 mò mǎ lì bīng make active preparations for war, prepare for battle (feed the horses and sharpen the weapons)

- 5463 c **茉** mò ————— (a kind of flower so small that it may be called dust among flowers) in

茉莉 mò.lǐ jasmine (doubleton)

- X5463 d **襪 = 袜** wà ————— socks or stockings (garment to clothe the end part of the body)

- 5464 5090 **撩** liáo ————— tease, provoke, stir up, e.g.

撩逗 liáodòu tease, banter, incite, provoke, tantalize

撩情 liáoqíng flirt

撩人 liáorén stirring, moving

撩起 liáoqǐ stir up

撩动 liáodòng stir

撩乱 liáoluàn in confusion (after being stirred up)

*Note 末.me may be used to substitute 么 — see near Character No. 0281.

撩 liāo ——— lift, e.g.

撩开	liāokāi	lift up (dress, skirt, curtain, etc.)
撩一眼	liāo yīyǎn	throw a quick glance

寮 a non-character is the co-component of 撩 liáo. Its Xiaozhuan Script 𣎵 was synonymous with its derivative 燎 liáo (see next page) and meant 'burn wood to offer sacrifice to the Heaven'.

寮 is in fact a very unique pattern; the lower part 𣎵 was actually a very ancient way of writing 光 guāng or 𣎵 and libianized at a later date; the upper part 夬 was converted from 夬 of Metal Script language also to mean 'fire'. The combination therefore simply signified 'firelight' or 'outstanding'. Thus 'to play on people with firelight (撩)' becomes 'to tease, etc.'.

In passing, we can introduce a unique character more or less of the same origin but relating to quite a different subject. It is 隙 = 隙 xì 'crevice', 'chink', 'crack', 'gap', 'interval', 'loophole', 'opportunity', 'rift', 'discord', e.g.

5465

墙隙	qiángxì	a crack in the wall
云隙	yúnxì	a rift in the clouds
农隙	nóngxì	interval between busy season in farming
间隙	jiànxi	interval, gap
无隙可乘	wú xì kě chéng	no loophole to take advantage of
乘隙	chéngxì	seize an opportunity
嫌隙	xiánxì	discord, feeling of animosity, ill will, grudge

Obviously, 隙 xì should mean 'little (少) sunlight (𣎵) between mounds (冢)' whence all other senses originated.

Coming back to the non-character 寮, although it is found in as many as twelve derivatives, its connotation remains unchanged, e.g.

a 鸛 liáo ——— (a special kind of bird that has firelight-like colour) in

5466

鸛哥 liáo gē hill myna

b 嘹 liáo ——— (voice that stands out like firelight) in

5467

		嘹亮	liáoliàng	resonant, loud and clear
5468	c	獠	liáo	(oustanding bestial appearance) in
		獠牙	liáoyá	long, sharp, protruding teeth
5469	d	绌	liáo	entangled, sew with slanting stitches (something sticks out in the case of silk), e.g.
		缭乱	liáoluàn	confused, in a turmoil
		缭绕	liáorǎo	curl up, wind around

5470 e 僚 liáo ——— official, an associate in office (man who stands out distinctly as firelight), e.g.

官僚	guānliáo	official, bureaucrat
同僚	tóngliáo	colleague
僚属	liáoshǔ	subordinate, staff

5471 f 寮 liáo ——— small house, hut (shelter which stands out on road-side as firelight), e.g.

寮棚	liáopéng	shed, hut
茶寮酒肆	cháliáo jiǔsì	teahouses and wineshops

5472 g 燎 liáo, liǎo ——— burn (see previous page), e.g.

燎原	liáoyuán	set the prairie ablaze
燎毛	liǎomáo	hair singed by nearby fire

5473 h 辽=辽 liáo ——— distant, faraway (firelight in the distance), e.g.

辽远	liáoyuǎn	distant, far away
辽阔	liáokuò	vast, extensive
辽宁	liáoníng	Liaoning Province

5474 i 療=疗 liáo ——— treat, cure (sickness already brought to the open as firelight and must be minded), e.g.

治疗	zhìliáo	treat (a patient)
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诊疗	zhěnliao	make a diagnosis and give treatment
疗程	liáochéng	course of treatment
疗法	liáofǎ	therapy, treatment
疗效	liáoxiào	curative effect
疗养	liáoyǎng	recuperate, convalesce

j 瞭 = 了 liǎo —— know clearly, understand (as clear as firelight to the eyes), e.g. X5474

了然	liǎorán	know clearly
了如指掌	liǎo rú zhǐ zhǎng	know something like the palm and fingers of one's hand
明了	míngliǎo	understand
了解	liǎojiě	understand, comprehend, find out, acquaint oneself with
不甚了了	bùshèn liǎoliǎo	do not understand very clearly
了不得*	liǎo.bu.de	terrific, extraordinary (cannot understand (believe))
了不起*	liǎo.buqǐ	amazing, terrific, extraordinary (even cannot begin to understand or believe)

瞭 = 了 liào —— (eye on the fire-light or bright spot) in

了望	liàowàng	watch from a height or a distance, keep a lookout
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k 潦 lǎo, liǎo —— (an outstanding or overwhelming water force) in 5475

潦雨	lǎoyǔ	pouring rain
潦草	liǎocǎo	(of handwriting) hasty and careless, illegible, sloppy, slovenly
潦倒	liǎodǎo	disappointed or unsuccessful in life

* In these cases 了 is actually not a simplified form of 瞭 liǎo.

5476	鐐 liào	fetters (outstanding or bright metal = shiny silver extended to exaggerate the expression 'feet shackles'), e.g.
	镣铐 liàokào	fetters and handcuffs, shackles, chains

Taking this opportunity, we can further explore expressions involving the character 了 liǎo which substitutes 寮 only in three cases as shown above. The original sense of 了 liǎo is 'end', 'finish', 'settle', 'dispose of', 'entirely' because it originated from its Xiaozhuan Script 𠂔 denoting one whose hands were rendered helpless or bound up. By extension, the sense 'end', 'finish' was created, e.g.

了局	liǎojiú	end, solution, settlement
了却	liǎoquè	settle, solve
了事	liǎoshì	dispose of a matter, get something over
了得?	liǎo.de	outrageous (can't accept it as a settlement?)
了结	liǎojié	finish, settle, wind up, bring to an end
了无倦容	liǎo wú juànróng	look entirely fresh (not a trace of fatigue)

5477 了 liǎo is now also seen in a new character 钌 liǎo 'ruthenium' (sound).

5478	6071 搨 yì	scoop up, ladle out, pull, e.g.
	搨注 yìzhù	ladle out and into, to shift funds to meet temporary needs
5479	悒 yì	sad, worried, e.g.
	悒悒不乐 yìyì bùlè	feel depressed, mope
X5479	邑 yì	is 'big city'. Its significance in 搨 yì is 'treat things in a collective way like in a big city' and in 悒 yì it denotes that the heart has the feeling of being in a hustle-bustle big city.

The sense seems to be a bit far-fetched, but it was the privilege of the inventor who could have been country folk migrated to the city and back again to countryside and possibly 悒 yì was invented before 扨 yì as he could not imagine the living condition in a city without having lived in it before.

7700 扨=扨 mén — touch, feel by hand (hand touches like feeling a door), e.g.

5480

扨心自问 mén xīn zìwèn examine one's conscience

扨诊 ménzhěn palpation

金門 mén — mendelevium (sound)

5481

扨 mén is of course a derivative of 门 mén whose meaning has been well extended beyond 'door', 'entrance', etc., e.g.

门户 ménhù door, gateway, faction, sect

门第 méndì family statue

门房 ménfáng janitor's room, janitor

门市 ménshì retail sales

门路 mén.lù knack, way, social connections

门径 ménjìng access, key, way

一门大砲 yīmén dàpào a cannon

7790 攔=拦 lán — block, hold back, e.g.

5482

攔阻 lánzǔ block, hold back, obstruct

攔挡 lándǎng block, obstruct

攔路 lánlù block the way

攔住 lánzhù hold up

攔截 lánjié intercept

攔河坝 lánhébà a dam across a river

攔腰 lányāo by the waist, round the middle

闌=闌 lán 'railing', 'balustrade', 'late' being the co-component of 攔 = 攔 lán was formed by combining 門 mén 'door' and 柬 jiǎn which

5483

has the connotation of 'making distinction'. 攔 (= 拦) lán of course means 'hindered by a railing'. Examples:

阑干	lángān	railing, banisters, balustrade
阑珊	lánshān	coming to an end, waning
阑尾炎	lánwěiyán	appendicitis
夜阑人静	yè lán rén jìng	in the stillness of the night

The senses other than railing must have been derived from the fact that railings generally means the end of one of the two directions of anything. From 'end' to 'late night' is just an extension by half a step.

欄 lán also appears in other characters in which the scope of their sense does not deviate from what has just been said above, e.g.

5484 a 瀾=澜 lán ——— billows (water constituting an obstacle), e.g.

狂澜 kuánglán raging waves

5485 b 讟=谗 lán ——— calumniate, slander (words with no railing — reckless), e.g.

谗言 lányán calumny, slander

5486 c 斓=澜 lán ——— (like painted railing) in

斑斓 bānlán gorgeous, multi-coloured, bright-coloured

5487 d 镧=钡 lán ——— lanthanum (sound)

5488 e 欄=栏 lán ——— fence, railing, balustrade, hurdle, pen, shed, column (wood used for the purpose of obstruction), e.g.

栏杆 lángān fence, railing, banisters, balustrade

凭栏 pínglán lean on a railing

跨栏赛跑 kuàlán sàipǎo hurdle race

牛栏 niúlán cowshed

备注栏 bèizhùlán remarks column

布告栏 bùgàolán bulletin board, notice board

f 蘭=兰 lán ——— orchid (a kind of plant that is generally grown in damp valleys or obstructed places — not easily accessible), e.g. 5489

兰花	lánhuā	orchid
幽兰	yōulán	orchid grown in out-of-the-way place (symbol of content with accomplishment without seeking notoriety or glory)
兰州	lánzhōu	Lanzhou

g 爛=烂 làn ——— splendid, sodden, mashed, pappy, rot, fester, worn out, messy (orchid lit up by fire, railings destroyed by fire leading to total disintegration) 5490

The Xiaozhuan Script of 爛 làn took the pattern 爛. The modern form was therefore a Libian. Bisyllabic expressions:

灿烂	cànlàn	splendid, magnificent, resplendent, bright
烂漫	lànmàn	bright-coloured, brilliant, unaffected
烂糊	làn.hu	(of food) mashed, pulpy
烂泥	lànní	mud, slush (sodden mud)
腐烂	fǔlàn	rot, fester, decomposed, putrid, corrupt
烂醉	lànzuì	dead drunk
穿烂	chuānlàn	worn out
烂熟	lànrú	thoroughly cooked, know something thoroughly
烂摊子	làntān.zi	a shambles, an awful mess

Up to this Chapter you can understand 75% of this article.

By the end of this Volume you'll read 100%.

Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

塞翁失马

An old man living at the frontier lost a horse

淮南子

A parable from 'Huai Nanzi'

by Liu An, etc. 刘安等 (206 B.C. — A.D. 25)

离塞上不远的地方，住着一个爱好骑马而技术不甚高明的人。有一天，他的马忽然逃到塞外去了。邻人们都替他惋惜。他父亲却说：「怎知道这不会成为一件好事呢？」

There lived a (young) man in a place not far away from the strategic frontier fortress. He loved to ride but was not a good equestrian. One day, his horse suddenly fled outside the frontier. His neighbours all showed sympathy. His father, on the contrary, said, "Who knows that it is not a good thing?"

过了几个月，那匹马又跑回来了，并且还带来了一匹匈奴的骏马。邻人们又都来庆贺。他父亲说：「怎知道这不会变成一件坏事呢？」

After a few months, that horse returned and brought with it a steed of the Huns. The neighbours came again to offer their congratulations. His father said, "How do I know it won't turn into a bad thing?"

家里有良马，他又喜欢骑，可就闯出祸来了，堕马摔伤了腿。邻人们都来慰问。他父亲又说：「怎知道这不会成为一件好事呢？」

The (young) man now possessed a steed. His enthusiasm in riding brought him disaster. He hurt his leg when falling from the horse. The neighbours all came to express their sympathy. His father said again, "How do we know it will not become a good thing?"

过了一年，匈奴兵大举入侵，附近的青壮年大多在抗战中牺牲了，他却因跛脚未能出征，和父亲一起保全了性命。

One year lapsed. Hun soldiers started an invasion in a big way. Most of the young men living in the neighbourhood sacrificed their lives in the resistance war. He was not conscripted because of his crippled leg. Both his life and that of his old man were saved.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	1177	0022	离	lí	0119	1090	不	bù	0682	4073	去	qù
b	2974	B3080	塞	sài	1724	4471	甚	shèn	0421	1720	了	le
c	0266	2110	上	shàng	0723	0022	高	gāo			。	
d	0119	1090	不	bù	4527	6702	明	míng	2020	8030	邻	lín
e	1248	1021	远	yuǎn	0640	2762	的	de	0001	8000	人	rén
f	0640	2762	的	de	0001	8000	人	rén	0175	3700	们	men
g	1736	4471	地	dì			。		0605	4460	都	dōu
h	0802	0022	方	fāng	0226	4022	有	yǒu	1860	B5588	替	tì
i			,		0136	1000	一	yī	0152	4471	他	tā
j	0153	0010	住	zhù	0144	1080	天	tiān	5131	3021	惋	wǎn
k	0791	8060	着	zhe			,		3564	4460	惜	xī
l	0136	1000	一	yī	0152	4471	他	tā			。	
m	0286	8020	个	gè	0640	2762	的	de	0152	4471	他	tā
n	3635	2040	爱	ài	0065	7712	马	mǎ	0008	8040	父	fù
o	4380	4744	好	hǎo	0917	2722	忽	hū	1011	0090	亲	qīn
p	1387	4062	骑	qí	0223	2333	然	rán	1307	4772	却	què
q	0065	7712	马	mǎ	5411	3211	逃	táo	1203	8021	说	shuō
r	0050	1022	而	ér	1296	1210	到	dào			:	
s	0388	4040	技	jì	2974	B3080	塞	sài			「	
t	3107	4390	术	shù	0649	2320	外	wài	4991	8021	怎	zěn

Line	Column 4				Column 5				Column 6			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0301	8680	知	zhī	0855	4030	过	guò	0421	1720	了	.le
b	1115	8060	道	dào	0421	1720	了	.le	0136	1000	一	yī
c	0596	0040	这	zhè	1941	7721	几	jǐ	1725	7171	匹	pǐ
d	0119	1090	不	bù	0286	8020	个	gè	5032	2277	匈	xiōng
e	1208	8073	会	huì	0041	7722	月	yuè	4370	4744	奴	nú
f	0981	7325	成	chéng			,		0640	2762	的	.de
g	0441	3402	为	wéi	0280	1752	那	nà	4956	B2340	骏	jùn
h	0136	1000	一	yī	1725	7171	匹	pǐ	0065	7712	马	mǎ
i	2822	2500	件	jiàn	0065	7712	马	mǎ			。	
j	4380	4744	好	hǎo	0114	7740	又	yòu	2020	8030	邻	lín
k	3071	5000	事	shì	4092	2771	跑	pǎo	0001	8000	人	rén
l	0416	7721	呢	.ne	3179	6060	回	huí	0175	3700	们	.men
m		?			0676	5090	来	lái	0114	7740	又	yòu
n		┌			0421	1720	了	.le	0605	4460	都	dōu
o							,		0676	5090	来	lái
p					2638	8044	并	bìng	5045	0028	庆	qìng
q					0433	7710	且	qiě	4339	4600	贺	hè
r					1308	1090	还	huán			。	
s					5007	4422	带	dài	0152	4471	他	tā
t					0676	5090	来	lái	0008	8040	父	fù

Line	Column 7				Column 8				Column 9			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	1011	0090	亲	qīn	3998	3023	家	jiā	5207	4022	堕	duò
b	1203	8021	说	shuō	0598	6010	里	lǐ	0065	7712	马	mǎ
c			:		0226	4022	有	yǒu	2410	0040	摔	shuāi
d			一		4199	3073	良	liáng	2370	2822	伤	shāng
e	4991	8021	怎	zěn	0065	7712	马	mǎ	0421	1720	了	le
f	0301	8680	知	zhī			,		1187	7773	腿	tuǐ
g	1115	8060	道	dào	0152	4471	他	tā			。	
h	0596	0040	这	zhè	0114	7740	又	yòu	2020	8030	邻	lín
i	0119	1090	不	bù	5035	4060	喜	xǐ	0001	8000	人	rén
j	1208	8073	会	huì	1171	2780	欢	huān	0175	3700	们	men
k	3712	0033	变	biàn	1387	4062	骑	qí	0605	4460	都	dōu
l	0981	7325	成	chéng			,		0676	5090	来	lái
m	0136	1000	一	yī	1224	1062	可	kě	3348	7420	慰	wèi
n	2822	2500	件	jiàn	0765	0391	就	jiù	4568	7760	问	wèn
o	2331	1090	坏	huài	5716	7712	闯	chuǎng			。	
p	3071	5000	事	shì	2903	2277	出	chū	0152	4471	他	tā
q	0416	7721	呢	ne	0856	B6022	祸	huò	0008	8040	父	fù
r			?		0676	5090	来	lái	1001	0090	亲	qīn
s			一		0421	1720	了	le	0114	7740	又	yòu
t							,		1203	8021	说	shuō

Line	Column 10				Column 11				Column 12			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a			：		0855	4030	过	guò	3855	2720	多	duō
b			一		0421	1720	了	le	0261	4021	在	zài
c	4991	8021	怎	zěn	0136	1000	一	yī	0358	0021	抗	kàng
d	0301	8680	知	zhī	0728	8050	年	nián	1894	2160	战	zhàn
e	1115	8060	道	dào				,	0264	5000	中	zhōng
f	0596	0040	这	zhè	5032	2277	匈	xiōng	0671	1060	牺	xī
g	0119	1090	不	bù	4370	4744	奴	nú	4656	2510	牲	shēng
h	1208	8073	会	huì	4545	7280	兵	bīng	0421	1720	了	le
i	0981	7325	成	chéng	0126	4080	大	dà			,	
j	0441	3402	为	wéi	5075	9050	举	jǔ	0152	4471	他	tā
k	0136	1000	一	yī	0104	8000	人	rén	1307	4772	却	què
l	2822	2500	件	jiàn	5494	B1740	侵	qīn	0440	6080	因	yīn
m	4380	4744	好	hǎo				,	3352	4024	跛	bǒ
n	3071	5000	事	shì	2788	2420	附	fù	5151	4772	脚	jiǎo
o	0416	7721	呢	ne	0609	7222	近	jìn	0233	5090	未	wèi
p			？		0640	2762	的	de	1218	2221	能	néng
q			一		0489	5022	青	qīng	2903	2277	出	chū
r					3786	3411	壮	zhuàng	3327	1010	征	zhēng
s					0728	8050	年	nián			,	
t					0126	4080	大	dà	0160	2090	和	hé

Line	Column 13			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0008	8040	父	fù
b	1011	0090	亲	qīn
c	0136	1000	一	yī
d	0996	1771	起	qǐ
e	4497	2629	保	bǎo
f	1407	8010	全	quán
g	0421	1720	了	.le
h	4655	2510	性	xìng
i	3124	8062	命	mìng
j			o	
k				
l				
m				
n				
o				
p				
q				
r				
s				
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荀子

Excerpts from: Xunzi (classics) (313 – 238 B. C.)

(Ancient master who recognizes the existence of Dr. Jekyll and Mr. Hyde)

人之性恶，其善者伪也。今人之性，生而有好利焉，顺是，故争夺生而辞让亡焉；生而有疾恶焉，顺是，故残贼生而忠信亡焉；生而有耳目之欲，有好声色焉，顺是，故淫乱生而礼义文理亡焉。然则从人之性，顺人之情，必出于争夺，合于犯分乱理而归于暴。故必将有师法之化，礼义之道，然后出于辞让，合于文理而归于治。

Human beings are ill-natured. Man's good nature derives from artificiality (man's efforts). The nature of contemporaries, I have observed, is born to love gains. Consequently, fighting and contention arise and concessions and self-denial die; born with hate, consequently cruelty and hurting arise, and loyalty and trust die. Man is born with desires of the ears and eyes, and therefore loves sounds and colours. Consequently, excesses and chaos arise and mutual respect, righteousness, civility and reason die. However, by virtue of their nature, human beings have to fight and contend. They unite in trespassing, use wrong reasoning and resort to violence, unless they are subjected to learning from a teacher and complying with the Way of mutual respect and righteousness. The resort comes from self-denial and concession, conforming to civility and reasoning, finally returning to peace.

古者圣王以人之性恶，以为偏险而不正，悖乱而不治，是以为之起礼义，制法度，以矫饰人之情性而正之，以扰化人之情性而导之也，始皆出于治合于道者也。

The ancient sages knew the ill nature of human beings who are always biased, unstable and wrong; contradictions and chaos brought about an unstable society. As a result, they encouraged mutual respect and righteousness, made laws and set the limit correcting human nature by artificial ornamentation, leading them by stirring up and transforming human nature, i.e. by education. All this is aimed at peace and agrees with the Way.

凡性者，天之就也，不可学、不可事。礼义者，圣人之所生也，人之所学而能所事，而成者也。不可学、不可事而在人者，谓之性；可学而能，可事而成之在人者，谓之伪，是性伪之分也。

Nature is a product of Heaven, not to be learned and not to be acted upon. Mutual respect and righteousness is invented by the sages. They are the ones who make people learn and practice, perform and accomplish. The things unlearnable and the things non-actable are natural; the learnable and actable are artificial. This is the difference between nature and artifice.

今人之性，饥而欲饱，寒而欲暖，劳而欲休，此人之情性也。今人饥见长而不敢先食者，将有所让也；劳而不敢求息者，将有所代也。

The nature of contemporaries, I have observed, tends to show want of satiation while hungry, want of warmth when feeling a chill, want of rest when feeling tired. This is the nature of human beings. But there are those who dare not eat first when elders are present, because they are prepared to concede; those who are tired but do not take rest, because they prefer to substitute or work for their elders.

夫子之让乎父，弟之让乎兄，子之代乎父，弟之代乎兄，此二行者，皆反于性而悖于情也；然而孝子之道，礼让之文理也。故顺情性则不辞让矣，辞让则悖于情性矣。

As to the concession by the son to the father, younger brother to the elder brother, i.e. the son to substitute the father, the younger to substitute the elder, it runs contrary to nature, but belongs to the Way of filial piety, also civility and reason for mutual respect and concession. Following nature will not give rise to concession which is contrary to nature.

用是观之，然则人之性恶明矣，其善者伪也。

Judging from this, human beings are ill-natured, their goodness comes from artificiality.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0001	8000	人	rén	3740	2290	利	lì	3532	1010	恶	è
b	0396	3030	之	zhī	0419	1032	焉	yān	0419	1032	焉	yān
c	4655	2510	性	xìng			,				,	
d	3532	1010	恶	è	4543	2200	顺	shùn	4543	2200	顺	shùn
e			,		0221	6080	是	shì	0221	6080	是	shì
f	0601	4480	其	qí			,				,	
g	0590	8060	善	shàn	1473	4060	故	gù	1473	4060	故	gù
h	0417	4460	者	zhě	2142	2750	争	zhēng	2384	5300	残	cán
i	3790	3402	伪	wěi	3011	4034	夺	duó	3752	5340	贼	zéi
j	0177	4471	也	yě	0304	2510	生	shēng	0304	2510	生	shēng
k			○		0050	1022	而	ér	0050	1022	而	ér
l	0318	8020	今	jīn	1002	2064	辞	cí	4415	5000	忠	zhōng
m	0001	8000	人	rén	0648	2110	让	ràng	3624	0060	信	xìn
n	0396	3030	之	zhī	0106	0071	亡	wáng	0106	0071	亡	wáng
o	4655	2510	性	xìng	0419	1032	焉	yān	0419	1032	焉	yān
p			,				;				;	
q	0304	2510	生	shēng	0304	2510	生	shēng	0304	2510	生	shēng
r	0050	1022	而	ér	0050	1022	而	ér	0050	1022	而	ér
s	0226	4022	有	yǒu	0226	4022	有	yǒu	0226	4022	有	yǒu
t	4380	4744	好	hǎo	3364	8080	疾	jí	0021	1040	耳	ěr

Line	Column 4				Column 5				Column 6			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	0018	6010	目	mù	0112	0040	文	wén	2142	2750	争	zhēng
b	0396	3030	之	zhī	2571	6010	理	lǐ	3011	4034	夺	duó
c	5150	8060	欲	yù	0106	0071	亡	wáng			,	
d			,		0419	1032	焉	yān	0265	8060	合	hé
e	0226	4022	有	yǒu			。		0619	1040	于	yú
f	4380	4744	好	hǎo	0223	2333	然	rán	1118	B7771	犯	fàn
g	4382	4020	声	shēng	0796	7280	则	zé	0197	8022	分	fēn
h	1896	2771	色	sè	0608	8800	从	cóng	0410	2261	乱	luàn
i	0419	1032	焉	yān	0001	8000	人	rén	2571	6010	理	lǐ
j			,		0396	3030	之	zhī	0050	1022	而	ér
k	4543	2200	顺	shùn	4655	2510	性	xìng	5108	2707	归	guī
l	0221	6080	是	shì			,		0619	1040	于	yú
m			,		4543	2200	顺	shùn	0479	6090	暴	bào
n	1473	4060	故	gù	0001	8000	人	rén			。	
o	1041	2010	淫	yín	0396	3030	之	zhī	1473	4060	故	gù
p	0410	2261	乱	luàn	4064	5022	情	qíng	1276	3300	必	bì
q	0304	2510	生	shēng			,		0764	3714	将	jiāng
r	0050	1022	而	ér	1276	3300	必	bì	0226	4022	有	yǒu
s	0411	B2071	礼	lǐ	2903	2277	出	chū	2404	2102	师	shī
t	0587	4000	义	yì	0619	1040	于	yú	0695	4073	法	fǎ

Line	Column 7				Column 8				Column 9			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0396	3030	之	zhī	5108	2707	归	guī	1464	4060	古	gǔ
b	3777	2421	化	huà	0619	1040	于	yú	0417	4460	者	zhě
c			,		2048	2360	治	zhì	3557	7710	圣	shèng
d	0411	B2071	礼	lǐ			o		0137	1010	王	wáng
e	0587	4000	义	yì					0443	2870	以	yǐ
f	0396	3030	之	zhī					0001	8000	人	rén
g	1115	8060	道	dào					0396	3030	之	zhī
h			,						4655	2510	性	xìng
i	0223	2333	然	rán					3532	1010	恶	è
j	0652	7226	后	hòu							,	
k	2903	2277	出	chū					0443	2870	以	yǐ
l	0619	1040	于	yú					0441	3402	为	wéi
m	1002	2064	辞	cí					2503	3022	偏	piān
n	0648	2110	让	ràng					5676	8010	险	xiǎn
o			,						0050	1022	而	ér
p	0265	8060	合	hé					0119	1090	不	bù
q	0619	1040	于	yú					0790	1010	正	zhèng
r	0112	0040	文	wén							,	
s	2571	6010	理	lǐ					4941	4040	悖	bèi
t	0050	1022	而	ér					0410	2261	乱	luàn

Line	Column 10				Column 11				Column 12			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0050	1022	而	ér	0396	3030	之	zhī	1584	2260	皆	jiē
b	0119	1090	不	bù	4064	5022	情	qíng	2903	2277	出	chū
c	2048	2360	治	zhì	4655	2510	性	xìng	0619	1040	于	yú
d			,		0050	1022	而	ér	2048	2360	治	zhì
e	0221	6080	是	shì	0790	1010	正	zhèng	0265	8060	合	hé
f	0443	2870	以	yǐ	0396	3030	之	zhī	0619	1040	于	yú
g	0441	3402	为	wéi			,		1115	8060	道	dào
h	0396	3030	之	zhī	0443	2870	以	yǐ	0417	4460	者	zhě
i	0996	1771	起	qǐ	1601	4301	扰	rǎo	0177	4471	也	yě
j	0411	B2071	礼	lǐ	3777	2421	化	huà			。	
k	0587	4000	义	yì	0001	8000	人	rén				
l			,		0396	3030	之	zhī				
m	2753	2220	制	zhì	4064	5022	情	qíng				
n	0695	4073	法	fǎ	4655	2510	性	xìng				
o	0161	0024	度	dù	0050	1022	而	ér				
p			,		1114	7734	导	dǎo				
q	0443	2870	以	yǐ	0396	3030	之	zhī				
r	2663	2022	矫	jiǎo	0177	4471	也	yě				
s	5633	8872	饰	shì			,					
t	0001	8000	人	rén	2064	2360	始	shǐ				

Line	Column 13				Column 14				Column 15			
	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation	Chrct. Number	Morpheme Number	Chrct.	Pronunciation
a	1564	7721	凡	fán			,				。	
b	4655	2510	性	xìng	3557	7710	圣	shèng	0119	1090	不	bù
c	0417	4460	者	zhě	0001	8000	人	rén	1224	1062	可	kě
d			,		0396	3030	之	zhī	1059	B9037	学	xué
e	0144	1080	天	tiān	0442	7222	所	suǒ			,	
f	0396	3030	之	zhī	0304	2510	生	shēng	0119	1090	不	bù
g	0765	0391	就	jiù	0177	4471	也	yě	1224	1062	可	kě
h	0177	4471	也	yě			,		3071	5000	事	shì
i			,		0001	8000	人	rén			,	
j	0119	1090	不	bù	0396	3030	之	zhī	0050	1022	而	ér
k	1224	1062	可	kě	0442	7222	所	suǒ	0261	4021	在	zài
l	1059	B9037	学	xué	1059	B9037	学	xué	0001	8000	人	rén
m			、		0050	1022	而	ér	0417	4460	者	zhě
n	0119	1090	不	bù	1218	2221	能	néng			,	
o	1224	1062	可	kě	0442	7222	所	suǒ	4459	6022	谓	wèi
p	3071	5000	事	shì	3071	5000	事	shì	0396	3030	之	zhī
q			。		0050	1022	而	ér	4655	2510	性	xìng
r	0411	B2071	礼	lǐ	0981	7325	成	chéng			；	
s	0587	4000	义	yì	0417	4460	者	zhě	1224	1062	可	kě
t	0417	4460	者	zhě	0177	4471	也	yě	1059	B9037	学	xué

Line	Column 16				Column 17				Column 18			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0050	1022	而	ér	0197	8022	分	fēn	0318	8020	今	jīn
b	1218	2221	能	néng	0177	4471	也	yě	0001	8000	人	rén
c			,				o		0396	3030	之	zhī
d	1224	1062	可	kě					4655	2510	性	xìng
e	3071	5000	事	shì							,	
f	0050	1022	而	ér					1945	7721	饥	jī
g	0981	7325	成	chéng					0050	1022	而	ér
h	0396	3030	之	zhī					5150	8060	欲	yù
i	0261	4021	在	zài					4082	2771	饱	bǎo
j	0001	8000	人	rén							,	
k	0417	4460	者	zhě					2973	B3080	寒	hán
l			,						0050	1022	而	ér
m	4459	6022	谓	wèi					5150	8060	欲	yù
n	0396	3030	之	zhī					0159	2040	暖	nuǎn
o	3790	3402	伪	wěi							,	
p			,						4682	4442	劳	láo
q	0221	6080	是	shì					0050	1022	而	ér
r	4655	2510	性	xìng					5150	8060	欲	yù
s	3790	3402	伪	wěi					3791	2429	休	xiū
t	0396	3030	之	zhī							,	

Line	Column 19				Column 20				Column 21			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0595	2211	此	cǐ	0226	4022	有	yǒu	0146	5080	夫	fū
b	0001	8000	人	rén	0442	7222	所	suǒ	1057	1740	子	.zi
c	0396	3030	之	zhī	0648	2110	让	ràng	0396	3030	之	zhī
d	4064	5022	情	qíng	0177	4471	也	yě	0648	2110	让	ràng
e	4655	2510	性	xìng			；		0400	2040	乎	hū
f	0177	4471	也	yě	4682	4442	劳	láo	0008	8040	父	fù
g			○		0050	1022	而	ér			，	
h	0318	8020	今	jīn	0119	1090	不	bù	0496	8022	弟	dì
i	0001	8000	人	rén	2714	1844	敢	gǎn	0396	3030	之	zhī
j	1945	7721	饥	jī	0458	4390	求	qiú	0648	2110	让	ràng
k	0020	7721	见	jiàn	3915	2633	息	xī	0400	2040	乎	hū
l	4164	2273	长	cháng	0417	4460	者	zhě	4451	6021	兄	xiōng
m	0050	1022	而	ér			，				，	
n	0119	1090	不	bù	0764	3714	将	jiāng	1057	1740	子	zǐ
o	2714	1844	敢	gǎn	0226	4022	有	yǒu	0396	3030	之	zhī
p	0880	2421	先	xiān	0442	7222	所	suǒ	0645	2324	代	dài
q	0015	8073	食	shí	0645	2324	代	dài	0400	2040	乎	hū
r	0417	4460	者	zhě	0177	4471	也	yě	0008	8040	父	fù
s			，				○				，	
t	0764	3714	将	jiāng					0496	8022	弟	dì

Line	Column 22				Column 23				Column 24			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0396	3030	之	zhī	0223	2333	然	rán	1002	2064	辞	cí
b	0645	2324	代	dài	0050	1022	而	ér	0648	2110	让	ràng
c	0400	2040	乎	hū	4298	4440	孝	xiào	0418	2380	矣	yǐ
d	4451	6021	兄	xiōng	1057	1740	子	zǐ			,	
e			,		0396	3030	之	zhī	1002	2064	辞	cí
f	0595	2211	此	cǐ	1115	8060	道	dào	0648	2110	让	ràng
g	0189	1010	二	èr			,		0796	7280	则	zé
h	4889	2122	行	xíng	0411	B2071	礼	lǐ	4941	4040	悖	bèi
i	0417	4460	者	zhě	0648	2110	让	ràng	0619	1040	于	yú
j			,		0396	3030	之	zhī	4064	5022	情	qíng
k	1584	2260	皆	jiē	0112	0040	文	wén	4655	2510	性	xìng
l	0235	7224	反	fǎn	2571	6010	理	lǐ	0418	2380	矣	yǐ
m	0619	1040	于	yú	0177	4471	也	yě			。	
n	4655	2510	性	xìng			。					
o	0050	1022	而	ér	1473	4060	故	gù				
p	4941	4040	悖	bèi	4543	2200	顺	shùn				
q	0619	1040	于	yú	4064	5022	情	qíng				
r	4064	5022	情	qíng	4655	2510	性	xìng				
s	0177	4471	也	yě	0796	7280	则	zé				
t			；		0119	1090	不	bù				

Line	Column 25			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0749	7722	用	yòng
b	0221	6080	是	shì
c	2278	7740	观	guān
d	0396	3030	之	zhī
e			,	
f	0223	2333	然	rán
g	0796	7280	则	zé
h	0001	8000	人	rén
i	0396	3030	之	zhī
j	4655	2510	性	xìng
k	3532	1010	恶	è
l	4527	6702	明	míng
m	0418	2380	矣	yǐ
n			,	
o	0601	4480	其	qí
p	0590	8060	善	shàn
q	0417	4460	者	zhě
r	3790	3402	伪	wěi
s	0177	4471	也	yě
t			○	

- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

上西楼 (词)

Climb West Balcony (Ci)

by Li Yu 南唐 李煜 (A.D. 937 – 978)

无言独上西楼,

Could not think of a word, alone climbed west balcony,

月如钩;

I caught the moon in hook shape;

寂寞梧桐,

Lonely parasol, lonely tree,

深院锁深秋。

Cold autumn locked in a courtyard chilly.

剪不断,

Cut, cut, cut but still connected,

理还乱,

Reel, reel, reel really messy as silk,

是离愁,

What is it? Sorrow of segregation and

别是一般滋味在心头。

Deep in the heart an overwhelming passion indescribable.

Line	Column 1				Column 2				Column 3			
	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation	Chrct. Number	Morpheme Number	Chrct.	Pronun- ciation
a	0227	1041	无	wú	0306	2998	秋	qiū	0261	4021	在	zài
b	0013	0060	言	yán			。		0030	3300	心	xīn
c	5011	4523	独	dú	3839	8022	剪	jiǎn	3551	3480	头	tóu
d	0266	2110	上	shàng	0119	1090	不	bù			。	
e	0657	1060	西	xī	5881	B2971	断	duàn				
f	5433	9040	楼	lóu			，					
g			，		2571	6010	理	lǐ				
h	0041	7722	月	yuè	1308	1090	还	huán				
i	0302	4640	如	rú	0410	2261	乱	luàn				
j	3894	2772	钩	gōu			，					
k			；		0221	6080	是	shì				
l	4238	2794	寂	jì	1177	0022	离	lí				
m	3035	4480	寞	mò	3986	2998	愁	chóu				
n	3452	1060	梧	wú			；					
o	2507	7722	桐	tóng	0643	6042	别	bié				
p			，		0221	6080	是	shì				
q	5022	B3790	深	shēn	0136	1000	一	yī				
r	1424	3021	院	yuàn	3333	2744	般	bān				
s	3290	B9080	锁	suǒ	5814	8073	滋	zī				
t	5022	B3790	深	shēn	1128	5090	味	wèi				

Chapter Forty-one

572 Modern Chinese Characters Involve 'Water'

The Chinese language recognized the importance of *water* to life from very early days. In the survey carried out for this Book, one finds that out of 3,650 FUC (Frequently Used Characters) 146 or 4% are to be classified under Bushou C3 taking 氵 as the west component, and Bushou C2 and C2a when taking 水 or 灬 as the south component, which counts altogether only seven characters. Based on the two ANN's Word Lists, the author discovered that there are at most 212 characters involving 'water' in daily use. The figure of 572 mentioned is a count of characters using 氵 as the west component taken from a latest comprehensive Chinese dictionary. Thus, as evidenced by the FUC count, the characters involving water as the west component that are in daily use are far less in number.

One of the reasons why ANN's Word Lists can be shorter is because the author has excluded many characters which were created to name the not-too-famous inland seas, lakes, rivers, bays, etc. and also the obsolete characters.

Ancient people made many observations on the nature of 'water'. Thus the reader will find that many of the characters involving 'water' are also verbs. The bulk of them have already been covered in the foregoing Chapters. Here are elaborations on those remaining untouched, but by no means less important and as in the previous Chapter are also arranged according to the Four-corner Index of the *co-component*. All included, there are 25 of them. This is the last batch.

(Index numbering disregards 氵)

X5491 1040 潭 tán 'pond', 'deep pool' has been touched upon under Character No. 0571. Because 覃 tán means 'deep', 覃思 tánsī signifies 'deep in thought'. But this is a character of peculiar origin deriving its sense of 'deep' really from its original pattern 𩚑, i.e. 鹵 lǔ 'bittern' and 厚 hòu 'thick' or 'lasting taste'. This quality permeates the sense of all its derivatives:

5491 a 譚 = 谈 tán —— (deep talk)

谈 tán is a much more popular version of this character. For explanation, see Character No. 3952.

- b 罈 v. 壇 = 坛 tán — earthen jar, jug (a jar which may be used to contain thick bitter liquid), e.g. X5491
- 坛子 tán.zi earthen jar (bisyllabic)
- c 搨 = 掸 dǎn — whisk, pat deeply, brushing (hand goes deeper) X5491
- d 葷 xūn — gill fungus (grass of lasting taste) 5492

1740 浸 jìn — soak, steep, immerse, e.g. 5493

浸润	jìnrùn	soak, infiltrate
浸软	jìnrǔan	macerate
浸泡	jìnpào	immerse, soak
油浸	yóujìn	soak in oil
浸水	jìnshuǐ	soak in water
浸礼	jìnlǐ	baptism (soak rite)
浸透	jìntòu	steep, infuse, soak, saturated
浸淫	jìnyín	by degrees, through a long process
浸渐	jìnjiàn	slowly but surely, imperceptibly
浸染	jìnrǎn	be contaminated, be gradually influenced

From its structure, 浸 a non-character, can be interpreted as 'inside a small area (一) hand (又) goes forward and backward (三)' and 浸 jìn is exactly such a movement in water, because there is no guarantee that the soaking will be perfect if the attempt is not accompanied by movement.

This very principle is applicable to all other characters involving this same co-component, viz:

- a 侵 qīn — invade, intrude into, infringe upon, approaching 5494
(man doing the job resembling 浸 in action; 侵 for 浸), e.g.

侵略	qīnlüè	aggression, invasion
侵扰	qīnrǎo	invade and harass
侵占	qīnzhàn	invade and occupy, seize
侵袭	qīnxí	invade and attack, hit
侵入	qīnrù	intrude into, make incursions into, invade
入侵	rùqīn	intrude, invade, make an incursion, make inroads
侵犯	qīnfàn	infringe upon, encroach on, violate
侵害	qīnhài	encroach on, make inroads on
侵蚀	qīnshí	corrode, erode
侵吞	qīntūn	swallow up, annex, embezzle, misappropriate
侵晓	qīnxiǎo	approaching daybreak
侵晨	qīnchén	towards dawn

The character 侵 qīn has definitely the connotation of 'gradualism'.

5495

b	𩇛 qīn	—— (horse moves on; 𩇛 for 侵) in
	𩇛𩇛 qīnqīn	(horse goes) at a gallop, (advancing) fast

5496 c

寢 = 寢 qǐn —— sleep, bedroom, coffin chamber, end (under shelter (宀) immerse (𣎵) into the bed (牀); 𣎵 for 浸), e.g.

就寢	jiùqǐn	go to bed, go to sleep
寢食不安	qǐn shí bù'ān	feel uneasy even when eating and sleeping
废寢忘食	fèi qǐn wàng shí	so absorbed or occupied as to (forget about eating and sleeping)

寢室	qǐnshì	bedroom
寢具	qǐnjù	bedding
陵寢	língqǐn	imperial burial place, mausoleum
寿终正寢	shòu zhōng zhèng qǐn	die peacefully at home
其事遂寢	qí shì suì qǐn	no more was heard of the matter thereafter

1741 汛 xùn. ——— flood, high water, e.g.

5497

汛期	xùnfā	flood season
秋汛	qiūxùn	autumn floods
防汛	fángxùn	flood control

Care should be taken not to mistake this character for 汎 fàn which also means 'flood', 'inundate', 'extensive' while 汛 xùn connotes 'huge quantity of water expected as of the season'. 汛 xùn originated from the non-character 汛 which has the sense of 'quick flooding' or 'quick flying'. Hence the following other derivatives:

a 訊 xùn ——— interrogate, question, message, dispatch (talk in a quick flooding manner), e.g.

5498

讯问	xùnwèn	interrogate, question, ask about, inquire
审讯	shěnxùn	imperial burial place, mausoleum
电讯	diànxùn	telegraphic message or dispatch

b 迅 xùn ——— fast, swift (quick flying to a distance), e.g.

5499

迅捷	xùnjié	fast, agile, quick
迅疾	xùnjí	swift, rapid
迅速	xùnsù	rapid, swift, speedy

迅雷不及掩耳

xùnléi bùjí yǎn ěr

a sudden peal of thunder leaves
no time for covering the ears,
as sudden as lightning

迅即

xùnjí

immediately, at once

To the uninitiated, 汛 xùn or 汎 fàn could also be mistaken for 汽 qì 'steam', 'vapour'. Care needs to be taken in identification. Its accompanying leg is always the best guide.

5500 1777 涵 hán ——— contain, culvert, e.g.

包涵

bāo.hán

include, tolerate and forgive (errors), contain others

涵养

hányǎng

self-restraint, ability to control oneself

海涵

hǎihán

as generous as the sea and forgive

桥涵

qiáohán

bridges and culverts

涵洞

hándòng

culvert, railway tunnel

5501 涵 hán of course derives from 函 hán 'case', 'envelope', 'letter' and 函 V. 函 hán derives its pattern from its Xiaozhuan Script 𠂔 which actually denoted the tongue inside the mouth, the upper part really describing its side view. Anything that is sealed inside a container was called 函 hán, a character which is now practically restricted to use for 'letters', e.g.

公函

gōnghán

official letter

函复

hánfù

reply by letter

函告

hángào

inform by letter

函件

hánjiàn

letter, correspondence

函授

hánshòu

teach by correspondence, correspondence course

函数

hánshù

function (in mathematics)

镜函 jìng hán 'a case for a mirror' and 剑函 jiàn hán 'scabbard' are the only remaining bisyllabics that retain the original sense of 'container'.

X5501 2160 濬 V. 濬 jùn ——— dredge (make water channel deeper and communicable), e.g.

疏浚

shūjùn

dredge

浚河	jùnhé	dredge a river
<u>浚泥船</u>	jùnníchuán	dredger
浚渠	jùncú	dredge a canal

Characters taking 𡗗 as their east co-component have been elaborated on near Location X4957.

The co-component of 濬 jùn is of course 睿 v. 叡 ruì 'farsighted' in 睿智 ruìzhì 'wise and farsighted'. 叡 ruì is a complicated character but its origin dates back to the Metal Script. It consists of three parts: 𠂔 an obsolete character to mean 'through', 𡗗 (abbreviation of 谷 gǔ 'valley')—an unlimited container and 目 mù 'eye', 'see'. Hence the sense 'farsighted'. Of course, this is more a classical character than of much modern use, but is sometimes the given names of sons of pedantic fathers. 5502

2460 浩 hào ——— great, vast, grand (telling water), e.g. X5502

浩大	hàodà	very great, huge, vast
浩劫	hàojié	great calamity, catastrophe
浩叹	hàotàn	heave a deep sigh
<u>浩如烟海</u>	hào rú yānhǎi	(of data, etc.) vast as the open sea, voluminous, tremendous amount of
浩荡	hàodàng	vast and mighty
浩繁	hàofán	vast and numerous
浩瀚	hàohàn	vast
浩淼	hàomiǎo	(of water) extending into the distance
浩气	hàoqì	grand or noble spirit

告 gào, the co-component of 浩 hào, means 'tell', 'inform', 'notify', 'accuse', 'go to law against', 'bring an action against', 'ask for', 'request', 'solicit', 'declare', 'announce', 'announce the ending of'. Its structure of 牛 niú 'cattle' and 口 kǒu 'mouth' is a bit odd to mean 'tell'. Etymologist Pan Ren put up a comparatively viable explanation. He said that in Xiaozhuan Script X5502

the pattern for 'tongue' 舌 was very similar to 'tell' 告; the latter actually meant 'out from the tongue'. Hence 'tell'. In all its derivatives, the sense 'telling' or 'vast' is its '*common denominator*'. It is not implausible that 告 gào might have originated from the peaceful low but loud 'moo' of cattle.

告 gào is inevitably a very popular character in the spoken as well as the written language. The following bisyllabics show its vast uses:

告知	gàozhī	tell, inform, notify
告诉	gàosu	tell, let know
告密	gàomì	inform against (secretly)
告发	gàofā	inform against (officially)
告示	gàoshì	official notice
告状	gàozhuàng	go to court, bring an action against, lodge a complaint against someone with his boss
告假	gàojià	ask for leave
告贷	gàodài	make a request for a loan
告罪	gàozuì	solicit excuse (by admitting offense)
告成	gàochéng	announce the completion of
公告	gōnggào	announcement, proclamation
通告	tōnggào	announce, public notice, circular
广告	guǎnggào	advertisement
报告	bàogào	report, make known
告急	gàojí	report an emergency, in an emergency
告别	gàobié	bid farewell to, say good-bye
告捷	gàojié	report a victory, win victory
告罄	gàoqìng	be exhausted (made known)

告老

gàolǎo

retire on account of age

告终

gàozhōng

end up, come to an end (publicly known)

One can count *thirteen* further characters using 告 gào as the co-component, viz:

- a 诰 gào ——— imperial mandate (grand words; 告 for 浩), e.g. 5503
- 诰命 gàomìng imperial mandate
- 诰封 gàofēng the conferment of honorary titles by imperial mandate
- b 锆 gào ——— zirconium (sound) 5504
- c 鹄 gǔ ——— target (in archery) (an ancient small bird difficult to shoot or bring action against), e.g. 5505
- 中鹄 zhònggǔ hit the target
- 鹄 hú ——— swan (a kind of bird proclaiming itself by its slender neck and pure white plumage), e.g.
- 鹄望 húwàng eagerly look forward to (look with neck stretched out like a swan)
- 鹄候 húhòu await respectfully, expect (wait with neck stretched out like a swan)
- d 梏 gù ——— wooden handcuffs (a telling object made of wood that is meaningful to the public), e.g. 5506
- 桎梏 zhìgù fetters, shackles
- e 浩 hào see Location X5502
- f 皓 hào ——— white, bright, luminous (telling white), e.g. X5506
- 皓齿 hàochǐ white teeth
- 皓首 hàoshǒu hoary head
- 皓矾 hàofán zinc sulphate
- 窖 jiào ——— cellar or pit for storing things, store something in a cellar or pit (man-made cave; 告 for 造 — see Character No. 5510) 5507

5508 h

靠

kào

—— lean against, lean on, keep to, near, depend on, rely on, trust

非 fēi is a back-to-back relationship between two people. 靠 kào means 'a telling relationship between the two'. As to which is to lean on which, it should depend on the angle from which one sees the relationship. Hence the exact sense of this Chinese character is more of 'inclining or approaching' than 'depending', e.g.

<u>靠背椅</u>	kàobèiyǐ	chair (back leaning chair)
背 <u>靠</u> 背	bèi kào bèi	back-to-back
<u>靠拢</u>	kàolǒng	draw close, lean to
<u>靠手</u>	kàoshǒu	armrest
<u>靠右走</u>	kào yòu zǒu	keep to the right
<u>靠边</u>	kàobian	keep to the side
<u>靠岸</u>	kào'ǎn	pull in to shore
<u>靠近</u>	kàojìn	near, close to, by
<u>靠海</u>	kàohǎi	near by the sea
<u>靠山</u>	kào.shān	backing, backer, patron
<u>靠人</u>	kàorén	depend on somebody
<u>靠不住</u>	kào.buzhù	unreliable, undependable, un-trustworthy
<u>靠得住</u>	kào.dezhù	reliable, dependable, trustworthy
<u>可靠</u>	kěkào	trustworthy

5509 i

酷

kù

—— very, extremely, oppressive, cruel (the telling strong smell of wine), e.g.

<u>酷似</u>	kùsì	be the very image of, be exactly like
<u>酷热</u>	kùrè	extremely hot
<u>酷暑</u>	kùshǔ	the intense heat of summer
<u>酷爱</u>	kù'ài	ardently love
<u>酷吏</u>	kùlì	an oppressive official

酷烈	kùliè	cruel, fierce
酷刑	kùxíng	cruel (or savage) torture
残酷	cánkù	cruel, brutal, ruthless

j 造 zào ————— **build**, make, manufacture, create, cook up, concoct, train, educate, go to, arrive at, one of the two parties in a legal agreement or a lawsuit, crop 5510

造 zào can be interpreted as something one can identify or tell (告) in the first instance from a distance (远), i.e. something newly achieved and worthwhile mentioning.

The author agrees that it is rather indirect to describe something new in such a roundabout way. However, if the reader imagines himself in the wilderness in ancient times and sees something which he had never seen before suddenly appears before his eyes, he would definitely ask 'How comes it?' It would, of course, have been 'built' by somebody. Other senses that follow 'build' were obviously the result of extension.

In modern times this is a very popular character. Bisyllabics built around it demand the reader's close attention, viz:

建造	jiànzhào	build (a house)
制造	zhìzhào	make, manufacture
造作	zàozuò	make, manufacture
造作	zào.zuo	artificial, affected
造型	zàoxíng	mould-making, modelling, model, mould
造表	zàobiǎo	draw up a form or a list (make a list)
造 <u>预算</u>	zào yùsuàn	draw up a budget (make a calculation in advance)
<u>造币厂</u>	zàobìchǎng	a mint (coin-making factory)
造成	zàochéng	create, cause, give rise to, bring about
造端	zàoduān	begin, originate (create a beginning)

造物	zàowù	the divine force that creates the universe (that which creates matters and things)
造化	zàohuà	the Creator, Nature (create and change)
造化	zào.hua	good fortune, good luck (make and change for good)
造反	zàofǎn	rise in rebellion, rebel, revolt (bring about rebellion)
造福	zàofú	bring benefit to, benefit (create blessing)
造谣	zàoyáo	cook up a story and spread it around
捏造	niēzào	concoct, fabricate
可造之才	kě zào zhī cái	a person suitable for training
造就	zàojiù	train, bring up, achievements, attainments
深造	shēnzào	pursue advance studies (further educate oneself)
造访	zàofǎng	pay a visit, call on (go and visit)
造府	zàofǔ	call at your house
造次	zàocì	hurried, hasty, rash, impetuous (short of attaining)
造诣	zàoyì	attainments (attainments arrived at)
两造	liǎngzào	both parties (to an agreement or in a lawsuit)
早造	zǎozào	early crops

造 zào has three derivatives, where the sense has not veered away from 'make' or 'manufacture':

5511 j-1 筵 zào ——— secondary, subsidiary (grown up bamboo — bamboo already made becoming inedible, unlike bamboo shoots), e.g.

	簪車	zāochē	second chariot	
	簪室	zāoshì	concubine (classics)	
j-2	𨾏	zào	(heart and make coincide) in	5512
	𨾏𨾏	zāozào	honest and sincere	
j-3	𨾏	cāo	coarse, rough (rice that has <i>not</i> gone through manufacturing process), e.g.	5513
	糙米	cāomǐ	brown rice, unpolished rice	
	糙皮病	cāopíbing	pellagra (sickness of coarse skin)	
	粗糙	cūcāo	rough, coarse	

3021 滬 = 沪 hù — abbreviation of Shanghai 5514

扈 hù, the co-component of 滬 hù, is a character by itself and is seen in the classics as well as in modern literary works in the expression: 扈从 hùcóng 'retinue' and 跋扈 báhù 'domineering', 'bossy'. In ancient times, the character 扈 hù was used to denote 'horse trainer' for feudal lords. This sense probably arose from the idea that the city-wide (邑) runners — the horses — were now kept under control inside a door (户). The sense was extended to denote a person who did the job. 5515

户 hù (Bushou D5) 'door', 'household', 'family', 'account' is a very often seen character because of its relevance to modern life. Few can imagine that it started as half a door 卩 in the Bone-shell Script, 户 in the Metal Script and finally became 户 in Xiaozhuan. This is why in the modern version it is *sometimes* printed as 户 and so are its derivatives except those seen in simplified forms. The following are useful expressions: X5515

户限	hùxiàn	threshold (limit of the door)
户枢不蠹	hùshū bù dù	anything in use will never get rotten (a wooden door-hinge is never worm-eaten)
足不出户	zú bù chū hù	never step out-of-doors
楚虽三户，亡秦必楚	chǔ suī sān hù, wáng qín bì chǔ	resolute in carrying out revenge (although Chu has only three households, it must be Chu who will eventually overthrow Qin)

大户	dàhù	rich and influential family
家家户户	jiājiā hùhù	each and every family
存户	cúnhù	(bank) depositor
户口	hùkǒu	number of households and total population, bank account
户部	hùbù	the Ministry of Revenue in feudal China

户 hù also forms the co-component of several characters mostly as homonymous substitute, e.g.

a 沪 hù see Character No. 5514

b 护 hù for 護 hù see Character No. 5279

5516 c 启 v. 啓 = 启 qǐ — open, start, enlighten, awaken, state, inform, letter or note (carefully (女) open mouth (口) as one opens a door (户)), e.g.

开启	kāiqǐ	open (bisyllabic)
启门	qǐmén	open the door
启齿	qǐchǐ	open one's mouth (open teeth)
启封	qǐfēng	open an envelope or wrapper, unseal
启程	qǐchéng	set out, start on a journey
启航	qǐháng	set sail (start the navigation)
启碇	qǐdìng	weigh anchor (loosen the killick)
启衅	qǐxìn	start a quarrel, provoke discord
启蒙	qǐméng	impart rudimentary knowledge to beginners, free somebody from prejudice or superstition
启发	qǐfā	enlighten, inspire
启示	qǐshì	enlightenment, inspiration, revelation
承上启下	chéng shàng qǐ xià	form a connecting link between the preceding and the following

承先启后	chéng xiān qǐ hòu	inherit the past and usher in the future, serve as a link between past and future
振聋启聩	zhèn lóng qǐ kuì	make the deaf hear (rouse the deaf and awaken the un-hearing)
敬启者	jìngqǐzhě	I beg to state, I wish to inform you
启事	qǐshì	notice, announcement
谢启	xièqǐ	a note of thanks

As a matter of fact 𠂔 is a non-character which on four occasions, including 启 qǐ as above, forms the co-component of a new character and still means 'start', viz:

c-1	𠂔 qǐ	_____	testimony for officials when they were circulating their domain of jurisdiction, usually in the form of a halberd (a wooden notice to effect start of recognition; 𠂔 for 启)	5517
c-2	𦉳 qǐng	_____	(starting end of a thread) in	5518
	肯綮	kěngqǐng	meat joints, critical or important juncture, essential points (bite up to the starting end; 𠂔 for 启)	

c-3 **肇** zhào _____ start, commence, initiate, cause (troubles, etc.) (recorded start; 𠂔 for 肇), e.g. X5518

肇始	zhàoshǐ	start, commence, initiate
肇端	zhàoduān	beginning (starting end)
肇祸	zhàohuò	cause trouble, cause an accident
肇事	zhàoshì	cause trouble, create a disturbance

4040 **凌=凌** líng _____ insult, overhang above, rise high, tower aloft, e.g. 5519

凌辱	língǔ	insult, humiliate
欺凌	qīlíng	bully and humiliate
凌虐	língnüè	maltreat (insult and be cruel)

凌驾	língjià	place oneself above, override (overhang and ride over)
凌乱	língluàn	in disorder, in a mess (chaos overhang everything)
凌厉	línglì	fearlessly (overhang and be harsh)
凌云	língyún	soar to the skies, reach the clouds
凌晨	língchén	in the small hours, before dawn
凌空	língkōng	be high up in the air, soar or tower aloft
<u>盛气凌人</u>	shèngqì líng rén	arrogant and aggressive (manners towering aloft towards people)

凌 líng was in actuality the original way of writing the character and 凌 líng is the aberrant version. Judging by its structure, one can conceive a picture of some object which is: 'ice' (冫) as hard as 'earth' (土) having 'many feet' (夂) spreading out (八). It did denote 'the sharp angles of frozen ice' which could hurt the skin if ever allowed to touch it. Hence the sense 'insult' which is of course to be tolerated from the angle of the sufferer. From there arose the other meanings 'overhanging', 'rise high' and 'tower aloft'.

陵, a non-character, is seen as the co-component in seven more characters all of which contain the ingredient of 'high rising', 'towering aloft', 'sharp corners', e.g.

5520 a 陵 líng ———— hill, mound, imperial tomb, mausoleum (high rising mound), e.g.

陵谷	línggǔ	hills and valleys
陵夷	língyí	decline (mound levelled)
陵替	língtì	breakdown of law and order, decline (mound changes)
陵墓	língmù	mausoleum, tomb
中山陵	zhōngshānlíng	the Sun Yat-sen Mausoleum

b 菱 líng ——— water chestnut (plant that bears fruits which have sharp angles), e.g. 5521

菱角	líng.jiao	water chestnut
菱形	língxíng	rhombus, lozenge

c 綾 líng ——— a silk fabric resembling satin but thinner, damask silk (silk that has a risen surface), e.g. 5522

綾罗绸缎 língluó chóuduàn silks and satin

d 鯪 líng ——— (an animal-resembling fish residing in mounds; 菱 for 陵) in 5523

鯪鲤	línglǐ	pangolin
鯪鱼	língyú	dace (a fish whose scales are similar to pangolin)

e 棱 = 稜 léng ——— edge, arris, ridge, corrugation (risen object made of wood), e.g. 5524

棱儿	léng'ér	edge, arris, ridge, corrugation
棱角	léngjiǎo	edges and corners, pointedness
棱镜	léngjìng	prism

棱锥体 léngzhuītǐ pyramid

f 瞠 lèng ——— (eyes appearing towering aloft) in 5525

瞠睁 lèng.zheng stare blankly, be in a daze

4292 淅 xī ——— (sound of washing rice) in 5526

淅淅	xīxī	whistling of wind
淅飒	xīsà	rustling, cracking sound
淅沥	xīlì	rustling of falling leaves, snow

淅 xī is derived from 析 xī 'divide', 'separate', 'dissect', 'resolve', 'analyse'. 'To place an axe (斤) on tree (木)' cannot but mean 'divide or separate' the tree or cut down the branches. Other senses such as 'dissect', 'resolve', 'analyse' are by extension, e.g. 5527

<u>分崩离析</u>	fēn bēng lí xī	fall to pieces, come apart (disjoin, collapse, part, divide)
<u>析出</u>	xīchū	separate (out)
<u>析象管</u>	xīxiàngguǎn	image dissector
<u>剖析</u>	pōuxī	dissect
<u>析疑</u>	xīyí	resolve a doubt, clear up a doubtful point
<u>析义</u>	xīyì	analyse the meaning (of a word, etc.)
<u>分析</u>	fēnxī	analyse, analysis
<u>解析几何学</u>	jiěxī jǐhéxué	analytic geometry

析 xī is further seen in two other characters:

5528 a **晰** xī ————— clear, distinct (dissectible under the sun), e.g.

<u>明晰</u>	míngxī	clear, lucid
<u>清晰</u>	qīngxī	distinct

5529 b **蜥** xī ————— (a kind of reptile which can separate or discard its tail in fleeing) in

蜥蜴	xīyì	lizard (doubleton)
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5530 4444 **莽** = **莽** mǎng is constituted by placing a dog (犬) among rank grass (艹) and (艹). The meaning is 'rash' or 'rank grass' where a dog can go missing. Hence the following bisyllabic expressions:

<u>莽撞</u>	mǎngzhuàng	rash, crude and impetuous
<u>莽汉</u>	mǎnghàn	a boorish fellow, a boor
<u>莽莽</u>	mǎngmǎng	luxuriant, rank, (of fields, plains, etc.) vast, boundless
<u>烟雨莽苍</u>	yān yǔ mǎng cāng	a vast blur of mist and rain

5531 Besides **莽** mǎng, **莽** mǎng has another derivative **蟒** mǎng 'boa', 'python' which is generally found among tall rank grass.

葬 zàng A character very similar to 莽 mǎng but very much more common is zàng 'bury', 'inter' (die (死) among rank grass (艹) and (艹)), e.g.

5532

下葬	xiàzàng	bury, inter
火葬	huǒzàng	cremation (fire-buried)
海葬	hǎizàng	sea-burial
土葬	tǔzàng	burial (of the dead) in the ground
葬身	zàngshēn	be buried (bury one's body)
葬礼	zànglǐ	funeral (burial rite)
葬送	zàngsòng	ruin, spell an end to (bury off)

葬 zàng has one derivative:

髒 = 脏 zāng — dirty, filthy (like buried bone), e.g.

X5532

肮脏	āngzāng	dirty, filthy
弄脏	nòngzāng	to dirty
脏东西	zāngdōngxi	dirty thing

4460* **潜** v. **潜** shān — (water drips like moonlight or sunshine in the forest) in

5533

潸然泪下	shānrán lèixià	tears trickling down one's cheeks
泪潸潸	lèi shānshān	in tears, tearfully

4842 **瀚** hàn — vast, e.g.

5534

瀚海	hànǎi	big desert (ancient name for Gobi Desert)
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翰 hàn, the co-component of **瀚** hàn, means 'writing brush' or 'writing' deriving its meaning from its structure: 卓 (Bushou L6) 'like full or radiating'

5535

* Actually there does not exist a character in the pattern of 簪 or 簪. This numbering is just for convenience' sake.

sunshine', 羽 yǔ 'writing with feather' and 人 rén 'under cover' (see Chapter Forty-two) thus to mean 'using Chinese pen very skillfully', e.g.

挥翰	huīhàn	wield one's writing brush
翰墨	hànmò	writing, painting or calligraphy (brush and ink)
华翰	huáhàn	your letter
翰林	hànlín	member of the imperial academy

Similar to 翰 hàn in the same external frame, there exists a much more popular character: 幹 (= 干) gàn 'trunk', 'mainstay', 'cadre', 'do', 'work', 'fight', 'kill', 'capable', e.g.

树干	shùgàn	tree-trunk
骨干	gǔgàn	mainstay, backbone, hard core
干部	gànbù	cadre
干吗?	gànmá	what to do, why on earth?
干活	gànhuó	work, work on a job
<u>干到底</u>	gàndàodǐ	fight to the bitter end
干掉	gàndiào	put somebody out of the way, get rid of, kill
干练	gànlìan	capable and experienced

Both 幹 gàn and 干 gàn have been touched upon under Character No. 2589. 干 gàn has the sense of 'interference' as it took the shape of an arrow without an arrowhead, the break caused by striking a shield. 幹 gàn is therefore a structure meant to say 'man interferes as full sunshine' from which the senses 'trunk' or 'mainstay' and 'work' or 'fight' or 'kill' were derived. Other meanings are but by extension.

As a derivative of 幹 gàn, 澣 = 浣 huàn means 'any of the three ten-day divisions of a month' — see Character No. 2598

5536 5202 浙 zhè ——— short for Zhejiang Province

X5536 折 zhé of 浙 zhè has been discussed under Character No. 0347. It means 'break', 'snap', 'lose', bend, 'twist', 'turn back', 'change direction', 'be

convinced', 'be filled with admiration', 'convert into', 'amount to', 'discount', 'rebate', 'fold', 'folder', 'turning stroke'. The most appropriate single word to describe this concept is 'bend'. Then the reader can understand the following bisyllabic expressions much more easily:

折断	zhéduàn	break, snap to break
损兵折将	sǔn bīng zhé jiāng	suffer loss of soldiers and generals
折磨	zhé.mó	cause physical or mental suffering, torment (bend and grind)
折衷(=中)	zhézhōng	compromise (bend in the middle)
曲折	qūzhé	twists and turns
折冲樽俎	zhé chōng zūnzǔ	outmanoeuvre the enemy over glasses of wine, win by diplomacy, engage in diplomatic negotiations (bend and dash over the vessels for wine and meat)
折回	zhéhuí	turn back
折光度	zhéguāngdù	diopetre (light-bending degree)
折射	zhéshè	refraction (bend and shoot)
心折	xīnzhé	be deeply convinced, be filled with heartfelt admiration (heart bent)
折服	zhéfú	be convinced, be filled with admiration, subdue, bring into submission
折算	zhésuàn	convert (computation)
折兑	zhéduì	convert (change)
折成	zhéchéng	convert into
折价	zhéjià	convert into money
折合	zhéhé	convert into, amount to
折扣	zhé.kou	discount, rebate
打八折	dǎ bāzhé	give 20% discount

折半	zhébàn	reduce (a price) by half
折实	zhéshí	reckon the actual amount after a discount
折旧	zhéjiù	depreciation (mark down as a result of ageing)
折叠	zhédié	fold
摺(=折)门	zhémén	folding door
摺(=折)扇	zhéshàn	folding fan
存摺(=折)	cúnzhé	deposit book
摺(=折)子	zhé.zi	booklet in accordion form with a slipcase
<u>折子戏</u>	zhé.zixì	highlights from operas (the name of the opera items used to be on a folder of a particular free-lance singer)

折 shé ————— break, snap, lose money in business, e.g.

折了	shé.le	broken
拉折	lāshé	snappped
折本	shébēn	lose money in business
折耗	shéhào	damage to or loss of a percentage of goods during transit, storage, etc. (breakage and wastage)

The origin of 折 zhé in Metal Script was 𠂔 to indicate 'lay axe on the grass'. Both Xiaozhuan and Lishu mistook the east component for 𠂔. Hence the present form. The sense it carries does not swerve in its derivatives, e.g.

5537 a **逝** shì ————— pass, pass away, die (break and leave for distance), e.g.

<u>时光易逝</u>	shíguāng yì shì	time passes quickly
逝世	shìshì	pass away, die
病逝	bìngshì	die of illness

b **誓** shì ————— swear, vow, pledge, oath (a talk (言) that takes the form *not* to break (折) one's word), e.g. 5538

发誓	fāshì	swear, take an oath
誓不两立	shì bù liǎng lì	swear not to co-exist with one's enemy
誓不罢休	shì bù bàxiū	swear not to stop
誓约	shìyuē	vow, pledge, solemn promise
誓为……	shìwéi ...	pledge to, vow to
誓死	shìsǐ	pledge one's life
誓师	shìshī	take a mass pledge, rally to pledge resolution before going to war
誓词	shìcí	oath, pledge (a prepared set of sentences)
誓言	shìyán	oath, pledge

c **哲** zhé ————— sage, wise man, sagacious, wise (he who can break people with mouth), e.g. X5538

哲人	zhérén	sage, philosopher
先哲	xiānzhé	a sagacious or great thinker of the past
哲学	zhéxué	philosophy
哲理	zhélǐ	philosophic theory
哲嗣	zhésì	your wise son (heir)

d **蜇** zhé ————— (a kind of crustacean that can break or hurt people) in

海蜇	hǎizhé	jellyfish
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5539

e **浙** zhè see Character No. 5536

The original sense of this character 'the flow of water above the sand' derived from the fact that on shallow beaches water is lingering on the sand. One does not find the ingredient 'sand' in the character but the sense 'linger' is present.

5541

賴

lài, the co-component, means 'linger', 'rely on', 'depend upon', 'deny one's error or responsibility', 'go back on one's word', 'blame somebody wrongly'. 賴 lài is a very important character in modern times since all people are interdependent. The reader has learned under Character No. 5181 that 負 fù means 'bear a burden', etc. and under Location X2395 that 束 shù is 'bind', etc.

A 'bound burden' lingers and connotes 'reliance' or 'dependence'. A 'resisted bound burden' becomes a *denial* (of errors or responsibility). From the opposite point of view it is going back on one's word. And to frame a 'bound burden' or 'place blame on others wrongly' is seen from a third party's side. Examples:

拖赖	tuōlài	linger, drag on
依赖	yīlài	rely on, depend on
赖于	lài yú	rely on, depend on
赖着不走	lài zhe bù zǒu	hang on and refuse to go away
赖掉	lài diào	deny any knowledge or connection with
赖债	lài zhài	repudiate debt
赖婚	lài hūn	repudiate on a marriage contract
赖帐	lài zhàng	go back on one's word (repudiate the account)
赖别人	lài bié rén	place blame on others
无赖	wú lài	rascal (not reliable)
耍无赖	shuǎ wú lài	act shamelessly

On this basis, one can find six derivatives, all of which are more or less indicative of 'lingering', 'hanging', 'dependent', e.g.

a

瀨

lài

as above

b 癩 lài ——— favus of the scalp (a kind of sickness that hangs on and refuses to go away), e.g. 5542

癩子 lài.zi a person affected with favus on the head

癩狗 làigǒu mangy dog, loathsome creature

癩蛤蟆想吃天鹅肉 làihá.ma xiǎng chī tiān'éròu
aspiring after something one is not worthy of (a mangy toad lusting after a swan's flesh)

c 簫 xiāo ——— an ancient musical pipe, sound, noise (an instrument made of bamboo for emitting sounds that linger), e.g. 5543

天簫 tiānxiāo sounds of nature

万簫俱寂 wàn xiāo jù jì all is quiet and still

d 懶 v. 嬾 lǎn ——— lazy, slothful, indolent, sluggish, languid (heart feels dependent on others all the time or like a dependent woman), e.g. 5544

懶惰 lǎnduò lazy, slothful

懶散 lǎnsǎn indolent, sluggish, negligent

偷懶 tōulǎn loaf on the job

懶得 lǎn.de not feel like (doing a thing)

懶漢 lǎnhàn sluggard, lazybones

懶洋洋 lǎnyāngyāng listless, languid

e 獭 tā ——— otter (a kind of animal that depends on fish), e.g. 5545

水獭 shuǐtā otter

海獭 hǎitā sea otter

旱獭 hǎntā marmot

X5545 6040

澤 = 泽 zé — pool, pond (classical sense), moist, damp, favour, beneficence, lustre

湖泽	húzé	lakes
沼泽	zhǎozé	marsh, swamp
泽国	zéguó	a land that abounds in rivers and lakes, inundated area
润泽	rùnzé	moist, wet
光泽	guāngzé	lustre, gloss, sheen
色泽	sèzé	colour and lustre
恩泽	ēnzé	beneficence, favour

5546 **罌** gāo is the variant of **罌** gāo in **罌丸** gāowán 'testicle'. However, its sense in all its nine derivatives is just as the script denotes: 罌 (Bushou G14) 'net' or 'catch' or 'get hold of', 幸 xìng 'luck'. Hence **澤** zé possesses so many meanings ranging from 'pool or pond', 'marsh or swamp' where vegetation grows easily, to 'moist', 'lustre', 'benefice' and 'favour'. In the simplification system, nowadays all **罌** are substituted by **罌**, e.g.

5547 a **擇 = 择** zé, zhái — select, choose, pick (use hand to get hold of luck), e.g.

择偶	zé'ǒu	select a spouse
择肥而噬	zé féi ér shì	victimize the rich (select the fat and bite)
不择手段	bùzé shǒuduàn	by hook or by crook, unscrupulously (do not select means of carrying out a scheme)
择友	zéyǒu	choose friends
择交	zéjiāo	choose friends carefully
二者择一	èrzhe zé yī	choose one out of two
选择	xuǎnzé	pick and choose
择吉	zéjí	pick an auspicious day (for marriage, funeral, etc.)

饥不择食 jī bùzé shí

eat or take anything given him
(when one is hungry, one will
not be selective of food)

b 鐸 = 铎 duó —— big bell with wooden clapper

5548

Confucius once said that he was like a clarion call to his times; hence 木鐸 mùduó refers to teacher's profession. Normally, it was the metal which hit the wood, now he had the luck of hitting the metal with the wood.

c 釋 = 释 shì —— explain, elucidate, clear up, dispel, let go, be relieved of, release, set free, Sakyamuni, Buddhism
(have the luck of *disentangling* from the colours
i.e. 彩 = 采 for 采)

5549

In the Chinese basic concept, to explain is to make things *plainer*, *clearer* or *diluted*, not as in the Western sense of elaboration, giving more details. Hence:

释义	shìyì	explain the meaning (of a word, etc.)
解释	jiěshì	explain, elucidate
释疑	shìyí	clear up doubts
冰释	bīngshì	be dispelled, vanish (like a piece of ice)
稀释	xīshì	dilute
释手	shìshǒu	let go, loosen one's grip
开释	kāishì	pardon, reprieve
如释重负	rú shì zhòngfù	as if relieved of a heavy load
释念	shìniàn	do not worry (be relieved of minding)
释然	shìrán	feel relieved
释放	shìfàng	release, set free
释迦牟尼	shìjiāmóuní	Sakyamuni, the founder of Buddhism
释教	shìjiào	Buddhism

5550 d 擇 = 擇 tuò — fallen bark or leaves (something from the plants, picked (擇) up from the ground)

5551 e 簾 = 簾 tuò — sheaths of bamboo shoots (something picked (擇) from the bamboos)

5552 f 懌 = 懌 yì — pleased, happy (heart feels having got hold of the luck)

5553 g 繹 = 绎 yì — unravel, sort out (get hold of the luck of disentangling the silk), e.g.

络绎不絕 luòyì bù jué in an endless stream

演绎 yǎnyì deduction (logic)

5554 h 譯 = 译 yì — translate, interpret (get hold of the luck of having it in understandable language), e.g.

翻译 fānyì translate, interpret

笔译 bǐyì written translation

译笔 yìbǐ the quality or style of a translation

译者 yìzhě translator

译文 yìwén translated text

译意风 yìyìfēng simultaneous interpretation installation (风 fēng being transliteration of phone)

译本 yìběn translation (in pamphlet or book form)

译成 yìchéng translate into

译码 yìmǎ decode

译音 yìyīn transliteration

译述 yìshù render freely

5555 i 驛 = 驿 yì — post (where one has the luck of having a horse), e.g.

驿道 yìdào post road

驿站

yìzhàn

post (where formerly couriers changed horses or rested)

6071 混 hùn ——— mix, confuse, pass for, pass off as, muddle along, drift along, get along with somebody, thoughtlessly, recklessly, irresponsibly 5556

To understand this character, one needs first to know the significance of 比 bǐ 'compare'. In the Xiaozhuan Script, 比 was written like 𠂇 to denote two men staying side by side but in a reverse direction, while 从 cóng 'follow' was written like 𠂇 in the correct direction to mean 'one following the other'.

Hence the co-component of 混 hùn, i.e. 昆 kūn is to signify 'under the sun men are equals'. When all parts of water are equal, it is 'mix'. Mixing leads to 'confusion', 'pass for'. Further extensions made it mean 'muddle, or drift along' or 'get along'. When one really does not care, it is of course 'thoughtless'. To be 'reckless' or 'irresponsible' really starts from lack of thought about the consequences. 5557

This is a very useful character and it is involved in many bisyllabic expressions and on many occasions it actually plays the role of a leg followed or preceded by another positional or verbal singleton, e.g.

混合	hùnhé	mix, blend, mingle
混在	hùnzài	mix in
混入	hùnrù	mix in with something else
混杂	hùnzá	mix, mingle (with foreign matters)
搞混	gǎohùn	mix up
鬼混	guǐhùn	just do nominal work (mix into a group like a devil)
混帐	hùnzhang	(completely immoral and shameless) scoundrel, bastard, son of a bitch (mix curtains, i.e. get into wrong bed)
<u>混血儿</u>	hùnxuè'ér	a person of mixed blood
混纺	hùnfǎng	blended spinning

<u>混凝土</u>	hùnníngtǔ	concrete
混淆	hùnxiao	confuse, mix up, obscure, blur
混乱	hùnluan	confusion, chaos
混沌	hùndùn	chaos (the primeval state of the universe)
混浊	hùnzhuó	muddy, turbid
混战	hùnzhan	tangled battle
<u>混水摸鱼</u>	hùnshuǐ mō yú	fish in troubled waters
<u>混世魔王</u>	hùn shì mówáng	fiend in human shape, devil incarnate (devils' King mixed in the human world)
<u>混为一谈</u>	hùnwéi yītán	confuse something with something else (pass for one and the same topic)
混名	hùnmíng	nickname
<u>鱼目混珠</u>	yúmù hùn zhū	pass off fish eyes as pearls
混进	hùnjìn	infiltrate, sneak into
<u>混过去</u>	hùn.gou.qu	muddle along
<u>混一日过两个半天</u>	hùn yīrì guò liǎnggè bàntiān	drift along aimlessly (one day as two half-days)
混熟	hùنشú	get familiar with each other (get along well)
<u>混出主意</u>	hùn chū zhǔ.yi	put forward thoughtless or irresponsible suggestions

混

hún ————— in

混蛋	húndàn	poor devil, skunk, lout (muddy egg)
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Because of the sense it represents, 昆 kūn as a character by itself means 'brothers' in:

昆仲	kūnzhòng	elder and younger brothers, brothers
昆虫	kūnchóng	insect (brotherly arthropod)

The derivatives of 昆 kūn are:

- a 棍 gùn ————— rod, stick, scoundrel, rascal (a long object made of wood that is of *equal* diameter all along), e.g. 5558

棍子	gùn.zi	rod, stick
棍棒	gùnbàng	club, cudgel, bludgeon, a stick or staff used in gymnastics
<u>光棍儿</u>	guānggùn'r	bachelor, unmarried man (derogatory) (one who has nothing to be apprehensive of)
賭棍	dǔgùn	gambler
恶棍	ègùn	ruffian, rascal

It is equally of interest that 棍 gùn 'rod' is used as a metaphor for rascal or somebody who does bad things. As rods are generally long and of a hard nature, it can reach people before they can stop the man behind it who is doing the hurt, which is what the Xiaozhuan Script of 比 suggests and exactly the manner in which a rascal behaves.

- b 輥 gǔn ————— roller (rod that revolves and is used on vehicles), e.g. 5559

轧輥	zhāgǔn	roller
<u>輥筒印花</u>	gǔntǒng yìn huā	roller printing
<u>卷花輥</u>	juǎnhuāgǔn	cotton roller

- c 餛 hún ————— in 5560

馄饨	húntun	wonton, dumpling soup (doubleton)
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馄饨 húntun is a kind of dumpling of which both the wheat wrapper and meat filling is to be taken as a whole in a mixed pod very much like the Italian ravioli.

- d 崑 = 昆 kūn ————— geographical name, e.g. X5560

昆仑	kūnlún	the Kunlun Mountain
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	昆明	kūnmíng	Kunming
	昆腔	kūnqiāng	melodies originated in Kunshan, Jiangsu in the Ming Dynasty
	昆曲	kūnqǔ	Kunqu opera or its melodies
5561 e	醜	kūn	<u>quinone (sound)</u>
5562 f	鯢	kūn	<u>fish eggs (fish brothers)</u> , enormous legendary fish which could change into a roc (hinting the size of fish as big as Kunlun Mountain), e.g.
	鯢鵬	kūnpēng	roc (an enormous legendary bird transformed from a gigantic fish)

X5562 6072 渴 kě ——— thirsty, yearningly, e.g.

口渴	kǒukě	thirsty (bisyllabic)
渴望	kěwàng	thirst for, long for, yearn for
渴念	kěniàn	yearn for

X5562 曷 hé, the co-component of 渴 kě, means 'how', 'why', 'when' and is a synonym of 何 hé. However the sense goes backward to include the sense 'because something is exhausted'. 渴 kě therefore actually denotes 'thirsty because water is exhausted'. The sense of 'exhaustion' derived from the pattern 曷 which indicates 'talk (曰) of a beggar (丐)'. A beggar is one who has exhausted the things he needs most.

In the following *seventeen* derivatives of 曷 hé, it is used practically *exclusively* for this sense of 'exhaustion':

X5562 a 喝 hē ——— drink, drink alcoholic liquor (mouth exhausts a liquid), e.g.

喝茶	hēchá	drink tea
喝西北风	hē xīběifēng	have nothing to eat (drink the northwest wind)
喝醉了	hēzuì.le	be drunk

喝 hè ——— shout loudly (one's mouth exhausts one's voice), e.g.

喝令	hèlǐng	shout an order
大喝一声	dàhè yīshēng	utter a loud shout
喝彩	hècǎi	acclaim, cheer
喝倒彩	hè dàoǎi	make catcalls, boo, hoot
棒喝	pènghè	a blow and a shout to waken one from error (Buddhist)

b	褐	hè	coarse cloth or clothing, brown (all other clothing exhausted – the last bit of clothing), e.g.	5563
	无衣无褐, 何以卒岁	wú yī wú hè, héyǐ zú suì	no clothing, no coarse cloth, how to pass the winter (to end the year)?	
	褐色	hèsè	brown (colour of coarse cloth)	
c	谒	yè	call on (a superior or an elder person), pay one's respects to (say exhaustively or the topmost good words), e.g.	5564
	谒见	yèjiàn	call on (a superior, etc.), have an audience with	
	拜谒	bàiyè	pay respects to	
	谒陵	yèlíng	pay homage at somebody's mausoleum	
c-1	藹	ǎi	friendly, amiable (talk exhaustively and profusely as grass), e.g.	5565
	和蔼	hé'ǎi	kindly, affable, amiable	

c-2	霭	ǎi	mist, haze (vapour in the sky permeating all over like talking exhaustively), e.g.	5566
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暮霭	mù'ǎi	evening haze
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d	遏	è	hold back, check (distance exhausted), e.g.	5567
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遏止	èzhǐ	hold back, check
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遏制	èzhì	keep within limits, contain
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怒不可遏	nù bùkě è	anger becomes uncontrollable
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5568 e

葛 gé

the ko-hemp, kudzu vine (grass for making coarse clothing; 葛 for 褐), e.g.

葛布

gébù

a coarse hemp cloth

裘葛

qiúgé

one year (fur for winter and hemp for summer)

瓜葛

guāgé

complicated relations (melon vines)

纠葛

jiūgé

quarrels, disputes (entangled vine)

葛 gē

surname

5569

e-1 轳 gé

(sound of many rolling carts or vehicles) in

轳轳

jiāogé

complications, misunderstanding (doubleton)

X5569

e-2 鑢 v. 鑢 là

solder (metal that spreads like vine)

5570

f 偈 jì

a Buddhist chant or hymn (sound)

5571 g

揭 jiē

raise, hoist, lift, expose, show up, uncover, bring to light, tear off, take off (use hand exhausting one's energy — doing the utmost), e.g.

揭竿而起

jiē gān ér qǐ

raise or hoist the standard of revolt, rise in rebellion

揭幕

jiēmù

lift the curtain, unveil (a monument, etc.), inaugurate

揭晓

jiēxiǎo

announce, make known, publish (lift the covering and make known)

揭露

jiēlù

expose, unmask, ferret out

揭发

jiēfā

expose, unmask, bring to light

揭穿

jiēchuān

expose, lay bare, show up

揭开

jiēkāi

uncover, reveal, open

揭底

jiēdǐ

reveal the inside story (uncover the bottom)

揭示 jiēshì reveal, announce, promulgate

揭下 jiēxià tear down, take down

h 竭 jié ————— exhaust, use up (be exhausted (曷) in establishing (立) something), e.g. 5572

竭尽 jiéjìn exhaust, use up

竭诚 jiéchéng with all one's heart, wholeheartedly

竭泽而渔 jié zé ér yú kill the goose that lays the golden egg (drain the pond to get all the fish)

竭力 jièlì exhaust or use every ounce of one's energy, do one's utmost

声嘶力竭 shēn sī lì jié (exhaustingly) shout oneself hoarse

竭蹶 jiéjué destitute, impoverished (exhaust and suffer a setback)

i 碣 jié ————— stone tablet (stone for showing up; 曷 for 揭), e.g. 5573

墓碣 mǔjié tombstone

j 羯 jié ————— Jié, an ancient nationality in China, e.g. 5574

羯羊 jiéyáng wether

k 歇 xiē ————— stop (work, etc.), knock off, go to bed, have a rest (be exhausted and yawn), e.g. 5575

歇工 xiēgōng stop work, knock off

歇业 xiēyè close a business, go out of business

歇手 xiēshǒu stop doing something

歇脚 xiējiǎo stop on the way for a rest

歇班 xiēbān be off duty, have time off

间歇 jiànxiē intermission, intermittance

歇息	xiē.xi	go to bed, have a rest
歇一歇	xiē yī xiē	have a short rest
歇肩	xiējiān	take the load off one's shoulder for a rest
歇凉	xiēliáng	relax in a cool place
歇斯底里	xiēsīdǐlǐ	hysteria (sound)

5576 | 蠍 = 蝎 xiē ——— scorpion (an arthropod that will exhaust its venomous sting when hurt), e.g.

蝎子	xiē.zi	scorpion
蝎虎	xiēhǔ	gecko, house lizard

X5576 6090 瀑 pù ——— waterfall, e.g.

瀑布	pùbù	waterfall, cataract (like a piece of cloth)
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This character first introduced under Character No. 0572 is of course
 X5576 derived from 暴 bào which had in fact a rather complicated origin. It suffices in this Book to treat this character as a pattern consisting of four parts: 日 rì 'the sun', 水 'the water', 𠂔 (Bushou K13a) 'excessively', 八 'spread out'. Its modern meaning being 'violent', 'tyrannical', 'sudden', the analysis can well describe the situation as witnessed in the following bisyllabics:

暴力	bàolì	violence, force
暴雷	bàoléi	violent thunder claps
暴跳如雷	bàotiào rú léi	fly into a rage (jump violently like thunderclaps)
暴躁	bàozào	irascible, irritable
残暴	cánbào	brutal
暴徒	bàotú	ruffian, thug
暴行	bàoxíng	savage act, outrage, atrocity
暴动	bàodòng	insurrection, rebellion, riot

暴乱	bàoluàn	riot, rebellion, revolt
暴雨	bàoyǔ	torrential rain
<u>暴风雨</u>	bàofēngyǔ	rainstorm, storm, tempest
<u>暴饮暴食</u>	bào yǐn bào shí	eat and drink too much at one meal (uncontrolled drinking and eating)
<u>自暴自弃</u>	zì bào zì qì	live in self-abandonment, without ambition in life (self-violence and self-abandonment)
暴君	bàojūn	tyrant (king)
暴政	bàozhèng	tyranny
暴戾	bàolì	ruthless and tyrannical, cruel and fierce
以 <u>暴</u> 易 <u>暴</u>	yǐ bào yì bào	change one tyranny for another tyranny
<u>暴戾恣睢</u>	bàolì zì suī	cruel and despotic, looking fiercely
<u>暴殄天物</u>	bàotiǎn tiānwù	a reckless waste of grain, etc.
<u>暴虎凭河</u> *	bào hǔ píng hé	brash physical courage (fight tiger with bare hands and attempt to cross river without a boat)
暴病	bàobìng	sudden attack of a serious illness
暴卒	bàozú	die of a sudden illness
暴发	bàofā	break out (a sudden burgeoning)
<u>暴发户</u>	bàofāhù	nouveau riche
暴利	bàolì	sudden huge profits
暴涨	bàozhǎng	(of flood, prices, etc.) rise suddenly and sharply
暴跌	bàodiē	steep fall (in price), slump

* A phrase from 'Confucian Analects' in which one witnesses excessive omission, because the quadrisyllabic merely hints 'a violent tiger bordering a river'.

暴露	bàolù	expose, reveal, lay bare (suddenly lay open)
暴光	bàoguāng	exposure (a sudden lighting)

So are its derivatives:

5577 a **爆** bào ——— explode, burst, quick-fry, quick-boil (be violent like meddling with fire), e.g.

爆炸	bàozhà	explode, blow up, detonate
爆竹	bàozhú	firecracker
爆破	bàopò	blow up, demolish, dynamite, blast
爆发	bàofā	burst out, break out, erupt
爆裂	bàoliè	burst, crack
<u>油爆虾</u>	yóubàoxiā	quick-fried shrimp

5578 b **曝** pù ——— expose to the sun (sudden exposure to the sun), e.g.

曝光	pùguāng	exposure (photography)
曝露	pùlù	expose to the open air
<u>一曝十寒</u>	yī pù shí hán	with futile frequently interrupted efforts (sun it one day and leave it in cold for ten days)
曝献	pùxiàn	very humble present (offer sunshine)

5579 7721 **泥** v. **泥** ní ——— clay, mud, mire, mashed vegetable or fruit, e.g.

泥人	nírén	clay figurine
泥土	nítǔ	clay, earth, soil
<u>泥塑木雕</u>	nísù mùdiāo	as wooden as a dummy (like an idol carved in wood or moulded in clay)
<u>泥牛入海</u>	níníu rù hǎi	never to be heard of again, gone forever (like a clay ox entering the sea)

泥菩萨过河，自身难保 nípúsa guòhé, zìshēn nánbǎo

hardly able to save oneself — let alone anyone else (like a clay idol fording a river, it cannot guarantee its own safety, let alone your pray)

泥巴 níba

mud, mire

泥淖 nínào

mire, bog, morass

泥沼 nízhǎo

mire, swamp, morass, slough

泥浆 níjiāng

mud, slurry

泥沙 nísha

silt

水泥 shuǐní

cement

泥水匠 níshuǐjiàng

bricklayer, tiler, plasterer

泥鳅 níqiū

loach

枣泥 zǎoní

jujube paste

土豆泥 tǔdòuní

mashed potato

苹果泥 píngguǒní

applesauce (food)

泥 ní

cover or daub with plaster, putty, etc., stubborn, obstinate, bigoted, e.g.

泥墙 nǐqiáng

cover the crevices in a wall with mud or plaster, mud wall

拘泥 jūnì

stubbornly adhere to

泥古 nìgǔ

have bigoted belief in ancient things or ways

尼

ní the co-component of 泥 ní, is composed of 尸 shī 'corpse' and 匕 bǐ 'change'. 'Changing to corpse' has the connotation of 'obstructing' or 'hindering life'. But water cannot obstruct or hinder without or with little earth. Therefore 泥 ní means 'mud', 'mire'. From here also arises the sense 'stubborn', 'obstinate', and 'bigoted'.

5580

In the modern language, except for signifying 'Buddhist nun' in 尼姑 nīgū, this character is generally used in transliteration, e.g.

尼泊尔	níbó'ěr	Nepal
尼亚加拉瀑布	níyàjiālā pùbù	Niagara Falls
尼加拉瓜	níjiālaguā	Nicaragua
尼古丁	nígūding	nicotine
尼日尔	nírì'ěr	the Niger
尼日利亚	nírìlìyà	Nigeria
尼罗河	níluó hé	the Nile
尼龙	nílóng	nylon

Other derivatives are:

X5580 a 呢 ní ————— woollen cloth, wool coating or suiting (last syllable of a transliteration of a kind of woollen fabric the name of which is now buried in history), e.g.

呢绒	níróng	woollen goods, wool fabric
呢喃	nínán	twittering (of swallows) (sound)

呢 .ne see Character No. 0416

5581 b 鈮 ní ————— niobium (sound)

5582 c 悒 ní ————— (heart obstructed) in

悒悒 niǎnǎi uneasy, blushing, bashful (doubleton)

5583 d 妮 nī ————— (a girl who blushes a lot; 尼 for 悒) in

妮子 nī.zi girl, lass

5584 e 旎 nǐ ————— (旗 (Bushou J3a) 'a flag' = known for a blushing girl; 尼 for 妮) in

旎旎 yǐnǐ charming and gentle (doubleton)

f 昵 = 昵 nǐ ——— close, intimate (the sun never hinders), e.g.

X5584

亲昵

qīnnǐ

very intimate

7721 渥 wò ——— wet, moisten (like water from house top), e.g.

5585

优渥

yōuwò

liberal, munificent, favourable

屋 wū is derived from 屋 wū 'house', 'room', e.g.

X5585

屋宇

wūyǔ

house

屋顶

wūdǐng

roof, housetop

屋脊

wūjǐ

ridge (of a roof)

屋面

wūmiàn

roofing

屋子

wū.zi

room

房屋

fángwū

houses, buildings

All derivatives of 屋 wū do not deviate from its inherent sense:

a 握 wò ——— hold, grasp (hand holds something as a house holds many things), e.g.

X5585

紧握

jǐnwò

hold with a firm grip

握别

wòbié

shake hands at parting

握手

wòshǒu

shake hands

握拳

wòquán

clench one's fist

掌握

zhǎngwò

grasp, master, know well, have in hand, control

b 幄 wò ——— tent (long fabric used for housing), e.g.

5586

帷幄

wéiwò

army tent

c 嵬 wò ——— in

5587

嵬嵬

wèichuò

dirty, filthy (doubleton)

The sense of this character has really extended from the ancient meaning of 'houses crampingly paraded like a man's teeth'. Too cramped housing, of course, leads to filthy surroundings. 足 zú of 齣 chuò was actually the abbreviation of 促 cù 'close together'.

5588
5589

5590 d 喔 wō ———— cock's crow (sound)

5591 7722* 漏 lòu ———— leak, water clock, hourglass, divulge, be missing, leave out (rain water inside the house (尸), abbreviated from 屋), e.g.

漏水	lòushuǐ	(water) leak
漏气	lòuqì	(gas) leak
漏疮	lòuchuāng	anal fistula
漏洞	lòudòng	leak, flaw, hole, loophole
漏风	lòufēng	air leak, speak indistinctly through having one or more front teeth missing, leak out (information or secrets)
漏光	lòuguāng	light leak
漏斗	lòudǒu	funnel (cone-shaped utensil with open bottom)
漏尽更残	lòu jǐn gēng cán	the night is waning (the water clock is exhausted and the hour beats left behind)
走漏消息	zǒulòu xiāo.xi	leak information (someone goes round and divulges the secret)
漏网	lòuwǎng	slip through the net, escape unpunished
漏税	lòushuì	evade taxation
漏写一行	lòuxiě yíháng	one line is missing, left out one line
漏报	lòubào	fail to report something
漏掉	lòudiào	left out

* 漏 is not a character. The numbering is also for convenience's sake.

Derivative:

痛 v. **痿** lǒu ——— anal fistula (sickness of leakage; 漏 for 漏)

X5591

9022 **淌** tāng ——— drip, shed, trickle (sound of water dripping on metallic objects), e.g. 5592

淌汗 tānghàn sweat dripping

淌眼泪 tāng yǎnlèi shed tears

伤口淌血 shāngkǒu tāngxuè blood trickled from the wound

尚 shàng being a Bushou, is also the co-component of **淌** tāng. It has the connotation of 'respect', 'value', 'preferred', 'yet' as explained under Character No. 0120. Its connotation actually includes such senses as 'still', 'fairly', 'even', e.g. X5592

尚有 shàngyǒu still have

尚可 shàngkě fairly good

尚不足 shàng bùzú even . . . not enough for

尚希 shàngxī I hope

尚且 shàngqiě still, even, yet

尚书 shàngshū minister in feudal China 常

As a Bushou, **尚** shàng is generally written **尚** (Bushou J 17a) while as a co-component, the pattern remains **尚** shàng (Bushou J 17), e.g.

a **常** cháng ——— common, often, frequent, usually, invariable, constant, ordinary, normal — see Character No. 0905, e.g. X5592

常规 chángguī common practice, routine, convention, rule

常人 cháng rén man in the street

常情 chángqíng reason, sense (common feeling)

人情之常 rénqíng zhī cháng natural and normal, human

常用	chángyòng	in common use
<u>常言道</u>	chángyándào	as often the saying goes
常川	chángchuan	frequently, constantly (like a river)
往常	wǎngcháng	usually, habitually in the past
常青	chángqīng	everygreen (invariably green)
常驻	chángzhù	resident, permanent (constantly stationed)
常任	chángrèn	permanent, standing (constant on the post)
常备	chángbèi	standing, ready
常年	chángnián	(constant) throughout the year, perennial
常务	chángwù	(ordinary) day-to-day business, routine
<u>常务委员会</u>	chángwù wěiyuánhùi	Standing Committee
正常	zhèngcháng	normal
反常	fǎncháng	abnormal, unusual

5593 a-1 嫦 cháng ——— in

嫦娥 cháng'é the goddess of the moon (the lady in the legend who swallowed elixir stolen from her husband and flew to the moon)

5594 b 撑. 掌 = 撑 chēng — prop up, support, push or move with a pole, maintain, keep up, open, unfurl, fill to the point of bursting, brace, stay (sound from teeth when making efforts), e.g.

支撑	zhī.chēng	prop up, sustain, support, brace
撑持	chēngchí	prop up, shore up, sustain
撑不住	chēng bùzhù	could not help (cannot sustain)

撑腰	chēngyāo	support, back up, bolster up
撑船	chēngchuán	pole a boat, punt
撑竿跳高	chēnggān tiàogāo	pole jump
撑场面	chēng chǎngmiàn	maintain or keep up the appearance
撑伞	chēngsǎn	open an umbrella
撑破	chēngpò	fill to the point of bursting
角撑	jiǎochēng	corner brace
撑条	chēngtiáo	stay

c **當 = 当** dāng has been briefly touched upon under Character No. 0628 X5594 but it is a very frequently seen character and needs further elaboration. The general uses are to indicate: 'ought', 'should', 'manage', 'be in charge of', 'equal', 'serve as', 'bear, accept, deserve', 'just at a time or place', 'in somebody's presence'. Many bisyllabic expressions have been coined with 當 dāng as the crucial part:

应当	yīngdāng	should, ought to
当然	dāngrán	of course, as it should be
当心	dāngxīn	take care, be careful, look out (manage with heart)
当家	dāngjiā	manage (household) affairs
当政	dāngzhèng	be in power, be in office
当权	dāngquán	be in power, hold power
当局	dāngjú	the authorities
当事人	dāngshìrén	party (to a lawsuit), litigant
勾当	gòu.dang	business, deal (contemptuous)
稳当	wěn.dang	safe, reliable, secure (stable and equal)
相当	xiāngdāng	match, appropriate, fairly (mutually equal)

当兵	dāngbīng	be a soldier, serve in the army
<u>一马当先</u>	yīmǎ dāngxiān	take the lead (as a horse served in the lead)
承当	chéngdāng	bear or take up (responsibility)
当选	dāngxuǎn	be elected
<u>当之无愧</u>	dāng zhī wúkuì	fully deserve, be worthy of (not shameful to be)
当今	dāngjīn	now, at present
当地	dāngdì	local, at the place in question
当前	dāngqián	before one, facing one, present, current
当下	dāngxià	instantly, immediately, at once
当即	dāngjí	at once, right away
<u>当务之急</u>	dāng wù zhī jí	a pressing matter of the moment, a task of top priority, urgent matter
<u>当机立断</u>	dāng jī lì duàn	decide promptly and opportunely
当年	dāngnián	in those years, in that year
当初	dāngchū	originally, at the outset, at that time
当令	dānglǐng	in season
当中	dāngzhōng	in the middle, in the centre
当道	dāngdào	blocking the way, be in power
当空	dāngkōng	high above in the sky
当头	dāngtóu	right overhead, facing one, imminent
当面	dāngmiàn	in somebody's presence
当众	dāngzhòng	in the presence of all, in public

當 = 当 dāng — pawn, proper, match, treat as, regard as, take for, think, that very, e.g.

當舖	dàngpù	pawnshop
贖當	shúdāng	redeem something pawned
適當	shìdāng	proper, suitable, appropriate
妥當	tuǒdāng	proper, appropriate (safe)
不當	bùdāng	inappropriate
<u>當得起</u>	dāngdéqǐ	can match, be equal to
當做	dāngzuò	treat as, regard as, look upon as
当真	dāngzhēn	take seriously, really true, really
上当	shàngdàng	be fooled, be duped (wrongly take for)
當日	dāngrì	the same day, that very day
當天	dāngtiān	the same day, that very day

當 (=当) dāng is found in six derivatives:

c-1	噹 = 当	dāng	(mouth to simulate sound of colliding metal)	X5594
c-2	璫 = 瑯	dāng	(sound of colliding jade) in 玳瑁 dāidāng ding-dong, jungle, clatter (doubleton)	5595
c-3	褡 = 裆	dāng	<u>crotch (of trousers)</u> (the equally divided central region of the clothing)	5596
c-4	鐺 = 铛	dāng	<u>clank, clang (metal sound)</u> , e.g. <u>鐺铛入狱</u> lángdāng rùyù be chained and thrown into prison	5597

c-5 **擋 = 挡** dǎng — keep off, ward off, block, get in the way of, fender, gear (act like a hand in front of or in the presence of something), e.g.

挡雨 dǎngyǔ keep off the rain

挡驾	dǎngjià	turn away a visitor with some excuse, decline to receive a guest (ward off the arrival of a horse)
挡箭牌	dǎngjiàn pái	shield, excuse, pretext (a tablet to ward off arrows)
挡土墙	dǎngtǔ qiáng	retaining wall (wall to block earth)
挡风	dǎngfēng	shelter something from the wind
挡路	dǎnglù	be in the way of
炉挡	lúdǎng	(fire) fender
前进挡	qiánjìn dǎng	forward gear

挡 = 挡 dǎng — in

| 摆挡 bǎidǎng arrange, put in order, get ready

5599 c-6 档 = 档 dǎng — shelves, pigeonholes, files, grade (things made of wood to facilitate management or classification), e.g.

归档	guīdǎng	file a document (onto shelves or into pigeonholes)
档案	dàng'àn	files, archives, record, dossier
高档货	gāodàng huò	high grade goods

5600 d 黨 = 党 dǎng — political party, party, clique, faction, gang, be partial to, take sides with, kinsfolk, relatives (those who value (尚) meetings *in camera* (黑)), e.g.

政党	zhèngdǎng	political party
党派	dǎngpài	political parties and groups
党员	dǎngyuán	party member
党纲	dǎnggāng	party programme
党纪	dǎngjì	party discipline
死党	sǐdǎng	sworn followers

党羽	dǎngyǔ	member of a clique, adherents
党魁	dǎngkuí	chieftain, gang leader
党同伐异	dǎng tóng fá yì	take sides with those who belong to one's own faction and attack those who don't
父党	fùdǎng	father's kinfolk

d-1	儻 = 倥	tāng	(man of the party) in	5601
	倥倥	tītāng	unconventional (doubleton)	
d-2	讠 = 说	dāng	(of advice or comment) <u>honest</u> , unbiased (talks in meeting in camera), e.g.	5602
	讠论	dānglùn	honest view	

e 赏 = 赏 shǎng — reward, award, admire, enjoy, appreciate (show respect (尚) direct with money (贝)), e.g. x5602

赏罚	shǎngfá	rewards and punishments
赏金	shǎngjīn	pecuniary reward
赏格	shǎnggé	the size of a reward
犒赏	gāoshǎng	reward a victorious army, etc. with bounties
赏赐	shǎngcì	grant a reward, your esteemed present
悬赏	xuánshǎng	offer a reward
欣赏	xīnshǎng	admire, enjoy, appreciate
赏月	shǎngyuè	admire the full moon
赏玩	shǎngwán	admire the beauty of something, enjoy
赏心悦目	shǎng xīn yuèmù	find the scenery pleasing to both the eyes and the mind

赏识	shǎngshí	recognize the worth of, appreciate
赏光	shǎngguāng	the pleasure of your company
鉴赏	jiànshǎng	appreciate as a connoisseur

X5602 e-1 償 = 偿 cháng ——— repay, compensate for, make up, fulfil (an action appreciated by people), e.g.

偿债	chángzhài	repay a debt
偿命	chángmìng	pay with one's life
偿付	chángfù	pay back
偿还	chánghuán	repay, pay back
偿清	chángqīng	clear off (account)
抵偿	dǐcháng	compensate for, make good
赔偿	péicháng	compensate, reparation
补偿	bǔcháng	make up deficit, compensate
得不偿失	dé bù cháng shī	the game is not worth the candle (the gain does not make up the loss)
偿愿	chángyuàn	fulfil wish

X5602 f 裳 .shang ——— (respectable clothing) in

衣裳	yī.shang	clothing, clothes
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裳 cháng ——— skirt (worn in ancient China) (respectful clothing to cover low part of the body)

5603 g 棠 táng ——— (a kind of tree valued in Chinese literature) in

海棠	hǎitáng	Chinese flowering crabapple, begonia
棠棣	tángdì	Chinese bush cherry, a kind of white poplar
棠梨	tánglí	birchleaf pear

h 堂 táng ——— the main room of a house, a hall for a specific purpose, classifier for furniture, classes, etc., court of law, relationship between cousins, etc. of the same paternal grandfather or great grandfather (respectable land), e.g. 5604

客堂	kètáng	parlour
<u>大会堂</u>	dàhuìtáng	the Great Hall
堂奥	táng'ào	the innermost recess of a hall, the interior of a country, profundity of thought or knowledge
堂皇	tánghuáng	grand, stately, magnificent
堂堂	tángtáng	dignified, impressive, (of a man) having high aspirations and boldness of vision, imposing, awe-inspiring, formidable
<u>堂堂正正</u>	tángtáng zhèngzhèng	impressive or dignified in personal appearance
食堂	shítáng	dining hall
教堂	jiàotáng	church
课堂	kètáng	classroom
过堂	guòtáng	be tried, have a hearing (in court)
<u>堂兄弟</u>	tángxiōngdì	cousins of the same paternal grandfather
<u>这一堂课</u>	zhèyī tángkè	this class (session)

堂 táng forms the co-component of seven characters and indicates 'a respectable circumscribed space' which is not necessarily 'a house or room', but just 'a frame', e.g.

h-1 膛 táng ——— thorax, an enclosed space inside something, chamber (part of the body that circumscribes certain space), e.g. 5605

胸膛 xiōngtáng chest

枪膛 qiāngtáng bore (of a gun)

炉膛 lútáng stove chamber

5606 h-2 螳 táng ——— mantis (an insect that assumes a certain framing posture in walking), e.g.

螳螂 tángláng mantis (bisyllabic)

螳臂当车 táng bì dāng chē overrate oneself and try to hold back an overwhelming superior force (a mantis trying to stop a chariot)

螳螂捕蝉，黄雀在后 tángláng bǔ chán, huángquè zài hòu covet gains ahead without being aware of danger behind (the mantis stalks the cicada, unaware of the oriole behind)

5607 h-3 镗 tāng ——— boring (metal to make a circumscribed space), e.g.

镗孔 tāngkǒng bore hole

镗刀 tāngdāo boring cutter

镗床 tāngchuáng boring machine or lathe

5608 h-4 棡 tāng ——— door or window frame (something made of wood that circumscribes certain space)

5609 h-5 噹 tāng ——— clang (sound)

5610 h-6 蹚 tāng v. 蹚 ——— wade, ford (feet to assume a framing posture in walking)

5611 h-7 瞠 chēng ——— stare (eyes wide open in the eye sockets), e.g.

瞠目结舌 chēngmù jiéshé stare tongue-tied

瞠乎其后 chēng hū qí hòu despair of inability to catch up (stare helplessly at the vanishing back of the runner ahead)

X5611 i 掌 zhǎng ——— palm, slap, clap, hold in one's hand, the bottom of certain animal's feet, sole (respectable part of the hand), e.g.

掌上明珠	zhǎngshàng míngzhū	a beloved daughter (a pearl in the palm)
掌颊	zhǎngjiá	slap on the face
拍掌	pāizhǎng	clap hands
掌声	zhǎngshēng	clapping, applause
掌管	zhǎngguǎn	be in charge of, administer
掌权	zhǎngquán	be in power, exercise control
掌舵	zhǎngduò	be at the helm
掌故	zhǎnggù	anecdotes (stories noted or recorded by people)
掌柜	zhǎngguì	shopkeeper, manager (of a shop)
掌握	zhǎngwò	grasp, master, know well, take into one's hands, control
掌印	zhǎngyìn	be in power, hold the seal
熊掌	xióngzhǎng	bear's paw
鸭掌	yāzhǎng	duck's foot
脚掌	jiǎozhǎng	sole of a human foot

As a east co-component, one finds 尚 shàng in the following characters:

a 徜 cháng ——— (slow pace (彳) yet (尚) to go or no rush) in 5612

徜徉 chángyáng wander about unhurriedly (doubleton)

b 惆 chāng, tāng ——— (heart (忄) has yet (尚) to think it over) in 5613

惆怅 chāngchuàng confused, feeling lost

惆怅 chāngrán feeling lost

c 趟 tāng ——— wade, ford — see Character No. 5610

X5613 d 倘 tāng ———— unexpected, if, supposing, in case (valued by man)
— see Character No. 0453, e.g.

倘来之物 tāng lái zhī wù an unexpected or undeserved
gain, windfall

倘若 tāng ruò if, supposing, in case

倘然 tāng rán if, supposing, in case

倘 cháng in 倘佯 = 徜徉 see Character No. 5612

5614 e 躺 tāng ———— lie, recline (valued or preferred by the body), e.g.

躺下 tāng xià lie down

躺倒 tāng dǎo lie down (fall in sickness)

躺椅 tāng yǐ sling chair, deck chair

5615 f 趟 tāng ———— classifier for journey (valued walk), e.g.

去三趟 qù sān tàng go thrice

这一趟 zhè yī tàng this trip

So far as 'water' is concerned, there are additionally several characters which involve its regular form (水) and can be included under this heading:

5616 a 𪗇 cuān ———— quick-boil (like plunging into water)

5617 b 𪗇 tūn ———— float, drift, deep-fry (like man on water — floating on oil while being deep-fried), e.g.

油𪗇花生 yóu tūn huāshēng fried peanuts

X5617 c 沓 tà ———— crowded, repeated (talk (曰) like flowing water (水)), e.g.

杂沓 zá tà numerous and disorderly

纷至沓来 fēn zhì tà lái come thick and fast

沓 dá ———— pile (of paper, etc.), pad (colloquial), e.g.

一沓报纸 yī dá bào zhǐ a pile of newspaper

一沓信纸 yīdā xīnzhǐ a pad of letter paper

一沓钞票 yīdā chāopiào a wad of bank notes

c1 踏 tà ————— set step on, tread, go to the spot (set feet on the ground repeatedly), e.g. 5618

脚踏实地 jiǎo tà shí dì earnest and down-to-earth (have one's feet planted on the solid ground after repeated adjustments)

踏板 tàbǎn treadle, footrest, pedal

脚踏车 jiǎotàchē bicycle (feet treading vehicles)

脚踏两只船 jiǎotà liǎngzhīchuán have a foot in either camp (straddle two boats)

踏勘 tàkān make an on-the-spot survey

踏青 tàqīng go for a walk in the country in spring (when the grass has just turned green)

踏 tà ————— in

踏实 tà.shí steady and sure, dependable

d 水 = 水 dàng ————— a pit (water in an open enclosure), e.g.

水凼 shuǐdàng water pit

5619

- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

经理人才是没有一定面貌的

Managers are faceless

作者在亚洲国际科学管理协会在新加坡举行的

第六届大会上发表之演讲稿摘录

Excerpt from: A speech made by the author at the

AAMO Sixth International Management Conference in Singapore

当我以无比兴奋的心情，在第一天会议里，聆听许多有启发性的论文时，一个奇异的意念突然袭上心头。凭着多年从事管理工作的经验，我忽然想起：经理人物是没有一定面貌的——也就是说，我们看不到经理面目的轮廓。他没有定型，在被人感到需要的时候，崛了起来。他实在是在适当地方和适当时期的适当人物。那么什么叫做「适当」呢？

As I listened with great interest to the enlightening papers presented in the first session of this conference, an astonishing thought crossed my mind. After many years of practice as a manager, I have all of a sudden learnt that managers are *faceless* — there is no profile of a manager! He is atypical. He is thrown up when he is needed. He is the right man at the right time in the right place. What is right?

在过去时代，「适当」一词被用在形容经理人物时，就是指他是一个成功的人物——一个被用金钱，地位及声望衡量出

来的人物。他是一个胜利者。他必须胜利，不然的话，他便不是一个适当的人物。

In the past, the word 'right' when applied to managers meant success, success in terms of money, status and prestige. He was a winner. He had to win, otherwise he was not the right man.

三个星期之前，我曾参加过另一个国际会议，即旧金山的第六届国际工业会议。当时在参加一个以「在蜕变中的社会准则」为讨论题目的小组上，受到了启发，就是：由于社会准则在不断变化，所谓「适当」便是指做经理的应把注意力放在种种不同的题目上面——例如：社会责任，环境污染，同工同酬，就业问题等等，股东们的利益可被排在稍后一些。可是他还是要为公司谋取利润。

Three weeks ago I attended another international conference, the Sixth International Industrial Conference in San Francisco. I attended a Board Room session on the subject of 'changing social values'. With changing social values, 'right' means that the manager must put emphasis on different things — social responsibility, pollution, equal pay, employment, leaving the shareholders' interests somewhat behind. But he still has to make a profit.

我们每一个人有一套与人不同的神经系统，各人感觉不同，知觉不同，领悟不同，即使在同一时间，同一地点，所观察到或集中注意的焦点会不同，所以用正确（或不太正确）的逻辑得到的印象会不同，因之得到的结论也不同。这就是经理人物，为什么在我们眼里没有一定标准轮廓的原因。

We all have a different nervous system which perceives differently, observes or focuses on different points even at the same time and in the same place, and digests impressions differently, using good (or not so good) logic and reaching different conclusions. This is why we find that managers have no standard profile.

可是 虽然他们没有一定的面貌，没有轮廓，我们还是要设法去发掘他们，好使在我们需要的时候，能呼之即出。那么我们应该循什么途径去进行呢？

Nevertheless we still have to try to find ways of ensuring that our faceless or no-profile manager is there when we need him. How do we go about this process?

参加这个问题的讨论，我拟从借用香港人的经验着手，因为在那里曾经崛起过不少经理人物，产生了一些管理行政制度。这些人物及制度，对于香港的成长都有过影响力，对于香港在经济上的成功也有过一定贡献。

My approach to this discussion will be to talk about the Hong Kong experience where a variety of types of managers and management styles have emerged. Each has had its influence on the growth of Hong Kong and, in one way or another, has contributed to its economic success.

虽然在下文中，我将特别提出三种典型的中国管理方式，但仍必须强调说：事实上还有其它一样成功的管理方式，同时香港的成长和繁荣是和香港全民的集体努力分不开的，不管他原籍是欧洲人，印度人，美国人，日本人或中国人。不过我选出的那三种典型，可以说在许多方面，確能代表在那给予香港工业发展及管理制度发展以冲力的背后，实实在在起着作用的本质和精神。

While I shall dwell mainly on three types of Chinese managerial styles, I shall emphasize that there are other equally successful styles and that our growth and prosperity have been due to the total endeavour of the people of Hong Kong, whether they be European, Indian, American, Japanese or Chinese. I have, however, selected my three case histories because they represent in many ways the essence and spirit that have been behind the driving force of Hong Kong's industrial and managerial development.

本文不讨论五十年代香港的种种局限性，诸如：房屋、教育、医药、卫生问题等，尤其那由失去主要经济活动带来的失业现象与受到人口大量膨胀的沉重的压力。这些问题已在其它讨论会上详细研究过，不再赘述。

This paper will not dwell on the strains of the 1950's — the problems of housing, education, medical services and the rest, topped by massive unemployment brought about by the loss of its principal economic activity and aggravated by a massively swollen population. These have been examined in other forums.

象香港这样的一个社会，当时面对着那么多的社会问题，既缺乏天然资源，又没有关于制造工业的管理经验，而却能从这些困难中脱颖而出，成为亚洲最成功的工业中心之一，这是怎样发生的呢？

How is it that a community, with so many social problems, an absence of natural resources and no management experience in secondary industry, has been able to overcome these liabilities and become one of the most successful manufacturing centres of Asia?

没有一个单纯的因素可以说是这个蜕变的动力，但我们也许可说其中最重要的，而且将继续成为一个最重要的因素，乃是香港人的精神和决心。

No one single factor can be cited as being responsible for this transformation, but it is perhaps true to say that the most important was, and continues to be, the spirit and determination of the people.

不过假使香港政府未采取自由放任政策，而对于那些经济活动加以限制，那么香港经济就不会这样迅速地成长。同时当时政府开支比较低下，且具效率，使香港政府能够维持较低的税率也是成因之一。

This economic growth would not have been so rapid had the Hong Kong Government imposed a restrictive policy on economic activities rather than following one that was laissez-faire. Also, having a fairly inexpensive and efficient civil service enabled the government to maintain a low tax structure.

我们都知道经济的迅速增长尚 赖于一个发展完善的输出经济架构，包括：推销技术、银行服务、以及港口和其它交通设备，因为这些架构都是促进工商业圆滑运转的必要条件。

The rapid economic growth was facilitated by a well-developed economic infrastructure of export houses that had marketing expertise, of banking facilities, port and other efficient communication installations so necessary for the smooth operation of trade and industry.

只有在这个背景之下，自由企业才能夠发展和繁荣，而和这个背景相消长的，则是种种不同典型的管理制度了。

With this backdrop, free enterprise was allowed to develop and flourish, and with it came the development of different styles of managing.

我们又知道工商业的发展以及统理这些发展的方式，是要受到种种变动因素限制的。诸如：管理人物及其见解，下层人物及其愿望，一个机构所处的环境，一个企业所提供的货物与劳务，政府的立法，以及市场供求关系等。

As we know, there are a number of variables that govern the development of enterprises and the way in which that development is managed. Variables such as the people at the top and their philosophy; the people lower down and their aspirations; the environment in which the organization operates; the kind of goods or services which the enterprise provides; government legislation that affects business and market forces and demands.

本文所讨论的只是其中一个因素——就是上层的管理人物。
笔者将在本文内介绍目前在香港可以见到的三种属于中国式的
管理方式，它们都是笔者所深知熟审，而且是相当成功的。
我不拟详细描述这些组织的成长经过，但只将触及从那里可学
到一些什么，以帮助亚洲造就多些经理人才。

I will deal with only one variable — the people at the top. The three cases of Chinese managerial styles in Hong Kong that I should like to describe to you are personally known to me and the three approaches are all highly successful. I will not go into detail regarding the development of these organizations but rather deal with what I believe are some learning points that can be used for the making of managers in Asia.

今日香港已有完备的管理学教育制度：自职业专科学校的
技术教育，工场实习教育，以至各大学的全日及半日文凭制、
学位制、以及研究院学位制的专门技术课程。此外，还有香港
科学管理组织，生产力中心，以及各大学对各企业在职的管理
人员所提供的业余或校外课程，都对各公司自己开办的训练班
起着辅助作用。

In Hong Kong there is a full complement of management education from technical and shop floor level education at technical schools to tertiary academic management education at the diploma, degree and post-degree levels, full-time and part-time at the universities, to sandwich courses offered to in-service executives by management organizations, productivity centres and extra-mural departments of the tertiary education institutes. The courses complement in-house training programmes instituted by the companies themselves.

虽然教育对学员能提供基本学识，但经理人才必须在实践
中取得经验，并受磨炼，对所有成就需要有真实感。换一句话说，在课室里所教的只是分析局势与解决问题，而不会创造新
的东西。在本文所提的三个例子里都有创造，因为他们所达到
的是前所未有的实实在在的新成就。

Although study can assist in the acquisition of basic knowledge, it is only through real practise that managerial ability can be sharpened and make a reality in performance. In the classroom one is taught to analyse things and to solve problems, but rarely is it possible to build something new. In all the three illustrative cases something new was created, for what was achieved was something innovative.

第二个可供学习的地方是：一个成功的经理必须有良好的判断力和能够不失时机去采取行动。虽然有了些最低限度的本领也能维持一种制度，但一个成功的经理必须对公司的增长和成就有贡献，然后才能不负公司对他所寄的厚望。上述两项关于判断事物和把握时机，加上权衡比例、轻重、先后，都只能由亲力亲为中磨炼出来，在书本上是学不到的。

The second learning point is that the successful manager must have good judgement and timing. Although a minimum of these capacities will enable a person to maintain a system, the successful manager must make a contribution towards the growth and success of the enterprise before he can justifiably claim that he has fulfilled his organization's expectations of him. The two elements of judgement and timing and the development of the sense of proportion can only be improved through practice. These abilities cannot be learned from the textbook.

第三点：那些人物如果未经过努力和勤勉，不会达到今日所处的境地。成功绝不是现成可得，由人双手奉上的，它必须由努力中得来。

The third point is that the men could not have got to where they are today without hard work and diligence. Success is not given on a platter. It must be earned.

第四点：成功的经理必须和他们公司里的员工打成一片，关心他们的一切。经理们对于处理事务固然必须抱客观态度，

但对员工及员工们本身的问题却必须抱主观态度。因为每个人是特殊的，他必须以了解，同情及推己及人的态度去帮助他们对公司发生密切关系，并和谐共处。

The fourth point is that the successful managers must be involved with the people in their companies. They have taken a personal interest in their workers. Managing must be objective but when dealing with people and their personal problems this can only be subjective. For each person is unique and it takes understanding, compassion and sympathy to assist the employee in identifying himself with the organization and in harmonising with it.

这种态度当然有些似家长对待子弟的亲情主义。亲情主义是亚洲文化的精髓，我们看不到理由要予以丢弃。所以经理们对待员工及其个人的问题，必须具有深切的了解和判断力，因为经理对待或帮助员工，有时候可表现得温和而坚决，有时则必须十分严格，视所处理的环境情势而定。

This is, of course, a form of paternalism. Paternalism is part and parcel of the cultures of Asia, and I see no reason for it being dropped. In dealing with people and their problems, understanding and judgement are necessary. For the treatment or assistance given by the manager can be gentle and firm on the one hand or very strict on the other, depending on the circumstances.

西方社会，深恐受情感影响、害怕丧失客观立场，以此为理由，把人与人之间的情感，与管理问题截然分开。那种作风在亚洲环境里未必行得通。调和主观与客观，对不同环境作出不同决定，在亚洲区域，特别是香港，是非常成功的。

The Western model of divorcing personal feelings from the management of people for fear of being sentimental and losing objectivity is not necessarily applicable in the Asian context. Judgement as to the right proportion of objectivity and subjectivity to be administered in any given situation is successful in the Asian context and in particular, the Hong Kong context.

西方过去的经验是使职业尽量摆脱人性化，可是最近他们开始有了变化，也已在一步一步地提高职业的人性因素，机械化的过分集中现象也正在逐渐降低中。

Past experience in the West has been the dehumanization of the job. However, more recently there has been a change. Increasingly, the human aspect of the job is being emphasized and the concentration of mechanization is being lessened.

管理技术的学习，事实上是一种终身工作，必须继续不停地予以现代化，予以修改，而绝不可在离开学校之后，便休止不前。所以在一个经理的事业过程中，学习是不可间断的，因为环境在变迁，日新月异，我们势不能不随时学习怎样去应付这些永远无休止的变化。

Learning to manage is in fact a life-long exercise and must continuously be updated and revised. The learning of management does not stop upon leaving school. It continues throughout a manager's career, for change is ever present and one must learn to be able to cope with change.

造就管理人材不是一种偏向理论的工作，必须有实践的基础。所以我们必须创造对于这种发展有利的环境。这才是唯一加速造就管理人材的捷径。

The making of managers is not theory bound but application-based and the environment must be conducive to this development. It is the only way to accelerate the growth of managers in Asia.

Chapter Forty-two

The Infinite Sign - Man and the Cover Over his Head

Besides 一 yī 'one', the first sign of the Chinese written language that man learns, whether he be a Chinese or a foreigner, is in most cases the hieroglyph 人 rén 'man'. In the survey conducted for this Book, it was found that 的 de 'the sign of reverse possessive' or 'suffix of adjectives or sometimes adverbs' is the most frequently used. The second most frequently used character being 一 yī 'one'. The third is 是 shì (verb to be).

人 rén stands fourth. However the sign 人 does not exclusively mean 'man'. In the ancient language, with an extra horizontal stroke under it, i.e. 𠤎, it also meant 'an inverted mouth'. Thus 合 hé 'coincide', 'agree' was said to be composed of two 𠤎 in a matching position. In most cases 𠤎 meant 'cover' or 'assembly'.

Thus the characters in which 人 (not 𠤎) plays the role of a Bushou can be classified into two categories:

- I. in the character, 人 meaning 'man'.
- II. in the pattern, 𠤎 meaning 'cover' or 'assembly' where people generally wrongly assume that the short horizontal stroke below the character belongs to another component underneath.

Part I

Several of these characters in which 人 as a north component means 'man' have already been disposed of. Here are five more which do need further elaboration:

- 1) 介 jiè ————— be situated between, interpose, take seriously, take to heart, upright, armour, shell X5620

There exist several theories as to the origin of this character. If we proceed from the conceptual angle, it is not difficult to understand all the meanings assigned to it in history.

When interference is introduced to the relationship of two (||) men (人), it is of course a 'situation in between' or 'interposing' which has been explained under Character No. 0290. However, serious matters are the real things that stand between the man and the world. Physically, the armour or shell is also something standing between the external world and the comparatively destructible soft fleshy body. We see therefore that some of the modern meanings of the character 介 jiè have left its original sense far behind, e.g.

介于	jièyú	lie between
介绍	jièshào	introduce, present, recommend, let know, brief
介词	jiècí	preposition
介入	jièrù	intervene, interpose, get involved
介质	jièzhì	medium
介子	jièzǐ	meson, mesotron
介意	jièyì	take to heart, take offence, mind (take seriously)
介介	jièjiè	full of misgivings
耿介	gěngjiè	honest and frank, upright
介冑之士	jiè zhòu zhī shì	ancient warrior, men in armour*
介壳	jièqiào	shell (of oyster, snails, etc.)
一介不取	yījiè bùqǔ	will not take a cent (介 interchangeable with 芥)

介 jiè is found in seven derivatives:

5620 a 芥 jiè, gài ———— mustard (a vegetable whose stem skin is as hard as a shell), e.g.

芥末	jiè.mò	mustard
芥子	jièzǐ	mustard seed
芥子气	jièzǐqì	mustard gas

* Because of this sense, 一介武夫 yījiè wǔfū becomes a soldier's modest self-description; then the sense further extends to 一介书生 yījiè shūsheng to mean 'a mere non-military literate'.

芥蓝	gàilán	cabbage mustard
芥菜	gàicài, jiècài	leaf mustard
芥蒂	jièdì	ill feeling, grudge (feeling hard like mustard stem or dried melon base or calyx)

b 界 jiè ————— boundary, sphere, circles, kingdom (interpose X5620 between two fields), e.g.

界限	jièxiàn	boundary line
界线	jièxiàn	dividing line, demarcation line, limits, bounds
国界	guójiè	the boundary of a country
边界	biànjiè	boundary (border sphere)
外界	wàijiè	external world
世界	shìjiè	world
眼界	yǎnjiè	field of vision
<u>工业界</u>	gōngyèjiè	industry
<u>商界</u>	shāngjiè	commercial circle
<u>动物界</u>	dòngwùjiè	the animal kingdom

c 價 = 价 jià ————— price, value, valence, messenger boy — see X5620 Character No. 2526, e.g.

价格	jiàgé	price
价钱	jià.qian	price
<u>价目表</u>	jiàmùbiǎo	price list
<u>价廉物美</u>	jiàlián wùměi	(of goods or services) cheap and fine
市价	shìjià	the current price
要价	yàojià	asking price
开价	kāijià	offer to sell at a certain price
讲价	jiǎngjià	bargain

杀价	shājià	offer to buy something cheap, knowing the seller needs cash
减价	jiǎnjià	reduce the price
涨价	zhǎngjià	a price hike
<u>不二价</u>	bù'èrjià	one-price system
<u>讨价还价</u>	tǎojià huánjià	haggle, bargain
<u>有价证券</u>	yǒujià zhèngquàn	negotiable instruments
估价	gūjià	estimate the value of, evaluate
价值	jiàzhí	value, worth
效价	xiàojià	valence
贵价	guìjià	your messenger boy (classics)

价 .jie ————— (emphasizing an adverbial phrase) in

<u>震天价响</u>	zhèntiān.jie xiǎng	make a thunderous noise (shock- ing the heaven)
<u>成天价忙</u>	chéngtiān.jie máng	be busy all day long

X5620 d **階 = 阶** jiē ————— steps, stairs, rank — see Character No. 1585 (介 being a sound substitute). Further examples:

石阶	shíjiē	a flight of stone steps
初阶	chūjiē	a primer (the first step)
军阶	jūnjiē	military rank
<u>社会阶层</u>	shèhuì jiēcéng	social stratum

5621 e **疥** jiè ————— scabies (a kind of sickness in which the scale is as hard as a shell),
e.g.

疥疮 jièchuāng scabies

疥癬 jièxuǎn mange

f **阶** jiè see Character No. 0292

2606 g **養 = 养** yǎng see Character No. 0589 and Location X4632

2) 珍 is a non-character but does have a meaning because in its ancient Xiaozhuan form, 珍 was composed of 人 rén 'man' and 彡 'appealing to or catching the eyes' to denote 'dense hair'. However, one etymologist argued that since dense hair could not grow under the armpit it must imply a rarity and it was therefore used to indicate 'treasure' as in 珍 zhēn, after the Bushou 𠂔 (Bushou C16) was added to it. 珍 is found in the following characters as co-component:

a 珍 = 珍 zhēn — treasure, precious, valuable, rare, value highly, e.g. 5622

珍爱	zhēn'ài	treasure, love dearly, be very fond of
珍藏	zhēncáng	collect (art treasure, rare books, etc.)
珍品	zhēnpǐn	treasure
珍重	zhēnzhòng	treasure, value highly, take good care of yourself
珍贵	zhēnguì	precious, valuable
珍惜	zhēnxī	cherish, value
珍视	zhēnshì	value highly, prize, cherish
珍赏	zhēnshǎng	value highly and appreciate
珍珠	zhēnzhū	pearl (valuable pearl)
<u>珍珠米</u>	zhēnzhūmǐ	maize (rice of the shape of pearl)
珍本	zhēnběn	rare book, rare edition
珍闻	zhēnwén	news tidbits, fillers
珍馐	zhēnxiū	delicacies, dainties
<u>奇珍异宝</u>	qízhēn yìbǎo	rare treasure
<u>珍禽异兽</u>	zhēnqín yìshòu	rare birds and unusual animals

b 胗 zhēn — gizzard (treasured part of the body of fowl*), e.g. 5623

胗肝	zhēngān	gizzard and liver (especially chicken's or duck's)
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* Treated as delicacy by Chinese.

- 5624 c 畛 zhěn ——— raised paths between fields (part of the fields that catch the eyes easily), e.g.
 畛域 zhěnyù boundary
- 5625 d 軫 zhěn ——— the cross board at the rear of an ancient carriage, carriage, distressed, sorrowful (the part of a carriage that is treasured most or engages the mind most), e.g.
 軫念 zhěnniàn sorrowfully cherish the memory of somebody, think anxiously about
- The meaning of 'distressed', 'sorrowful' might have arisen from feelings for the carriage when it was worn out and the rider might fall off his seat.

- 5626 e 診 zhěn ——— examine (a patient) (treasured words), e.g.
- | | | |
|------------|-----------|-------------------------------------|
| 诊断 | zhěnduàn | diagnose |
| 诊病 | zhěnbìng | diagnose a disease |
| 诊治 | zhěnzhi | make a diagnosis and give treatment |
| 诊疗 | zhěnliao | make a diagnosis and give treatment |
| 急诊 | jízhen | emergency case |
| 出诊 | chūzhěn | visit home of patients |
| <u>门诊部</u> | ménzhěnbù | outpatient department |
| 诊室 | zhěnsì | consulting room |
| 诊所 | zhěnsuǒ | clinic, doctor's office |
- 5627 f 疹 zhěn ——— rash (sickness of dense spots that catch the eyes immediately), e.g.
- | | | |
|------------|------------|-------------|
| 疹子 | zhěn.zi | measles |
| <u>荨麻疹</u> | qiánmázhěn | nettle rash |
- 5628 g 趁 = 趁 chèn ——— take advantage of, avail oneself of, while (treasure the chance but walking or an action must be done first; 参 for 珍), e.g.

趁机	chèn jī	take advantage of the occasion, seize the chance
趁势	chèn shì	take advantage of a favourable situation
趁早	chèn zǎo	as early as possible, before it is too late, at the first opportunity
趁火打劫	chèn huǒ dǎ jié	take advantage of somebody's misfortune to do him harm (loot a burning house)
趁空	chèn kòng	avail oneself of leisure time, use one's spare time
趁便	chèn biàn	while it is convenient, at one's convenience
打铁趁热	dǎ tiě chèn rè	strike while the iron is hot

h 殄 tiǎn ———— extirpate, exterminate (play hell with the treasures; 殄 for 珍), e.g. 5629

殄灭 tiǎn miè extirpate, exterminate

暴殄天物 bào tiǎn tiān wù a reckless waste of nature's endowed resources, etc.

i 饕 tiē ———— greedy for food

This sense must have arisen at a time of crop failure, when there was scarcity of food and it was morally almost a crime to be a gourmand. If it were not so, the two characters 殄 tiǎn and 食 shí would never have formed a combination, since here it is tantamount to say 'killing the food'.

殄 a non-character is a Bushou by itself. Actually, it can also be counted as a co-component for the reason that there is no fixed position for a Bushou. Since 殄 more often than not appears on the east side of a character, we are equally right in calling the other component a co-component. For instance, one may say that of 衫 shān 'dress', 衤 'clothing' is the co-component. However, 殄 appears on the west in 須 xū 'must', 'have'. The reader needs to know that there do exist so-called 'Bi-Bushou' characters 5631 X5631

which are generally treated as separate units in the ANN's Word List A and will be discussed in the next chapter.

- X5631 3) 含 hán has been introduced earlier under Character No. 0314 and Location X1987. Its composition: 今 jīn 'now' and 口 kǒu 'mouth' gave its meaning 'hold inside the mouth', 'contain', 'nurse', 'cherish', 'harbour'.

As to 今 jīn, its original formation was from 人 plus 辶 which according to an etymologist was the ancient form of the character 及 jí 'reach'. Therefore, 今 jīn actually indicated 'reach the assembly'. An assembly was possible only at this moment — now.

Conceptually, 含 hán denotes an implicitly explicit action in the Chinese language. This trait is very typical of the Chinese race. For examples and derivatives of 含 hán, refer to Location X1987 under 今 jīn.

- X5631 4) 食 shí ————— eat, meal, food, feed, edible, eclipse (good (良) to man (人))

食 shí is a Bushou the reader knows well, but there are a number of expressions which may appear strange to the Western mind, such as 食言 shíyán 'eat words' to mean 'break promise or go back on one's own words', whereas in English the expression 'eat one's words' means merely 'retract one's statement'. The following are others of similar nature:

食指	shízhǐ	index finger
食道	shídào	oesophagus
食物	shíwù	food, eatables, edibles
食品	shípǐn	foodstuff, provisions
食用	shíyòng	edible
食粮	shíliáng	grain, food
食客	shíkè	a hanger-on of an aristocrat
食欲	shíyù	appetite
食量	shíliàng	capacity for eating, appetite
食糖	shítáng	sugar (for food)
食盐	shíyán	table salt (for food)
食油	shíyóu	edible oil (for food)

食宿	shí sù	board and lodging
食色	shí sè	food and sex
饮食	yǐn shí	food and drink
伙食	huǒ.shi	board
好食	hào.shí	love to eat
丰衣足食	fēng yī zú shí	well clothed and well-fed
食而不化	shí ér bù huà	read without understanding (eat without digesting)
食古不化	shí gǔ bù huà	be pedantic (swallow ancient learning without digesting it)
自食其力	zì shí qí lì	live by one's own labour
日食	rì.shí	eclipse of the sun

食 sì ————— bring food to, feed (classics)

The characters involving 食 shí as a Bushou have all been covered in previous chapters, but on rare occasions 食 shí does also serve as the co-component, e.g.

a 飧 v. 飧^{*} sūn ————— supper (classics), cooked food (evening meal) 5632

b 饗 = 飧 xiāng ————— provide dinner for, entertain, e.g. X5632

尚飧 shàngxiāng hope you will deign to taste the sacrifice (ending words of a sacrificial prayer to the dead)

飧客 xiāngkè entertain a guest

以飧读者 yǐ xiāng dúzhě offer to the reader

c 餐 = 飧 cān ————— meal, etc. — see Character No. 4227 X5632

The following two characters have thus far not been touched upon because each has a peculiar co-component:

d 飾 shì ————— adorn, polish, ornaments, decorations, dress up, 5633
cover up, play the role of, act the part of, impersonate

* A distorted way of writing.

The author is not satisfied with the interpretation asserting that this character represents 'sound of polishing'. It is *not impossible* that the original idea was to denote 'a kerchief' hanging below the chin of a baby to prevent soiling of its clothing in feeding, and later such a kerchief became a sort of ornament even for adults. Nowadays, we can still find such an accessory in stage costumes. The combination of 食 'eat', 人 'man' and 巾 'kerchief' denotes exactly this paraphernalia.

The following are some of the often seen bisyllabic expressions:

修饰	xiūshì	adorn, polish
服饰	fúshì	clothes and ornaments
粉饰	fěnsì	white-wash
饰物	shìwù	jewelry, ornaments
窗饰	chuāngshì	window decoration
装饰	zhuāngshì	dress up, adorn
掩饰	yǎnshì	cover up, hide
饰词	shìcí	excuse, pretext
文过饰非	wén guò shì fēi	cover up one's mistakes (gloss over wrong and cover up faults)
扮饰	bànsì	play the role of, act the part of, impersonate

In this very same sense there exists another character which was said to represent the sound of 'commanding or giving orders', i.e.

5634 e 飭 chì ————— order (sound), put in order, readjust, well-behaved, e.g.

飭令	chìlìng	give orders, command
严飭	yánchì	issue strict orders
整飭	zhěngchì	put in order
谨飭	jǐnchì	sober and well-behaved

In fact, it could be a sentence represented by one character saying: 'if man (人) wants to eat (食), he must contribute his strength or efforts (力)'. Thus, 'to issue order' was on the basis of this premise.

5) 倉 = 仓 cāng is a peculiar character. Going back to Bone-shell or Metal Script may complicate the matter. It suffices to know that in Xiaozhuan Script the upper half 食 was the abbreviation of 食 shí 'eat' and the lower half 'a picture of silo' (not 口 'mouth') and therefore the whole combination meant 'storehouse', 'warehouse' and is still true to this day, e.g.

5635

谷仓	gǔcāng	granary
仓库	cāngkù	warehouse, storehouse, depository
仓租	cāngzū	warehouse storage charges
仓皇	cānghuáng	in a flurry, in panic
仓猝	cāngcù	abruptly, all of a sudden

In the last two examples, presumably 倉 cāng is the abbreviation of 搶 qiāng 'rush', and 皇 huáng the abbreviation of 惶 huáng 'fear', 'anxiety'. Both of the examples are quite popular bisyllabic expressions.

倉 = 仓 cāng has over thirteen derivatives and its common denominative sense is still the 'storehouse' and concurrently, the character 創 chuāng 'initiate' was also derived from 'storehouse', but in a peculiar way to be explained later.

a 儻 = 伧 cāng — rude, rough (country people are generally of larger build as a warehouse is compared to an ordinary house), e.g.

5636

伧夫俗子 cāngfū súzǐ vulgar person

伧俗 cāngsú vulgar

b 滄 = 沧 cāng — (of the sea) dark blue, e.g.

5637

沧海 cānghǎi the blue sea

沧海桑田 cānghǎi sāngtián time brings great changes to the world (seas change into mulberry fields and mulberry fields into seas)

沧桑 cāngsāng vicissitude (abbreviation of above)

沧海一粟 cānghǎi yīsù a drop in the ocean

When sailing over a body of water, one feels windy and cool like in a warehouse, it is 'sea'; from deep blue sea the sense is also extended to dark blue.

5638 c 蒼 = 苍 cāng — dark green, blue, grey, ashy (plant colour as blue greenish as the sea; 倉 for 滄), e.g.

苍翠	cāngcuì	dark green, verdant
苍松	cāngsōng	green pines
苍郁	cāngyù	verdant and luxuriant
苍天	cāngtiān	the blue sky, Heaven
苍穹	cāngqióng	the vault of heaven
苍老	cānglǎo	old aged (the grey aged)
苍生	cāngshēng	the common people (the grey-haired human being)
苍髯	cāngrán	a grey beard
苍苍	cāngcāng	grey
苍劲	cāngjìng	old and strong (of calligraphy or painting), vigorous, bold
苍茫	cāngmáng	vast, boundless (the indistinct grey)
苍凉	cāngliáng	desolate, bleak (grey and cold)
苍白	cāngbái	pale, pallid (ashy white)
苍鹰	cāngyīng	goshawk
苍蝇	cāng.yīng	fly (the ashy-coloured fly) (bisyllabic)

5639 d 艙 = 舱 cāng — cabin, module (in spatial navigation) (part of a ship where goods are stored and people take rest), e.g.

客舱	kècāng	(passenger) cabin
货舱	huòcāng	hold
舱口	cāngkǒu	hatch
舱面	cāngmiàn	deck

舱位	cāngwèi	shipping space
舱单	cāngdān	shipping manifest
<u>指挥舱</u>	zhǐhuīcāng	command module

e 瘡 = 疮 chuāng — sore, skin ulcer, wound (skin sickness showing storage of pus), e.g. 5640

生疮	shēngchuāng	have a sore or skin ulcer
疮口	chuāngkǒu	the open part of a sore, wound
疮疤	chuāngbā	scar
<u>疮痍满目</u>	chuāngyí mǎnmù	everywhere a scene of devastation meets the eyes (before one's eyes one sees nothing but sores and wounds)

f 創 = 创 chuāng — wounds (transformed from its Metal Script which shapes crisscross cuts), e.g. X5640

创伤	chuāngshāng	wound, trauma
创口	chuāngkǒu	wound, cut
重创	chóngchuāng	inflict heavy casualties
创痕	chuānghén	scar

創 = 创 chuàng — start (doing something), achieve (something for the first time), e.g.

草创	cǎochuàng	start (an enterprise, etc.)
初创	chūchuàng	newly established
创业	chuàngyè	start an undertaking
创新	chuàngxīn	bring forth new ideas
创立	chuànglì	found, originate
创始	chuàngshǐ	originate, initiate
创见	chuàngjiàn	original idea (an innovated view)
创制	chuàngzhì	formulate, institute, create

创造	chuàngzào	create, produce, write creative work, creation
创作	chuàngzuò	create, produce, bring about
创举	chuàngjǔ	pioneering work
创办	chuàngbàn	establish, set up
创纪录	chuàng jìlù	set a record
创世纪	chuàngshìjì	Genesis

To the ancient people of an agricultural society who had to rely on stored grain to survive non-productive months, the granary must have been a sacrosanct place where one would never see a 'knife' except in war. Though it has not been mentioned by any etymologist, the author believes that in the very beginning the character might have been used to refer to something 'strange', 'unthinkable'. As the defenders of a granary would also have to possess 'weapons' as the attackers did, the idea of the interpretation was dropped in no time. Then the character was redefined to denote 'initiate' and 'create' instead of 'strange' and 'unthinkable'. Its other meaning 'wounds' caused by the knives remains.

5641 g 愴 = 怆 chuàng — sorrowful (cut the heart; 倉 for 創), e.g.

怆然	chuàngrán	sorrowful
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5642 h 搶 = 抢 qiǎng — rob, loot, snatch, grab, vie for, scramble for, rush (extend hands on the storehouse), e.g.

抢劫	qiǎngjié	rob, loot, plunder
抢掠	qiǎnglüè	loot, sack, plunder
抢夺	qiǎngduó	snatch, grab, wrest, seize
抢白	qiǎngbái	reprove or satirize somebody to his face (grab the first opportunity for ventilation)
抢先	qiǎngxiān	try to be the first to do something, forestall (vie for first place)
抢镜头	qiǎng jìngtóu	steel the show (vie for the camera lens)

抢球	qiǎngqiú	scramble for the ball
抢时间	qiǎng shíjiān	race against time
抢渡	qiǎngdù	speedily cross (a river)
抢购	qiǎnggòu	rush to purchase
抢收	qiǎngshōu	rush in the harvest
抢救	qiǎngjiù	rescue, save, salvage
抢险	qiǎngxiǎn	rush to deal with an emergency (snatch away danger)
抢修	qiǎngxiū	rush to repair
一抢而空	yīqiǎng ér kōng	remaining stock bought up by people in one go

抢 qiāng — (rush, repeated touches) in

呼天抢地	hūtiān qiāngdì	utter cries of anguish (lament to heaven and knock one's head repeatedly on earth)
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i 枪 v. 鎗 = 枪 qiāng spear, rifle, gun, firearm (a piece of wood sharp at both ends that can hurt; 倉 = 創), e.g. 5643

红缨枪	hóngyīngqiāng	a red-tasselled spear
枪杆子	qiānggǎn.zi	the barrel of a gun, gun, arms
机枪	jīqiāng	machine gun
手枪	shǒuqiāng	pistol
步枪	bùqiāng	rifle
枪弹	qiāngdàn	cartridge, bullet
枪伤	qiāngshāng	bullet wound
枪手	qiāng.shou	gunner
神枪手	shénqiāng.shou	an expert marksman (a devilish gunner)
枪法	qiāngfǎ	marksmanship

枪决	qiāngjué	execute by shooting (settled)
枪毙	qiāngbì	execute by shooting (cause death)
枪杀	qiāngshā	shot dead
枪炮	qiāngpào	firearms, arms, guns
枪械	qiāngxiè	firearms

5644	j	噙 = 呛	qiāng	——	choke (as if one's mouth is wounded; 倉 for 創)
		呛 = 呛	qiāng	——	irritate (respiratory organs)
5645	k	踉 = 踉	qiàng	——	(walk as if one has been wounded; 倉 for 創) in
		踉跄	qiàngliàng		stagger (doubleton)
5646	l	炆 = 炆	qiàng	——	boil (meat or vegetables) in water for a while, then dress with soy, vinegar, etc., fry something quickly in hot oil, then cook it with sauce and water (colloquial)

Part II

Apart from those characters which have been touched upon previously, we can count seven more under \wedge which one will find are not arbitrarily structured when they are fully explained.

The character 命 *mìng* 'life', 'command', 'order' has been elaborated on under Character No. 3124. Others not already tackled elsewhere are grouped hereunder.

- X5646 6) 余 *yú* 'I', 'me' (a somewhat classic singleton) is a synonym of 予 *yú* 'I' which also means 'give' but started from its Xiaozhuan pattern 𠂔 which was structured with \wedge 'assembly', 手 *shǒu* 'hand' and 八 *bā* 'spread' or 'divide' and may also mean 'give'. It therefore has a derivative in the pattern
- X5646 餘 *yú* 'surplus' now simplified to 余 *yú*. Though 予 *yú* 'give' and 餘 *yú* 'surplus' have no direct relationship, they are of exactly the same pronunciation. 'Go and give' is but a step forward from 'surplus'. The meaning was further extended to 'spare', 'remaining', 'more than', 'odd', 'after', e.g.

： 余钱 *yúqián* spare money

余地	yúdì	leeway, margin, room, latitude
余暇	yúxiá	spare time, leisure
余裕	yúyù	enough and to spare, ample
余勇可贾	yú yǒng kě gǔ	still having plenty of fighting spirit left in one, with strength yet to spare
余下	yúxià	remaining
余下部份	yúxià bù.fen	the remaining part, the remainder, the rest
余额	yú'é	remaining sum, vacancies yet to be filled
剩余	shèngyú	remainder, surplus
余剩	yúshèng	surplus, remainder
尚余	shàngyú	balance left over
余年	yúniàn	one's remaining years
余孽	yúniè	remaining evil element, leftover evil
余毒	yúdú	residual poison, pernicious influence
余烬	yújìn	ashes, embers
余波	yúbō	repercussion (like waves not yet calmed down)
余味	yúwèi	agreeable aftertaste
余悸	yújì	lingering fear
余兴	yúxìng	lingering interest, a wish to prolong a pleasant diversion, entertainment after a meeting or a dinner party
余音缭绕	yúyīn liáorǎo	the music lingering in the air
余可类推	yú kě lèituī	the rest may be inferred by analogy
余割	yúgē	cosecant

余切	yúqiē	cotangent
余弦	yúxián	cosine
百余年	bǎi yú nián	more than one hundred years, one hundred odd year's
公余	gōngyú	after office hours

余 yú appears in the following characters as the co-component:

5647	a	猼 馯	yú	—— (a slowly moving animal; 余 for 猼 — see Character No. 5651) in
		犴猼	qiúyú	armadillo
5648	b	蜍 蟾	chú	—— (a slow-moving reptile; 余 for 蜍) in
		蟾蜍	chánchú	toad, the fabled toad in the moon, the moon

X5648	c	除	chú	—— <u>get rid of</u> , eliminate, remove, divide, except, besides, steps to a house, doorsteps
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The reader has already been impressed by repeated mention of the pattern 'mound'. When a mound is *superfluous* (余), it should be 'got rid of' or 'eliminated' or 'removed', e.g.

除旧布新	chú jiù bù xīn	get rid of the old to make way for the new
除恶务尽	chú'è wù jìn	one must be thorough in exterminating an evil
破除	pòchú	get rid of, do away with, eradicate
消除	xiāochú	eliminate, dispel, clear up
废除	fèichú	abolish, abrogate, annul, repeal
除根	chúgēn	dig up the roots, cure once and for all
除草	chúcǎo	weeding
除名	chú míng	remove somebody's name from the roll
除夕	chúxī	New Year's Eve

扫除	sǎochú	sweep
解除	jiěchú	remove, relieve
免除	miǎnchú	prevent, avoid, remit, exempt, relieve
开除	kāichú	dismiss, expel, discharge
三除九得三	sān chú jiǔ dé sān	nine divided by three is three
除法	chúfǎ	division (arithmetic)
除此而外	chú cǐ ér wài	excepting this
洒扫庭除	sǎ sǎo tíng chú	sweep the courtyard including doorsteps (sweep courtyard and steps to a house)

d 塗 v. 途 tú ——— way, road, route (land (土) like slow (余) water-flows (氵) or distance (辶) like slow (余) flow; 余 for 徐), e.g. 5649

途径	tújìng	way, channel
途经	tújīng	by way of, via
途次	túcì	stopover
途中	túzhōng	on the way, en route
中途	zhōngtú	midway
半途而废	bàntú ér fèi	give up halfway
沿途	yántú	along the way
路途	lùtú	journey
归途	guītú	homeward journey
前途	qiántú	future, prospect

Obviously, only when man had had the experience of sailing on water with the help of sail and wind, could this idea of 'slow' moving occur to the creator of the characters.

e 塗 = 涂 tú ——— spread on, apply, smear, scribble, scrawl, blot out, cross out (apply water-like substance slowly; 余 for 徐), e.g. 5649

涂敷	túfū	spread on
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涂料	túliào	coating, painting
<u>涂脂抹粉</u>	túzhī mǒfěn	apply powder and paint, prettify, whitewash
涂油	túyóu	smear with oil or grease
乱涂	luàntú	scribble or scrawl
涂抹	túmǒ	daub, smear, paint, scribble, scrawl
涂鸦	túyā	my poor handwriting (humble) (scrawl crows)
涂掉	túdiào	cross out
涂改	túgǎi	alter (by smearing)

5650	f	酴	tú	————— (wine of slow brewing; 余 for 徐) in
		酴醾	túmí	a double fermented wine (classics)
	g	荼	tú	————— see Character No. 2392

5651	h	徐	xú	————— <u>slowly</u> , gently, surname (at sparingly moving pace), e.g.
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徐步	xúbù	walk slowly or leisurely, stroll
徐徐	xúxú	slowly, gently

5652	i	敘 v. 叙 = 叙	xù	————— <u>assess</u> , appraise, narrate, recount, relate, talk, chat, (I handle it or I do it with care), e.g.
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叙功	xùgōng	assess service and give credit for it
叙用	xùyòng	appoint (an official), employ
叙事	xùshì	narrate, recount
叙述	xùshù	narrate, recount, relate
叙旧	xùjiù	talk about the old days
叙别	xùbié	have a farewell talk
叙家常	xù jiācháng	chitchat (idle talk on home ordinary matters)

叙利亚 xùliya

Syria (sound)

7) 余 shé ——— surname 5653

Derivative:



赊 shē ——— buy or sell on credit, e.g. 5654

赊购	shēgòu	buy on credit
赊销	shēxiāo	sell on credit
赊欠	shēqiàn	give or get credit

The origin of 余 shé is ambiguous. Some think it might be a character written wrongly. **Others think that it could be a pattern mistaken for 余 yú 'me'.** However, it is now a coined character. It can be interpreted as indicating that 'me', the seller, believed the *money* sooner or later would belong to 'me' and the buyer, 'me', for the time being did not have to pay the *money*.

8) 舍 shè ——— hut, shed, house, my, e.g. 5655

茅舍	máoshè	thatched hut
牛舍	niúshè	cowshed
校舍	xiàoshè	school building
宿舍	sùshè	dormitory
精舍	jīngshè	small elegant villa
舍弟	shèdì	my younger brother
舍亲	shèqīn	my relative
舍下	shèxià	my humble abode (at the lower end)
舍间	shèjiān	my humble abode, my house

The Xiaozhuan Script of 舍 shè was written like a house . While the upper part  denotes the cover or roof, the middle and lower part indicate the pillar on a plinth or foundation stone.

Two derivatives:

a 捨 = 舍 shě ——— abandon, give up, risk, give alms, dispense charity 5655

The reader will wonder why the addition of a Bushou 扌 can make such a great difference to the sense. Reasoning must start from the fact that a shed can be abandoned. The character 舍 shě first appeared in Metal Script whereas the character 捨 shě was created in the Xiaozhuan period. When a shed could be abandoned, it might as well be given away. Definitely, it was nothing like what we see today. Here arose the concept of dispensing charity. In modern language, this is a character rather in common use. Note the expressions below:

舍弃	shěqì	abandon, give up
舍不得	shě.bu.de	hate to part with or put to use, reluctant
舍得	shě.de	be willing to part with
四舍五人	sì shě wǔ rù	rounding off (give up 4, but 5 is counted)
舍車保帥	shě jū bǎo shuài	make minor sacrifices to safeguard major interests (give up a chariot to save the marshall of the Chinese chess)
舍本逐末	shě běn zhú mò	attend to trifles to the neglect of essentials
舍近求远	shě jìn qiú yuǎn	seek far and wide for what lies close at hand
舍生取义	shě shēng qǔ yì	lay down one's life for a just cause
舍死忘生	shě sǐ wàng shēng	disregard one's own safety (risk death and forget one's life)
舍命	shěmìng	risk one's life, sacrifice oneself
舍己为人	shě jǐ wèi rén	sacrifice one's own interests for the sake of others
施舍	shīshě	give alms, dispense charity

X5655

啥

shà ————— what (dialect), e.g.

有啥说啥	yǒu shà shuō shà	say what one has to say, come out with what one thinks, speak one's mind
没啥了不起	méi shà liǎo.buqǐ	nothing to be afraid of

9) **金** jīn was invented as a character with [△] at the top (covered up), ^土 at the bottom (in the earth) and two dots on the sides of ^土 (the ore). The clear indication was to mean 'metal'. Since 'gold' ranked first among all the metals, later development made it signify the 'yellow metal'. Other senses: 'golden', 'money', 'ancient metal percussion instruments used in army' came into use by extension, e.g.

金属	jīnshū	metal
金石	jīnshí	metal and stone — symbol of hardness and strength, inscriptions on ancient bronzes and stone tablets
<u>五金店</u> *	wǔjīndiàn	hardware store
合金	héjīn	alloy (combined metal)
<u>有色金属</u>	yǒusè jīnshǔ	non-ferrous metal (coloured metal)
白金	báijīn	platinum
黄金	huángjīn	gold, yellow metal
金黄	jīnhuáng	golden yellow
金子	jīn,zi	gold (bisyllabic)
镀金	dùjīn	gild (gold plated)
<u>金本位</u>	jīnběnwèi	gold standard
<u>金不换</u>	jīn bùhuàn	not to be exchanged even for gold, invaluable, priceless
<u>金缕玉衣</u>	jīn lǚ yù yī	jade clothes sewn with gold thread
<u>金碧辉煌</u>	jīn bì huīhuáng	resplendent and magnificent (of a building, etc.) (looking splendid in green and gold)
<u>金科玉律</u>	jīn kē yù lǜ	golden rule and precious precept
<u>金玉良言</u>	jīnyù liáng yán	golden saying, invaluable advice

* A fossilized term; ancient people referred to silver as white metal, lead as blue metal; copper as red metal, iron as black metal and gold as yellow metal.

<u>金城汤池</u>	jīn chéng tāng chí	impregnable fortress (ramparts of metal and a moat of boiling water)
<u>金蝉脱壳</u>	jīn chán tuōqiào	slip out of a predicament (like a cicada sloughing its golden coloured shell)
金星	jīnxīng	Venus
<u>金銮殿</u>	jīnluándiàn	emperor's audience hall (palace of golden bells)
<u>金霉素</u>	jīnméisù	aureomycin (essence of golden coloured mildew)
<u>金枪鱼</u>	jīnqiāngyú	tuna
<u>金丝雀</u>	jīnsīquè	canary
现金	xiànjīn	cash, ready money
金钱	jīnqián	money (gold coins)
<u>金钱豹</u>	jīnqiánbào	leopard (leopard with goldcoin-like specks)
金额	jīn'ér	amount of money
金库	jīnkù	state treasury
金融	jīnróng	finance, banking (blend or melt gold)
鸣金	míngjīn	war signal for retreat
<u>金刚钻</u>	jīngāngzuàn	diamond
<u>金刚砂</u>	jīngāngshā	emery, corundum, carborundum
金刚	jīngāng	temple doorgod, Buddha's warrior attendant
<u>金刚怒目</u>	jīngāng nǚmù	be fierce of visage, glare like a temple doorgod
<u>金鸡纳霜</u>	jīnjīnàshuāng	quinine (sound) (a kind of frost-like powder)
<u>金字塔</u>	jīnzìtǎ	pyramid (a pagoda of the shape of the character (金))

金 jīn is, of course, a Bushou, but it also serves as co-component for one useful character, viz:

啣^{v.} **銜** = **銜** xián - bit, hold in the mouth, harbour, bear, title, rank, 5655
(metal (金) that improves walking (行) or galloping for horse), e.g.

轡銜(v.啣)	pèixián	bridle and bit
口啣	kǒuxián	hold in the month
啣(v.銜)接	xiánjiē	link up, join
啣(v.銜)恨	xiánhèn	harbour resentment, bear a grudge
啣(v.銜)冤	xiányuān	nurse a bitter sense of being treated wrongly
銜头	xiántóu	title (something held by the mouth)
<u>大使銜</u>	dàshǐxián	the rank of ambassador

10) **侖** = **伦** lún means 'logical sequence or coherence'. Its sense was derived from 人 'assemble or bring under one roof' and 册 'bamboo books' which must be arranged in their sequential or logical order. Otherwise they would become unreadable. While 侖 lún appears only in the classics, one can find at least eight popular derivatives of it in daily use and it is, therefore, an important pattern, e.g.

a **倫** = **伦** lún — human relations, peer, match, order, logical (the sequence of human relationship), e.g. 5657

人伦	rénlún	human relations
伦常	lúncáng	feudal order of importance or seniority in human relationship
伦理	lúnlǐ	ethics, normal principles
绝伦	juélún	peerless, matchless
伦比	lúnbǐ	rival, equal
<u>不伦不类</u>	bù lún bù lèi	(argument, exhibition, etc.) without sense or order (no order and nothing like it)

语无伦次 yǔ wú lún cì speak incoherently (no logic or order in his words)

伦敦 lúndūn London (sound)

5658 b 淪 = 沦 lún — reduce to, fall, sink (waves eventually calm down and return to peace or order)

沦为 lúnwéi be reduced to

沦于 lúnyú fall into

沦落 lúnlùo fall low, be reduced to poverty

沦陷 lúnxian (of territory, etc.) fall into enemy's hands

沦亡 lúnwáng (of a country) be annexed (subjugated)

沉沦 chénlún sink into depravity

5659 c 掄 = 抡 lūn, lún — (hand arrange logically or coherently) in

抡刀 lūndāo brandish a sword

抡元 lúnyuán selected as first

抡才 lúncái select talent (for office)

5660 d 囫 = 圪 lún — (treat everything in one enclosure as a whole — coherent) in

囫圇 húlún whole (doubleton)

囫圇吞棗 húlún tūn zǎo read without understanding (swallow dates whole)

5661 e 崑 = 仑 lún — the Kunlun Mountain

5662 f 綸 = 纶 lún — synthetic fibre, black silk ribbon, fishing line (fibre comparable to or matching silk; 纶 for 倫), e.g.

锦纶 jǐnlún polyamide fibre

涤纶 dílún polyester fibre

纶巾 lúnjīn ancient man's headdress

垂纶 chuīlún let down the line in fishing

g 論 = 论 lùn ——— discuss, talk about, discourse, view, opinion, dissertation, essay, theory, mention, regard, consider, decide on, determine, in terms of (coherent talk), e.g. 5663

讨论	tǎolùn	discuss
议论	yìlùn	comment, talk, discuss
争论	zhēnglùn	dispute, controversy, debate, contention
论战	lùnzhan	polemic, debate
论点	lùndiǎn	argument, thesis
论调	lùndiào	view, argument
论断	lùnduàn	inference, judgement, thesis
论坛	lùntán	forum, tribune
评论	pínglùn	comment, commentary, review
高论	gāolùn	your brilliant view
舆论	yúlùn	public opinion
盖棺论定	gài guān lùn dìng	final judgment can be passed on a person only when the lid is laid on his coffin
论据	lùnjù	grounds of argument
论题	lùntí	proposition
论著	lùnzhu	treatise, work, book
论文	lùnwén	discourse, essay, thesis, dissertation, treatise, paper
进化论	jìnhuàlùn	the theory of evolution
相提并论	xiāng tí bìng lùn	mention in the same breath
又当别论	yòu dāng biélùn	should be regarded as different
论理	lùnlǐ	normally, as thing should be, logic
理论	lǐlùn	theory

论罪	lùnzuì	decide on the nature of the guilt
论月	lùnyuè	(reckoned) by month
按质论价	àn zhì lùn jià	determine the price according to the quality
论业务	lùn yèwù	in terms of business

論 = 论 lún — in

论语 lúnyǔ the analects of Confucius

5664 h 輪 = 轮 lún — wheel, disc, ring, steamer, steamboat, take turns, round (part of the vehicle that proceeds coherently), e.g.

轮子	lún,zi	wheel (bisyllabic)
车轮	chēlún	wheel (of a vehicle)
齿轮	chǐlún	gear wheel
轮齿	lúncǐ	teeth of a cogwheel
轮机	lúnjī	turbine
轮胎	lúntāi	tyre
光轮	guānglún	halo (light ring)
轮廓	lúnkuò	outline, contour, rough sketch
江轮	jiānglún	river steamer
轮渡	lúndù	ferry (by a steamer)
轮值	lúnzhí	on duty by turn (as a wheel)
轮到	lúndào	it is your, my, his, turn
轮班	lúnban	in shifts, in relay, in rotation
轮休	lúnxiū	stagger holidays (take rest by turn)
轮番	lúnfān	take turns
轮流	lúnlíu	take turns, do something in turn (like flow)
轮转	lúnzhuàn	rotate (as a wheel)

一轮红日 yīlún hóngrì

a red sun

第一轮比赛 dìyīlún bǐsài

the first round of the match

11) 𡗗 = 𡗗 qīān is composed of 𡗗, two mouths and two men, connoting 'everything and everybody cramped under one roof'. Its meaning can be deduced from its structure, i.e. 'unanimous', 'collective', 'together', 'everything included'. This is rather a classical character but has fifteen derivatives, most of which are extraordinarily popular, viz:

a 签 = 签 qīān — a slender pointed piece of bamboo or wood, bamboo slips used for divination or drawing lots, sticker, label, make brief comments on a document, autograph, sign (use of bamboo in the frugal way; 𡗗 for 儉 — see below), e.g. X5665

抽签 chōuqīān

draw lots

标签 biāoqīān

label, sticker

牙签 yáqīān

toothpick

签注 qīānzhu

write comments on a document
(for a superior) to consider

签字 qīānzì

sign, affix one's signature

签名 qīānmíng

sign one's name, autograph

签署 qīānshǔ

sign

签到 qīāndào

register one's attendance at a
meeting or at an office, sign in

签订 qīāndìng

conclude and sign

签证 qīānzhèng

visa, vise

b 儉 = 儉 jiǎn — thrifty, frugal (people live collectively), e.g. X5666

节俭 jiējiǎn

thrifty, frugal

俭省 jiǎnshěng

economical, thrifty

俭朴 jiǎnpǔ

thrifty and simple, economical

省吃俭用 shěng chī jiǎn yòng

eat sparingly and spend frugally

5667 c 檢 = 捡 jiǎn ——— pick up, collect, gather (hands put the objects together), e.g.

捡柴火 jiǎnchái.huó gather firewood

捡起来 jiǎn.qǐ.lái pick up from the ground

5668 d 檢 = 检 jiǎn ——— inspect, examine, check up, restrain oneself (put everything together to see if the tree is fit for timber), e.g.

检验 jiǎnyàn inspect, examine, test

检查 jiǎnchá inspect, examine, check up

检波器 jiǎnbōqì detector (instrument for checking up electronic waves)

检字法 jiǎnzìfǎ indexing system for Chinese characters

检疫 jiǎnyì quarantine (inspect epidemic)

检阅 jiǎnyuè review (troops), inspect

检讨 jiǎntǎo discuss thoroughly, review, self-criticism (examine and discuss)

检定 jiǎndìng examine and determine

检举 jiǎnjǔ report (an offence) to the authorities, inform against (an offender) (examine and cite)

检察官 jiǎncháguān procurator, prosecutor (an official who is charged with the job of doing examination and scrutinization)

检点 jiǎndiǎn examine, check, be cautious (restrain oneself)

行为不检 xíngwéi bùjiǎn depart from correct conduct (not restraining oneself in one's behaviour)

5669 e 瞼 = 睑 jiǎn ——— eyelid (part of the eye which restrains the eyesight; 僉 for 斂 — see Character No. 5672), e.g.

2632 眼睑 yǎnjiǎn eyelid (bisyllabic)

腺炎

jiǎnxiànyán

sty

f 鹼 v. 碱 v. 礆 = 硷 jiǎn — alkali, soda — see Location X5194 X5669g 劍 = 剑 jiàn — sword, sabre (knife unanimously carried by every-body), e.g. 5670

宝剑 bǎojiàn a doubled-edged sword, a treasured sword

剑客 jiànkè a swordsman

剑拔弩张 jiàn bá nǚ zhāng with swords drawn and bows bent

击剑 jījiàn fencing

h 臉 = 脸 liǎn — face, countenance (part of the body that represents everything), e.g. 5671

脸面 liǎnmiàn face, self-respect, somebody's feelings

笑脸 xiàoliǎn a smiling face

丢脸 diūliǎn lose face

红脸 hóngliǎn blush, flush with anger, red face (face painting in Beijing opera traditionally for the heroic or the honest role to show indignation toward a person or matter)

脸红 liǎnhóng blush

脸皮厚 liǎnpí hòu thick-skinned, shameless

不要脸 bù yào liǎn shameless

唱白脸 chàng bái liǎn pretend to be kind, innocent, compromising (also from Beijing opera)

脸色 liǎnsè complexion, look, facial expression

5672 i 斂 = 敛 liǎn — restrain, collect, hold back (lack of action on every-thing), e.g.

斂迹	liǎnjī	temporarily desist from doing evils
斂容	liǎnróng	put up a sober face (restrain facial expression)
斂财	liǎncái	collect wealth (by unfair means)
橫征暴斂	héng zhēng bào liǎn	extort heavy taxes and levies (un-restrained levies and exorbitant collection (of taxes))
斂足	liǎnzú	hold back from going

5673 i-1 澍 = 澍 liàn — (a collected mass of water) in
 澍氾 liànyàn flooding, billowing (doubleton)

5674 j 檢 = 衿 liǎn — (clothing to give a collective expression) in
 衿衽 liǎnrèn lady's greeting in olden times by holding lower corners of her jacket (doubleton)

5675 k 殮 = 殮 liàn — put a body into a coffin, encoffin (do everything for the dead), e.g.

大殮 dàliàn encoffining ceremony

5676 l 險 = 险 xiǎn — a place difficult of access, narrow pass, danger, risk, sinister, treacherous, nearly (where mounds are cramped together), e.g.

天险	tiānxiǎn	natural barrier
险要	xiǎnyào	strategically located and difficult of access
险隘	xiǎn'ài	strategic pass, defile
险峻	xiǎnjùn	dangerously steep, precipitous
险境	xiǎnjìng	dangerous situation

险阻	xiǎnzǔ	dangerous and difficult
危险	wēixiǎn	danger, dangerous
遇险	yùxiǎn	meet with danger
脱险	tuōxiǎn	be out of danger
火险	huǒxiǎn	fire insurance
保险	bǎoxiǎn	insurance (guarantee <i>no</i> danger)
探险	tànxǎn	explore (scout dangerous spots)
冒险	màoxiǎn	run a risk
险恶	xiǎn'è	dangerous, perilous, ominous, sinister, vicious, malicious, treacherous
险诈	xiǎnzhà	sinister and crafty
阴险	yīnxiǎn	sinister
奸险	jiānxiǎn	treacherous
险胜	xiǎnshèng	win by a narrow margin
险遭不测	xiǎn zāo bùcè	come nearly within an ace of an accident

m	险 = 嶮	xiǎn	—— (a mountain difficult of access; 险 for 險) in	5677
	险峻	xiǎnxùn	steep, difficult mountain path	

n	驗 = 验	yàn	—— test, check, examine, prove effective, produce the expected result (everybody unanimously says it is horse — see story on next page), e.g.	5678
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测验	cèyàn	test
试验	shìyàn	test, trial, experiment
验血	yànxuè	blood test
验光	yànguāng	optometry

验收	yànshōu	check and accept, check before acceptance, check upon delivery
验关	yànguān	customs examination
验尸	yànshī	postmortem, autopsy (examine corpse)
效验	xiàoyàn	efficacy
应验	yīngyàn	come true
经验	jīngyàn	experiment (actually test)
实验	shíyàn	experiment
体验	tǐyàn	learn through practice or one's personal experience

驗 yàn is an interesting character possibly stemming from the famous story in China's history. After the First Emperor of the Qin Dynasty had died, his premier Zhao Kao had the intention to revolt against the Emperor's son. But before he actually attempted it, he wanted to *test* the loyalty of other officials of the Court. One day he ushered a 'deer' into the court and told the boy emperor that it was a 'horse'. The boy emperor laughed and said: 'My premier, you are wrong. It is a deer not a horse'. He kept on asking other officials what it was. Some remained silent, others replied: 'Your Majesty, it is a horse'.

Those who were openly prompted to tell a lie were then practically *being tested*.

In this modern scientific era, 驗 yàn is used almost daily in combination with a first or second leg, as illustrated above.

In the Japanese language, the expression 馬鹿 (pronounced baka) 'horse and deer' is coined to mean 'fool'.

- 5679 12) 龠 yuè can be seen in essays of the immediate past era as co-component of four or five characters, before the Simplification System was introduced. 龠 yuè was the name of an ancient flute with six bamboo tubes represented by three 口 's. While the central part indicated the complicated structure of the flute, the rest (龠 lún) was to signify 'gather together'. Another way of writing it is 簫 yuè. It was always an instrument of accompaniment.

To denote 'boiling tea' with 瀹 yuè — (see below), is a bit farfetched. But one knows that it also means 'dredge'. The reasoning behind it was that the actual sense of 龠 was to make things 'harmonious'. Hence the following derivatives have been created.

- a 籲 = 吁 yù — appeal, plead — see Character No. 2614
- b 龠 = 和 hé — harmonious, peace, gentle, mild, etc. — see X5680
Character No. 0160
- c 鑰 = 钥 yuè, yào — (something made of metal to fit into the other hole) in X5680
- ： 钥匙 yào.shi key

- d 瀹 yuè — boil (tea), dredge (river) (classics) 5681
- e 癯 = 瘠 biē — dug up, become hollow, sunk down (sick with self-pleading look like a dredge river), e.g. 5682
- 瘠三 biēsān a wretched-looking tramp who lives by begging and stealing
- As to why such a man is given the name of 'three hollows', because he is usually of such a build with: 瘠嘴 biēzuǐ 'dried up or inward drawn mouth with no teeth'; 瘠胸 biēxiōng 'hollow chest'; 瘠肚 biēdù 'sunk abdomen'. **Wretch** is a better translation for this term, as it is also used to vilify despicable persons.

- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

韩非子上

Han Feizi (Part I)

by Han Feizi (280 – 233 B.C.)

Han Fei was an aristocrat philosopher of the Warring States Era (475 – 221 B. C.) and a disciple of Xunzi (荀子). One of his fellow students, Lisi (李斯) later became the Prime Minister of the First Emperor of the Qin Dynasty. Han Fei's writings were not at all appreciated in his own country but greatly admired by the First Emperor of Qin. In the year 234 B. C. he was sent as an envoy to Qin by the ruler of his home state Han in an attempt to stem Qin's aggression. Though Emperor Qin gave him a warm welcome, he was imprisoned at the instigation of Lisi, before he could develop intimate relations with the Emperor, who was then but a king. Secretly, Lisi sent him some sort of poison to the prison which Han Fei drank and there he ended his life in 233 B.C.

Han Fei's thoughts are marked by a ridiculously low opinion of human nature which was more or less influenced by his teacher Xunzi who taught that human nature is basically *evil*. The irony of his story is very similar to that of Guillotin who invented the guillotine and was also the first man beheaded on the guillotine, in that Han Fei thought he had mastered the art of persuasion, but was killed while doing a job of persuasion.

The following taken from his writings 'Han Feizi' entitled 'The Difficulties of Persuasion' can make interesting reading even to-day when one substitutes the word 'king' with '*a man of authority with some sort of absolute power*' and the word 'in danger' with '*dismissed, sacked or to hell with you.*'

Since it is not within man's ability to read others' minds, so one tends to guess at others' intentions. A suspicious person may always be looking for ill-will in others and possibly judge them wrongly. For this, the Chinese invented the character 信 *xìn* which has quite an expanded sense meaning:

'belief' in	信奉 <i>xìnfèng</i> , 信仰 <i>xìnyǎng</i> , 相信 <i>xiāngxìn</i>
'faith' in	信念 <i>xìnniàn</i> , 信仰 <i>xìnyǎng</i>
'confidence' in	信任 <i>xìnrèn</i> , 信心 <i>xìnxīn</i> , 自信 <i>zìxìn</i>
'trust' in	信赖 <i>xìnlài</i> , 信托 <i>xìntuō</i>
'letter' in	书信 <i>shūxìn</i>
'correspondence' in	通信 <i>tōngxìn</i>

and Confucius said 民无信不立 “Without the confidence of the people, there would be no government” or “Man cannot establish himself without 信”. The truth is: whatever one takes this 信 to mean, every word (言) that is *said* should be taken by others (人) as believable.

说服的困难

The Difficulties of Persuasion

(translated into Baihua from
the classics 说难)

讲到「说服」的困难，并不在于把所主张的理由说出来，也不在于把所要说的理由表达清楚，更不在于虽然可无顾虑而仍不能畅所欲言。困难的症结是在于要清楚知道所欲说服的人的心意，能否为说者所说的话打动。

The difficulties of persuasion do not lie in stating the reasoning of one's view, nor in explaining clearly the reasons, nor in scruples which may prevent one from making a full statement. The crux of the problem is to know the heart of the persuadee and the chance of his susceptibility to one's persuasion.

假如对方是在为「名」而却动之以「利」，则将被认为卑鄙而不予接纳。假如对方是在为「利」而却动之以「名」，则将被认为不合心意，不切实际，也不会接受。假如对方实在暗中追求厚利，而在表面上故作清高，说者如劝之扬名，则所说的话在表面上虽被接纳，而在实际上却遭抛弃。如以厚利去打动他，则所说的话虽被暗中接受，而在实际上却被唾骂。这些都是应该注意的地方。

If the persuadee is aiming at 'name', any attempt to lure him with 'gain' will fall on deaf ears and be branded as 'base' or contemptible. If the persuadee has his eyes set on 'gain', but the lure is 'name', the persuasion would be viewed as 'not to his liking' or 'impractical' and would therefore not be accepted. In case the persuadee assumes the attitude of being an incorruptible person, but is secretly after 'large gains', the persuasion from the basis of propagating his 'name' may be adopted, but in reality will be abandoned by him. Conversely, in attempting to attract him with 'large gains', the persuasion could be gladly and secretly accepted, although the suggestion will be repudiated on the spot. All this one needs to pay attention to.

凡事都要保密才会成功，假如泄漏即会失败。但秘密不一定是说者泄漏的。假如所说的触及对方隐藏的秘密，则说者即有危险。假如对方在表面上将要做一件事，而在暗中实在想借此以做成另一件事；假如说者不但知道他表面所要做的事，同时也知道他所以要做这件事的真意，则说者即有危险。假如为君主拟订一项计画，且配合他的心思，但外面的人观察迹象，知道君主正在进行这项计画，以致全盘泄漏，令君主以为是拟订者泄漏其事，则拟订者即有危险。

All matters will depend on secrecy for success. Any leakage will cause failure. The leakage of secrecy does not necessarily come from the persuader. If the persuasion reveals the hidden secret of the persuadee, the persuader is exposed to danger. When the persuadee is ostensibly doing something, but is trying to achieve something else on the pretext of doing the first thing, and again the persuader not only knows what the persuadee is openly

doing, but also knows his real intention, then the persuader is in danger. Suppose a planner, who is undoubtedly also an adviser, has made a plan for the King, which fits in well the King's idea, and then some outsiders find out from observation that such a plan is being executed by the King secretly and this eventually leads to a complete revelation, the King may suspect that the divulgence was effected by the planner. Then the planner is in danger.

对君主的感情还未深厚，而把所有意见和盘托出来时，假如照所说的话去做了，而见有效，君主未必就会论功行赏；假如不见有效，则说者便会被怀疑，这样也会发生危险。君主有过失时，说者讲出自己的主张，而指出其错误，说者就有危险。君主有时出了一计，暗中自以为有效，说者如知其事，也有危险。勉强君主去做他做不到的事情或阻止他不能自拔的事情，这也有危险。

When the relationship with the King has not yet developed to a stage of intimacy, but nevertheless one's unreserved view is fully expressed, then, if on the one hand the said view is acted upon and found effective, the King does not necessarily give reward or award adequate credit to the merit, and if on the other hand the view is unwarranted, the persuader will be suspected of ill-intentions. In such a case danger may lurk somewhere. When the King has committed a blunder and the persuader enunciated his view and points it out to the King, he puts himself in a dangerous position. When the King sometimes has a secret plan and deems it meritorious, there is danger if the persuader knows about it. Danger certainly does exist if one urges the King to do something in which he could never succeed, or if one tries to stop him to pursue in what he is obsessed.

所以和君主讨论他身旁大臣的事，他会以为说者是在离间君主和大臣之间的关系；和他讨论他身旁小人的事，他会以为说者是在卖弄他的权势。和君主讨论他所宠爱的人物，会被怀疑是在拉关系。和君主讨论他所憎恨的人物，会被疑为是在试探君主的口气。说话过于琐屑，会被认为罗唆而被厌恶。言不尽意会被认为懦弱无用；言论空泛会被认为傲慢不恭。这些说话的难处是不能不注意的。

Therefore any discussions about the ministers who surround the King, he will be suspected of driving a wedge between the King and his ministers; any discussion about the mean men around him, it will be taken that he has encroached upon his privilege and power; any discussion on the King's favourites, he will be suspected of cajoling to improve his relations with the King; any discussion on the man the King hates, he will be suspected of sounding out his view on such persons. To talk briefly, one will be viewed incapable and slighted; but if he talks in too many details, he will be blamed for being long-winded and will be detested. Incomplete enunciation will be taken as cowardice and a useless person; vague and general views will be branded arrogant and lack respect. These difficulties of persuasion must be well taken.

进言的要旨，应在誇示对方自鸣得意的优点，而掩盖对方自感不足的短处。对方如有迫切和自私的地方，就必须把它说成合乎正义而鼓励他去做；对方如有卑劣的意图，而不能克制自己，就必须发扬其「对」的部份，但不提其「不对」的部份。对方如好高骛远，而却是做不到的，就要指出这种计画的缺点，而赞许他不曾去做。对方如喜欢誇耀自己的才能，就要对他举出许多性质相同而外表略异的例子，使他能够取得更多的参考资料，由他誇耀一切出于他自己的才能，而说者却要假装不知道自己也曾有过贡献。

The crux of any persuasion must be on the aggrandization of the strong point which the persuadee feels proud of, and on covering up the shortcomings of which he is conscious. If he has any urgent, pressing private matter, one must make it sound compatible to righteousness and encourage him to do it; if he has mean intentions and cannot help it, one must praise the right part with good words and purposely miss out the wrong part. If he has an ambitious plan which he cannot fulfill, one must point out the defects in such a plan and commend that he did not start it. If he wants to boast of his ability; one must give many examples of similar nature but superficially somewhat different, to enable him to acquire more information for reference. One must, however, pretend not to know one's own contribution, so as to let him show that everything is due to his ability.

如要向对方提供与人相安的意见，既要说明这件事情的通情达理，而同时又要符合他的利益。如要向对方陈述某一件事有害，就要明确指出这事可受人诋毁，同时还要暗示这事会对他个人有害。要赞美与对方有同样德行的人，与对方有同样计画的事，如此人与对方有同样卑劣的行为，则必须加以粉饰，认为无伤大雅；如有人与对方遭遇同一性质的失败，则必须加以分析，并认为无足轻重。如对方自誇实力强大，就不要提及他会遭遇困难去抑阻他。如对方自诩精明果断，就不可指出他已判断错误去激恼他。如对方自认善于计谋，就不要数说他过去的失策去窘迫他。总之，只要说的大旨没有和他违反，措辞没有和他抵触，说者便可以尽量发挥自己的辩才使对方深信无疑，而得畅所欲言。

If there is the need to make the persuadee believe the necessity of co-existence, not only must one explain the reasonableness of the move, but also say it is in his personal interest. Should it be required to comment on the harmfulness of an act, one must explicitly point out the liability of being slandered and meanwhile hint at the harm it may bring to him personally. When one wants to praise a person who has similar virtues and has similar plans as the persuadee, but who may have the same base behavior as the persuadee, one must try to ignore the latter fact and view this as nothing important; if such a person has failed badly as the persuadee, such failure needs to be given some analysis, but it must be said that it does not matter much. If the persuadee always boasts his strength and power, one must not make an attempt to stop him by mentioning the difficulties he may encounter. If he always brags about his intelligence and resoluteness, never point out the mistakes made in his decisions, which would irritate him. If he always deems himself a good strategist, never enumerate his past unwise moves which will only embarrass him. In a nutshell, only if the main points do not go against the persuadee, and the language used does not offend him, the persuader can wield his eloquence to make the persuadee have faith in him, thereby acquiring a chance to fully explain himself.

*Employers can become employees
and also employ each other —
there are times when a general
has to fight a hand-to-hand
combat with a corporal of the
enemy — Chinese Proverb*

Chapter Forty-three

Bushous as Co-components & Bi-Bushou Characters

It is incorrect to assume that Bushous can never be co-components, but it is true that co-components can *never* be Bushous, because in compiling ANN'S Morpheme Table A, the number of Bushous is limited to 170. The author advised the reader at the very beginning that he must learn all Bushous' patterns and meanings by heart. This will greatly facilitate his learning.

Co-components in general give sound to the character and also contribute to its meaning. To be sure, they are *usually* the pivotal part of a character forming the nucleus of several other characters. It is only through them that the sense of these characters is interrelated.

Thus this Chapter is dedicated to characters in which the Bushou is the co-component, as well as to bi-Bushou characters where the reader may find difficulty in determining the real Bushou under which to locate the character in the Word Lists in Volume 5.

Taking this opportunity, reference is also made to Bushous which may be involved in very popular useful bisyllabic expressions, but which the reader has as yet not had the opportunity to learn except where reference has already been made on the other leg of the bisyllabic.

This Chapter is therefore divided into three parts:

Part I — Bushou as Co-component

Part II — Bi-Bushou Characters

Part III — Character-Bushou which are never used as Co-components

The arrangement is also according to the order of the Four-corner Index giving the reader a further chance to practise this easily memorized method. Because of its use of numerals and with only ten digits to remember, it is still the *quickest* method to locate a character in a Chinese Dictionary codified in this way. On average, it should not take more than three seconds to find one character.

Part I

Bushou as Co-component.

0060 **言** yán 'speech', 'word', 'say', 'talk', 'speak', 'character' is a Bushou. X5683
 Its Bone-shell Script depicted a picture of a tongue thrust from a mouth. As there are several characters that can denote 'words' in the Chinese language, care should be taken to note the correct combinations, as well as the many idiomatic expressions:

发言	fāyán	make a statement or speech, take the floor
言语	yányǔ	spoken language, speech
言论	yánlùn	opinion on public affairs, expression of one's political views, speech
言路	yánlù	channels through which criticisms and suggestions may be communicated to the leadership
言辞	yáncí	one's words, what one says
言行	yánxíng	words and deeds, statement and action
言为心声	yán wéi xīnshēng	words are the voice of the mind
言而无信	yán ér wúxìn	go back on one's word (talk but never carry out the words)
言必信，行必果	yán bì xìn, xíng bì guǒ	promises must be kept and action must be resolute
言简意赅	yán jiǎn yì gāi	concise and comprehensive
言和	yánhé	make peace
言明	yánmíng	state explicitly, say clearly
言人人殊	yán rén rén shū	different people give different views, everybody tells a different story
自言自语	zì yán zì yǔ	talk to oneself

妙在不言中

miào zài bù yán zhōng

the best part lies in what is left unsaid

言归于好

yán guī yú hǎo

become reconciled (again on speaking terms)

言归正传

yán guī zhèngzhuàn

returning to the subject, coming back to our story

言听计从

yán tīng jì cóng

always follow that person's advice, have implicit faith in somebody

言不由衷

yán bù yóu zhōng

speak with one's tongue in one's cheek (not from heart)

言过其实

yán guò qí shí

exaggerate, overstate

言外之意

yán wài zhī yì

implications, between the lines

言之成理

yán zhī chéng lǐ

sound reasonable, speak in a rational and convincing way

全书有二十万言

quánshū yǒu èrshíwàn yán

this book contains nearly 200,000 characters

Because basically the west and north components take precedence over the south and east components, 言 yán may be accepted for 'Bushou as Co-component' in the characters given below. As a co-component, 言 yán can be seen in following eleven characters, viz:

5683 a

詈

lì

scold, use severe language (use words like a catching net), e.g.

詈骂

lìma

scold

恶詈

èlì

use severe language

5684 b

罰 = 罚

fá

punish, penalize (to mete out scold (詈) with a hand (寸) = against minor crime or no capital punishment), e.g.

： 处罚

chǔfá

mete out a punishment

刑罚	xíngfá	punish by giving a criminal sentence
赏罚分明	shǎngfá fēnmíng	be fair in meting out rewards or punishment
罚金	fájīn	fine, forfeit
罚款	fákuan	impose a fine or forfeit
罚酒	fájiǔ	be made to drink as a forfeit

c 誄 lěi ————— funeral eulogy of the dead, a posthumous title (plough to bury with words) 5685

d 信 xìn ————— letter, mail, believer, etc. — see Character No. 3624 x5685

e 這 = 这 zhè ————— this — see Character No. 0596

f 唁 yàn ————— extend condolences (say with appropriate words) 5686
e.g.

弔唁	diàoyàn	condole
唁函	yànhán	message of condolence

g 狺 yín ————— (dog talks) in 5687
狺狺 yínyín yap, yelp (doubleton)

h 獄 yù ————— prison, jail, e.g. 5688

监狱	jiānyù	prison, jail
入狱	rùyù	be imprisoned
下狱	xiàyù	imprison
越狱	yuèyù	escape from prison
狱吏	yùlǐ	warder, prison officer

Etymologist Lin Yiguan thought that 言 yán in this character was a transformation of 辛 xīn which meant 'criminal'. Hence watched by two dogs: 犭 and 犬.

X5688 h-1 嶽 = 岳 yuè ——— high mountains (mountain which can lock people in as a prison), e.g.

五岳

wūyuè

the highest Five Mountains in China after the Himalayas

5689	i	訇	hōng	———	<u>loud noise (like a ladleful of talks)</u> , e.g.
		訇然	hōngrán		with a loud crash
		阿訇	āhōng		ahung, imam (sound)
5690	i-1	鞫	jū	———	<u>interrogate (prisoner)</u> (<u>speak loudly and be equipped with a leather whip</u>), e.g.
		鞫问	jūwèn		interrogate
		鞫讯	jūxùn		put on trial

Apart from 罟 fá, there are three characters having 罟 'net' as their north component, that need a little more elaboration, viz:

5691 a 羈 v. 羈 jī ——— bridle, headstall, control, restrain, stay, detain (a leather article to restrain the horse like a net), e.g.

不羈之马 bùjī zhī mǎ

a horse without bridle

羈绁 jīxiè

halter

羈絆 jībàn

trammels, fetters, yoke

放荡不羈 fàngdàng bùjī

unconventional and uninhibited (carefree and unrestrained)

羈留 jīliú

stay, stopover, keep in custody, detain

羈旅 jīlǚ

stay long in a strange place, live in a strange land

羈身 jīshēn

detained by

羈押 jīyā

detain, take into custody

This character could easily be confounded with another more common character because of frequent reference to it in the press:

b 霸 v. 霸 bà ——— chief of feudal princes, overlord, despot, tyrant, hegemony, dominate, bully 5692

霸 bà originated from the significance of 'dim light of the waxing moon' which was called 生霸 shēngbà 'living waxing' while the dim light of the waning moon was named 死霸 sǐbà 'dying waxing'. The structure was probably likened to the dim moon shine (月) on a rainy night (雨) to the colour of an animal's corpse (革).

When this natural phenomenon was extended in sense in reference to the vicissitudes of a power, it meant that it started very humbly, reaching its climax after some time and was destined to perish in due course.

Bisyllabic expressions:

霸王	bàwáng	overlord, despot
称霸	chēngbà	be acknowledged or self-appoint as the overlord among states
霸道	bàdào	rule by force, tyrannize
霸道	bà.dào	overbearing, high-handed, (of liquor, medicine) strong, potent
霸权	bàquán	hegemony
爭霸	zhēngbà	compete for hegemony
独霸	dúbà	dominate
霸占	bàzhàn	forcibly occupy, seize

b-1 壩 = 坝 bà ——— dam, dyke, embankment (earth obstructing water-flow as an overlord), e.g. 5693

水坝	shuǐbà	dam (bisyllabic)
堤坝	dībà	dykes and dams

In passing, we can dispose of the character 愣 lèng 'distracted', 'stupefied', 'blank' which has 𠂔 as a component and is much in use especially in 5694

combination with 發 fā, i.e. 发愣 fālèng to mean 'look distracted', 'stare blankly'.

X5694 As a matter of fact, 愣 lèng is a new character originating from 楞 léng which this Book has excluded, as it is a very rare variant of 棱 léng 'arris', 'edge'. 'A piece of four-cornered (𠩺) square (方) wood' is a 'blank'. By removing (木) mù and adding heart (忄) to 男, i.e. 愣 lèng, it comes to mean 'stupefied' and is popularly accepted.

X5694 1060 西* xī ——— west, western, occidental, e.g.

西方	xīfāng	the West, Western (bisyllabic)
西经	xījīng	west longitude
<u>西印度群岛</u>	xīyìndù qúndǎo	the West Indies (archipelagoes)
西藏	xīzàng	Xizang (Tibet)
西餐	xīcān	western-style food
西瓜	xīguā	watermelon
<u>西红柿</u>	xīhóngshì	tomato
西医	xīyī	western medicine
西装	xīzhuāng	western-style clothes
西洋	xīyáng	the Western world, occidental
西班牙	xībānyá	Spain (sound)
西伯利亚	xībóliya	Siberia (sound)

西 xī is a Bushou (J 18), but is used as co-component in the following characters:

5695 a 栖 xī ——— (heart feels like perching on a tree — unstables; 西 for 栖) in

： 栖惶 xīhuáng vexed, troubled

b 犧 = 牺 xī see Character No. 0671

5696 c 硒 xī ——— selenium (sound)

* 西 xī was transformed from a pattern resembling 'nest' — see Character No. 0657. On reflection, we can easily understand why 'nest' is 'nest'. As birds always fly towards light in the morning, i.e. east, in the evening no matter where the birds build their nests, they must be heading for the 'west' in which direction the sun sets and where the brightest sky is.

- d 棲 = 栖 qī see Character No. 2153
- e 灑 = 洒 sǎ see Character No. 0672
- f 曬 = 晒 shài see Character No. 0673
- g 晒 shěn see Character No. 0674
- h 茜 qiàn, xī see Character No. 0675

2020 彡, a non-character Bushou could normally be treated as a co-component, but in 彩 cǎi 'colour' one must deem it as a Bushou. It is a pattern in the twilight area. Apart from forming part of two other Bushous: 彣 and 彣, this ideograph 彡 can only be seen as a co-component in the following characters, at least one of which is very popular, viz:

- a 杉 shā, shān ——— China fir (a kind of eye-catching tree), e.g. 5697
- 杉木 shāmù China fir

- b 鈺 shān ——— samarium (sound) 5698

- c 衫 shān ——— upper garment without lining (clothing appealing to the eyes), e.g. X5698

衬衫

chènshān

shirt

汗衫

hànshān

undershirt

衫褲

shānkù

a set of upper and lower garments

2073 幺 yāo can also be treated as a Bushou (F8) though its proper pattern is 糸 (silk). 幺 yāo is orally used for the numeral 'one', especially in calling the dice. In the classics, it could mean 'petty', 'insignificant', 'paltry' in 幺麼 yāomó.

Etymologist Zhu Jim-sheng surmised that it meant 'petty' because 糸 was half of 絲 sī 'silk' and 幺 was half of 糸.

Derivative:

5699

吆 v. 吆 yāo — (sound) in
 吆喝 yāo. he cry out, call, cry one's wares, loudly urge on
 (an animal)

X5699

Apart from 吆, 么 also appears inside the character 率 lǜ as explained under Character No. 2408, which means 'rate', 'proportion', 'ratio', etc. and also originates from silk, rope, etc. Its uses in modern times are enormous despite its humble origin, e.g.

速率	sùlǜ	speed, rate
效率	xiàolǜ	efficiency
功率	gōnglǜ	power (in physics)
概率	gàilǜ	probability
利率	lǐlǜ	interest rate
<u>死亡率</u>	sǐwánglǜ	death rate, mortality
<u>圆周率</u>	yuánzhōulǜ	ratio of the circumference of a circle to its diameter
<u>废品率</u>	fèipǐnlǜ	reject rate

X5699

2277 山 shān is a Bushou originating from the Bone-shell Script 𡵓. Its use in daily life is vast, but in Western languages the sense can be suppressed or omitted like in 'ridge', 'cave', 'goat' though not in every case. The following are some often seen bisyllabic expressions:

山河	shānhé	the land of a country (mountains and rivers)
山脉	shānmài	mountain ranges
山洪	shānhóng	mountain torrents
山脊	shānjǐ	ridge (of a mountain)
山崩	shānbēng	landslide
冰山	bīngshān	iceberg

山洞	shāndòng	cave, cavern
山歌	shāngē	folk song, yodel
山茶	shāchá	camellia
山羊	shānyáng	goat
山芋	shānyù	sweet potato
山渣	shānzha	hawthorn, haw
山珍海味	shān zhēn hǎi wèi	delicacies from land and sea
山高水低	shān gāo shuǐ dī	unexpected misfortune
山盟海誓	shān méng hǎi shì	a solemn pledge of love (by pointing to or in front of a mountain or sea)
山穷水尽	shān qióng shuǐ jìn	at the end of one's rope (where the mountains and the rivers end)
山雨欲来风满楼	shānyǔ yù lái fēng mǎn lóu	the wind filling the tower heralds an approaching storm in the mountains
山明水秀	shān míng shuǐ xiù	picturesque scenery (clear hills and beautiful waters)
山水画	shānshuǐhuà	landscape painting
山腰	shānyāo	halfway up the mountain
山头	shāntóu	hilltops, mountain stronghold, faction
山寨	shānzài	fortified mountain village
山西	shānxī	Shanxi (Province)
山东	shāndōng	Shandong (Province)

山 shān is also used as a co-component in a few characters in which the significance is extended to include 'skywards', e.g.

a 燦 = 灿 càn see Character No. 4228

X5699

5700 b 讪 v. 讪 shàn ——— mock, ridicule, embarrass, awkward (daringly talk to people above oneself), e.g.

讪笑 shànxiào mock, deride, ridicule

搭讪 dāshàn strike up a conversation with somebody, say something to smooth over an embarrassing situation

讪讪 shànshàn looking embarrassed

5701 c 疝 shàn ——— hernia (sickness of having certain part in the body blown out like a hill), e.g.

疝气 shànqì hernia (bisyllabic)

5702 d 舢 shàn ——— (a kind of boat with bow and stern pointing upward like peaks) in

舢舨 shànban sampan (doubleton)

5703 e 汕 shàn ——— in

汕头 shàntóu Shantou (Swatow)

X5703 f 仙 xiān ——— celestial being, immortal — see Character No. 3690

5704 g 氙 xiān ——— xenon (sound)

5705 h 粳 xiān ——— (rice grown on mountain slopes) in

粳米 xiānmǐ polished long-grained non glutinous rice

X5705 2722 角 jiǎo ——— horn, something in the shape of a horn, corner, angle, cape, promontory, monetary unit of 1/10 of a yuan, e.g.

牛角 niújiǎo ox horn

号角 hàojiǎo bugle

角膜 jiǎomó cornea

非洲之角 fēizhōu zhī jiǎo the Horn of Africa

转角 zhuǎnjiǎo street corner

眼角	yǎnjiǎo	corner of the eye
角落	jiǎoluò	corner, nook
直角	zhíjiǎo	right angle
角度	jiǎodù	angle, point of view
角铁	jiǎotiě	angle iron
<u>好望角</u>	hǎowàngjiǎo	the Cape of Good Hope
海角	hǎijiǎo	cape, promontory
一角	yíjiǎo	one corner, 1/10 of a yuan

角 jué ——— contend, wrestle, role, type of role, actor or actress, e.g.

角逐	juézhú	contend, tussle, enter into rivalry
角力	juélì	wrestle, has a trial of strength
角色	juésè	role, type of role
主角	zhǔjué	leading role
丑角	chǒujué	clown
名角	míngjué	a famous actor or actress

角 jiǎo, jué is of course a Bushou (E4) and a Libian. Even its Xiaozhuan Script was no nearer to the actual object than its Bone-shell hieroglyph 𧈧. Other senses veering away from 'horn' are of course by extension. As to why it also means 'contend' or 'wrestle', evidently the contention between horned animals led ancient people to assign this meaning to it. In games, all players contend with words or actions. Without contention no game exists. The sense of 'role' was a further extension from contending parties.

角 jué plays the role of co-component in the following two characters:

- a **筋 = 筋** jīn ——— muscle, tendon, sinew, etc. (that which is as strong as a horn) — see Character No. 4349 X5705
- b **确 = 确** què ——— true, reliable, real, authentic, firmly (as hard as stone or horn), e.g. X5705

确实	quèshí	true, reliable, really, indeed
的确	díquè	indeed, really

确认	quèrèn	affirm, confirm, acknowledge
确凿	quèzuò	conclusive, authentic, irrefutable
确信	quèxìn	firmly believe
确保	quèbǎo	ensure, guarantee (firmly hold)
确定	quèdìng	definite, fix, determine
确切	quèqiè	definite, exact, precise
<u>的确亮</u>	díquèliàng	dacron, terylene (sound)

X5705 4090 木 mù 'tree', 'timber', 'wood', 'made of wood', 'wooden', 'coffin', 'numb' is a Bushou ranking third after 氵 'water' and 艹 'grass'. One would think that there would be no need to give any examples. This is wrong, because the meaning has also been extended and some expressions do exist which are hard to understand without due explanation, e.g.

木耳	mù'ěr	edible fungus
木瓜	mùguā	papaya
木棉	mùmián	kapok
木柴	mùchái	firewood
木浆	mùjiāng	wood pulp
木头	mù.tou	wood, log, timber
木材	mùcái	timber, lumber
木匠	mù.jiāng	carpenter
木偶	mù'ǒu	carved figure, idol, puppet, marionette
木鱼	mùyú	a percussion instrument for Buddhist priests to beat rhythm when chanting scriptures
麻木	mámù	numb
木然	mùrán	stupefied
<u>木头木脑</u>	mù.tou mù.nǎo	wooden-headed, dull-witted

<u>行将就木</u>	xíngjiāng jiù mù	have one foot in the grave, shall be put into a coffin
<u>木已成舟</u>	mù yǐ chéng zhōu	what is done cannot be undone (the wood is already made into a boat)
<u>独木不成林</u>	dú mù bù chéng lín	one tree does not make a forest
木星	mùxīng	Jupiter
木乃伊	mù nǎiyī	mummy (sound)

The Xiaozhuan Script 𣎵 originated from the Bone-shell Script 𣎵. 木 mù is co-component in the following characters:

a 沐 mù ————— wash one's hair, e.g. X5705

沐浴	mùyù	take a bath, bathe, immerse
<u>沐猴而冠</u>	mù hóu ér guān	a worthless person in imposing attire (wash a monkey's head and place a hat on it)

Ancient hair-washing vessels were invariably made of wood; when filled with water, the action to follow is the conclusion.

b 宋 sòng ————— the Song Dynasty (A.D. 960 – 1279), a surname 5706

c 牀 = 床 chuáng — bed, something shaped like a bed, classifier for bedding (a wooden (木) piece (件) of furniture or a resting place (广) made of wood (木)), e.g. 5707

<u>单人床</u>	dānrénchuáng	single bed
床舖	chuángpù	bed
床位	chuángwèi	berth, bunk, bed
床头	chuángtóu	bedside
床单	chuángdān	sheet
床罩	chuángzhào	bedspread
床上	chuángshàng	on bed
上床	shàngchuáng	go to bed

河床	héchuáng	river bed
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车床	chēchuáng	lathe
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一床被	yīchuángbèi	one quilt
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5708 d 杏 xìng ————— apricot, e.g.

杏仁	xìngrén	apricot kernel, almond
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杏黄	xìnghuáng	apricot yellow
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The origin of this character has aroused quite a bit of controversy. One of the interpretations may help the reader to memorize it better:

X5708 杏 xìng is the reverse of 呆 ái in pattern. Although 呆 ái means 'idiot', in ancient writing it was a half of or the representative of 霖=梅 méi 'plum' (see Character No. 1639). The plum is a sour fruit, whereas 杏 xìng is a sweet fruit. Thus the mouth (口) is underneath in the character 杏 xìng.

X5708 6080 足 zú 'foot', 'leg', 'sufficient', 'enough', 'ample', 'full', 'as much as' was written like 𠂔 in Bone-shell Script but had already been transformed to 𠂔 in Metal Script. One etymologist thought that the circle at the top (now 口) was to denote the knee cap, and the lower part, the leg and heel.

The question is asked, why the foot to signify 'sufficient'? Perhaps it is a synonym of 綽 chuò 'ample' which meant 'as tall or roomy as silk' — see Character No. 4247. 綽綽有余 chuòchuò yǒuyú 'more than sufficient' was a very ancient phrase. For 足 zú to mean 'sufficient' came later. The author prefers to interpret it 'only feet know where to stop, but gratification presupposes stop'.

足 zú is found as co-component in three characters:

X5708 a 促 cù ————— hurry, urgent, urge, promote, close to (man uses feet to achieve), e.g.

催促	cùicù	hurry, urge
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急促	jícù	hurried, urgent, rapid, pressing
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气促	qìcù	short of breath, pant
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促使	cùshǐ	urge, impel, spur
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促织	cùzhī	cricket (whose flipping resembles urging to weave)
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促成	cùchéng	help to bring about, facilitate
促进	cùjìn	promote, advance, accelerate
促狭	cùxiá	mischievous (hurried and narrow)
促膝	cùxī	sit close together, sit knee to knee

b 齜 = 齜 chuò — in

X5708

齜齜	wòchuò	dirty, filthy (doubleton)
卑鄙齜齜	beibǐ wòchuò	sordid, foul (mean and dirty)

The bisyllabic expression 齜齜 wòchuò is very old but still very popular. It started as early as *Xiaozhuan* to indicate 'things cramped in a narrow area as the teeth are and as crowded as houses are in a row — yet to be hurried through'. Later on this sense was discarded and the expression came to mean 'dirty' since all crowded areas tend to be 'dirty'. From a physical sense it was further extended to describe a *mental attitude*.

c 捉 zhuō ———— catch, capture, grasp, hold (a movement hurrying with hand; 足 for 促), e.g. X5708

捉住	zhuōzhù	caught, seized
捉拿	zhuōná	catch, arrest
贼喊捉贼	zéi hǎn zhuō zéi	a thief crying 'catch the thief'
捉弄	zhuōnòng	tease, make fun of, embarrass (catch and tease)
捉迷藏	zhuō mí cáng	play hide-and-seek, be tricky and evasive (catch, confuse, hide)
活捉	huózhuō	capture somebody alive
捉襟见肘	zhuō jīn jiàn zhǒu	have too many difficulties to cope with or problems to tackle (pull down one's jacket to conceal the raggedness, only to expose one's elbow)
捉摸不定	zhuōmō bùdīng	difficult to grasp or ascertain, elusive, unpredictable

捉刀人

zhuōdāorén

ghostwriter (the man who holds the knife to carve on bamboo splits)

The term 捉刀人 zhuōdāorén stems from a story around A.D. 220 when Emperor Wuti of Wei thought he was too ugly to face an envoy of the Huns from whom he wanted respect. Instead he requested his minister to receive the envoy while he himself stood to one side holding a big knife. Later he asked a spy to enquire of the envoy what he had thought of the Emperor, to which the reply was: "the Emperor is extraordinarily gentle, but the man holding the big knife is a hero". The sense of 'substitute' was a later extension.

X5708 7132 馬 = 马 mǎ 'horse' is a Bushou, but it can equally be a co-component and is a very popular one too. There are quite a few expressions that the Western mind cannot readily understand at a glance, e.g.

马匹	mǎpǐ	horses (bisyllabic)
马力	mǎlì	horsepower
马上	mǎshàng	at once, immediately, right away (decide or do while on horse-back)
马球	mǎqiú	polo (horse ball)
马表	mǎbiǎo	stopwatch (metre to count horse speed)
马路	mǎlù	road, street, avenue (road for carriage)
马褂	mǎguà	mandarin jacket
马桶	mǎtǒng	nightstool, closet stool, commode (a bucket to sit on like riding — a vulgar term)
马弁	mǎbiàn	(officer's) bodyguard (horse trainer)
马蜂	mǎfēng	hornet, wasp (horse-like flying insect)
<u>马铃薯</u>	mǎlíngshǔ	potato

<u>马口铁</u> *	mǎkǒutiě	tinplate, galvanized iron
<u>马前卒</u>	mǎqiánzú	pawn, cat's-paw — dispensable (soldier before the horse)
<u>马后炮</u>	mǎhòupào	belated action or advice, belated efforts (cannon shots fired after cavalry has already charged)
<u>马戏团</u>	mǎxìtuán	circus troupe (horse show group)
<u>露马脚</u>	lòumǎjiǎo	show the cloven hoof, give oneself away
<u>马马虎虎</u> †	mǎmǎ hūhū	careless, casual, fair, not so bad
<u>马虎</u>	mǎ.hu	careless, casual
<u>马不停蹄</u>	mǎ bù tíng tí	without a stop, non-stop (horse forced not to stop galloping)
<u>马到成功</u>	mǎ dào chénggōng	win instant success (succeed as soon as horse arrives)
<u>马首是瞻</u>	mǎshǒu shì zhān	follow somebody's lead (take the head of the general's horse as guide)
<u>马革裹尸</u>	mǎgé guǒ shī	die on battlefield (be wrapped in a horse's hide after death)
<u>马达</u>	mǎdǎ	motor (sound)
<u>马克</u>	mǎkè	mark (currency) (sound)
<u>马拉松</u>	mǎlāsōng	marathon (sound)
<u>马赛克</u>	mǎsàikè	mosaic (sound)
<u>马达加斯加</u>	mǎdǎjiāsījiā	Madagascar (sound)
<u>马耳他</u>	mǎ'ěrtā	Malta (sound)
<u>马来西亚</u>	mǎláixīyà	Malaysia (sound)
<u>马拉维</u>	mǎlāwéi	Malawi (sound)
<u>马里</u>	mǎlǐ	Mali (sound)

* First imported into a place called 马口 mǎkǒu (probably Macau).

† Possibly, this was transformed from an adjective locution 漠漠糊糊 mò mò hú hú 'misty, foggy and mucilaginous, viscid'.

Enthusiasts may question why 馬 mā should have 'fire' (灬) underneath it. We must say that it was also due to Libianization. Because its Xiaozhuan Script is 𩇛 which shows mane, tail and four feet — everything that a horse has.

One can find 馬 mā in nine characters performing the role of co-components:

5709 a 媽 = 妈 mā ——— mother, ma, mum, mummy, a form of address for a married woman one generation one's senior (an universal sound for mother), e.g.

妈妈	mā.mā	mother, ma, mum, mummy
姑妈	gū.mā	(paternal) aunt
姨妈	yí.mā	(maternal) aunt

5710 b 碼 = 码 mā ——— a sign or thing indicating number, yard (length), e.g.

号码	hàomǎ	number
密码	mì.mǎ	code
价码	jià.mǎ	marked price
筹码	chóu.mǎ	counter, chip
码子	mǎ.zi	counter, chip (a small chip)
方码	fāng.mǎ	square yard
码头	mǎ.tou	wharf, dock, quay, pier

码 mā possibly originated from the word 'mark or marker', and the original term for 'wharf' was 馬头 — a projection from the shore like a horse's head.

5711 c 瑪 = 玛 mā ——— in

瑪瑙	mǎ.nǎo	agate (doubleton)
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X5711 d 嗎 = 吗 má ——— what, e.g.

干吗	gàn.má	what to do, why on earth (do what — colloquial)
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嗎 = 吗 mā — in

吗啡 māfēi

morphine (sound)

嗎 = 吗 .ma — (question mark)

e 獁 = 犸 mā — in

猛犸 měngmǎ

mammoth (sound)

f 螞 = 蚂 mā — (insect whose head resembles that of a horse) in

蚂蚁 māyǐ

ant

蚂蝗 mǎhuáng

leech

g 罵 = 骂 mà — abuse, curse, swear, condemn, rebuke, reprove, scold (chase after people like a horse (馬) with many words (口) or net (网)), e.g.

骂街 mǎjiē

shout abuses on the street

骂不绝口 mà bùjué kǒu

pour out a stream of abuse, curse unceasingly

咒骂 zhòumà

curse

骂人 mǎrén

swear (at people)

开口大骂 kāikǒu dàma

condemn, rebuke (open up one's big mouth and start reproaching)

责骂 zémǎ

reprove, scold

挨骂 āimǎ

bear or receive scolding

h 篤 = 笃 dǔ — sincere, earnest, serious, critical (as straightforward as a piece of bamboo and a horse), e.g.

笃实 dǔshí

sincere and honest, solid, sound

笃信 dǔxìn

sincerely believe in

笃学 dǔxué

earnest or diligent in study, devoted to study

病笃 bìngdǔ

seriously ill, be in a critical condition

5716 i 闾 = 闯 chuǎng — rush, dash, charge, temper oneself (by battling through difficulties and danger) (a horse inside a door), e.g.

闯进去	chuǎng.jìn.qu	rush in
闯关	chuǎngguān	attempt to dash through inspect- orate or customs
闯祸	chuǎnghuò	get into trouble, bring disaster
横冲直闯	héng chōng zhí chuǎng	charge about furiously, run amuck
闯江湖	chuǎng jiāng.hu	make a living wandering from place to place
闯劲	chuǎngjìn	the spirit of a pathbreaker, pioneering spirit
闯练	chuǎngliàn	gain experience through door crashing

X5716 7722 骨 gǔ ———— bone, skeleton, framework, character, spirit

In its Xiaozhuan Script 𠂔 looks very much like a 'skeleton'. Some etymologists deemed it was made up of an abbreviation of 冎 and 月 'flesh'. In ancient times 冎 was a variant of 刮 guā 'scrape'. The idea it carried was that when the flesh was scraped, something must remain behind — it is the bone. Modern life has also extended the meaning of this ancient character, e.g.

骨牌	gǔpái	dominoes (tiles made of bone)
骨骼	gǔgé	skeleton
骨肉	gǔròu	flesh and blood, kindred (bone and flesh)
骨瘦如柴	gǔ shòu rú chái	a mere skeleton, a bag of bones (bony like faggot)
骨鲠在喉	gǔ gěng zài hóu	have an opinion one cannot suppress (have a fishbone caught in one's throat)
钢筋水泥	gānggǔ shuǐní	reinforced concrete (steel bone and cement)

骨子	gǔ.zi	frame, ribs
骨干	gǔgàn	backbone, mainstay
骨气	gǔqì	moral integrity, backbone
傲骨	àogǔ	lofty and unyielding character
媚骨	mèigǔ	obsequiousness
<u>骨子里</u>	gǔ.zǐlǐ	in one's heart of hearts (inside the bone)

骨 gū ————— in

骨碌 gū.lu roll (like a piece of bone)

骨 gú ————— bone, e.g.

骨头 gú.tou bone, character (bisyllabic)

懒骨头 lǎn gú.tou lazybones

软骨头 ruǎn gú.tou a spineless creature (soft bone)

骨 gǔ has also two derivatives in which it plays the role of a co-component:

a 滑 huá ————— slide, slip, smooth, slippery, cunning, crafty (like a piece of bone on a wet surface), e.g. X5716

滑道	huádào	slide, chute
滑冰	huábing	ice-skating
光滑	guāng.hua	smooth, glossy
路滑	lùhuá	the road is slippery
滑轮	huá'lún	pulley
奸滑	jiānhuá	deceitful, cunning
滑稽	huá.jī	funny, amusing, comical (ancient sense: crafty)
<u>滑稽戏</u>	huá.jìxì	farce

5717

b	猾 huá	cunning, crafty, sly (like a cunning animal; 骨 for 滑), e.g.
	狡猾 jiǎohuá	cunning, crafty, sly

Part II

Bi-Bushou Characters

Quite a large number of bi-Bushou characters have already been dealt with in the previous chapters. There remain a very small number that need to be tackled here. This section is not meant to draw up a complete list.

If the reader has paid due attention to the construction of Chinese characters in Table 2 in Chapter Two, he should have noticed that there is always a habitual position for certain Bushou, such as: 禾 in 和 hé 'gentle', 'harmonious' and 香 xiāng 'fragrant'. The normal position of 禾 hé 'grain' as a component is in the west, but sometimes it appears in the north. One can also find it playing the role of east co-component, e.g. 穌 sū in 耶穌 yēsū 'Jesus'.

As a matter of fact, there is no clear distinction between a bi-Bushou character and a character wherein a Bushou is the co-component, for in the latter there is undoubtedly a Bushou. Herein one can generally find in the co-component *a guide for its pronunciation*, but not in bi-Bushou characters.

The following are the remaining small number of bi-Bushous:

5718	1710	孟* mèng	eldest (brother), the first month (of a season), e.g.
		孟冬 mèngdōng	the first month of winter
		孟浪 mènglàng	rash, impetuous, impulsive
		孟子 mèng.zi	Mencius
		孟加拉国 mèngjiālāguó	Bengladesh (sound)

The eldest child has no elder brother or sister to give succour when his parents are away. The ancient custom was to tie a bowl on his or her body for receiving drinks or food. Hence the eldest was christened 子 zǐ 'son' with a 皿 mǐn 'concave utensil'. Besides, the eldest having no example to follow tends to be rash, like a wave. Hence the expression 孟浪 mènglàng 'rash', 'impetuous', 'impulsive'. Because of this implication, 孟 mèng means 'rash' in all its derivatives, e.g.

a 猛 měng ——— suddenly, abruptly, vigorous, violent, fierce (as rash as an animal), e.g. 5719

猛然	měngrán	suddenly, abruptly
猛醒	měngxǐng	suddenly wake up (to the truth)
大吃一惊	měng chī yī jīng	be startled
猛进	měngjìn	push ahead vigorously
猛力	měnglì	vigorously, with sudden force
猛将	měngjiāng	a valiant general
猛烈	měngliè	vigorous, fierce, violent
凶猛	xiōngměng	violent, ferocious
猛虎	měnghǔ	fierce tiger
猛兽	měngshòu	beast of prey
穷追猛打	qióng zhuī měng dǎ	hotly pursue and fiercely attack

b 锰 měng ——— manganese (sound) 5720

c 螳 měng ——— (an insect that can leap abruptly or vigorously) in 5721

螳螂	zhāngláng	grasshopper (doubleton)
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2060 看 kàn ——— see, look at, watch, read, think, consider, regard, X5721
treat, look after, call on, visit, depend on, mind,
suffix to mean just (facing the sunshine, man
places his hand over his eyes)

The development of the *concept* 看 kàn as illustrated above is even more elaborate than the character 日 rì which was developed from the physical 'sun' to abstract 'time'. Besides, in the spoken language this is such an important character that the reader really needs to pay greater attention to its assimilation in order to fully understand its idiomatic uses:

The following are examples that may help:

看见	kàn.jian	see, catch sight of
看看	kànkàn	see, examine

<u>看了看</u>	kànliǎokàn	see again and again
<u>看一看</u>	kànyīkàn	take a look
看法	kàn.fā	a way of looking at a thing
好看	hǎokàn	pretty to look at
看好	kànhǎo	anticipate a rising market
难看	nánkàn	ugly, unsightly shameful, embarrassing, difficult to judge
看到	kàndào	catch sight of, have the foresight
看电影	kàn diànyǐng	see a film
看电视	kàn diànshì	watch television
看机会	kàn jīhuì	watch for opportunity
有看头	yǒu kàn.tou	worth seeing or reading
看报	kànbào	read newspaper
看透	kàntòu	see through, understand thoroughly
<u>你看怎么样</u> ? nǐ kàn zěnmeyàng how do you think?		
<u>看得起</u>	kàn.deqǐ	think highly of
看跌	kàndiē	be expected to fall
看来	kàn.lai	it seems, it looks as if
看出	kànchū	make out, find
看破	kànpò	realize the futility or falsity, be more detached
看齐	kànfǎ	keep up with, emulate
看上	kàn.shang	take a fancy to (picked)
看中	kànzhòng	take a fancy to (among others)
看重	kànzhòng	regard as important, value (esteem)
看成	kànchéng	regard it as (become)
看做	kànzhuò	regard as (take for)

看待	kàndài	look upon, regard, treat
看轻	kànqīng	underestimate, look down upon
<u>看不起</u>	kàn.buqǐ	despise, scorn
<u>看不惯</u>	kàn.buguàn	cannot bear the sight of
<u>我会去看她的</u> wǒ huì qù kàn tā.de		
		I will call on her
看病	kànbǐng	see a doctor, treat illness
看顾	kàngù	look after, take care of
<u>得看天气</u>	dé kàn tiānqì	it depends upon the weather
<u>看摔着</u>	kàn shuāi.zhe	mind don't fall
<u>试试看</u>	shìshìkàn	just have a try
<u>等一等看</u>	děngyīděng kàn	just wait and see

看

kàn

—— look after, tend, keep under surveillance, e.g.

<u>看孩子</u>	kānhái.zi	look after children
看管	kānguǎn	look after, tend to
看护	kānhù	nurse
看门	kānmén	act as doorkeeper
看守	kānshǒu	watch, guard, turnkey, warder
看住	kānzhù	keep an eye on

2325

戕

qiāng

—— kill (weapon on bed), e.g.

5722

自戕	zìqiāng	kill oneself, commit suicide
戕贼	qiāngzéi	injure, undermine (classics)

3022

帘

lián

—— curtain, flag as shop sign, e.g.

X5722

窗帘	chuānglián	window curtain
帘子	lián.zi	(hanging) screen, curtain
酒帘	jiǔlián	wineshop sign

Only if one can imagine that this character was created at a time when people lived in caves, can its intended meaning be guessed at and appreciated. It has no derivative.

5723 4413 繭 = 茧 jiǎn — cocoon, callus, e.g.

蚕茧	cánjiǎn	silkworm cocoon (bisyllabic)
茧绸	jiǎnchóu	pongee
老茧	lǎojiǎn	callus (bisyllabic)

This is a unique character. It did not exist before the Xiaozhuan era. 𧈧 is not a modern character. According to Kangxi Dictionary, it meant 'matching' or 'equal to'. Thus the character 繭 (= 茧) jiǎn really signifies 'an insect which produces silk of matching weight'. It is of course 'cocoon'.

The sense of 'callus' might have arisen from comparing the cocoon skin to silk, as callus is to soft skin.

X5723 6021 見 = 见 jiàn — see, meet, meet with, be exposed to, show evidence of, appear to be, refer to, view, opinion, prefix to indicate passive voice, e.g.

见面	jiànmiàn	see, meet
见 <u>世</u> 面	jiàn shìmiàn	see the world, enrich one's experience
见证	jiànzhèng	witness, testimony
见鬼	jiànguǐ	go to hell, absurd, preposterous, fantastic (you met a devil)
见机	jiàn jī	as the opportunity arises, according to circumstances (when meeting with chance)
<u>见</u> 微 <u>知</u> 著	jiàn wēi zhī zhù	from one small clue one can see what is coming or how things will develop
<u>见</u> 怪 <u>不</u> 怪, <u>其</u> 怪 <u>自</u> 败	jiàn guài bù guài, qí guài zì bài	when one faces the fearful with no fear, its fearfulness disappears

<u>见仁见智</u>	jiàn rén jiàn zhì	different people have different views, opinions differ (you see it as a virtue, I see it as wisdom)
<u>见异思迁</u>	jiàn yì sī qiān	change one's mind the moment one sees something new, be inconsistent or irresolute
<u>见义勇为</u>	jiàn yì yǒng wéi	ready to take up the cudgels for a just cause (courageously act when righteousness is at stake)
<u>见所未见</u>	jiàn suǒ wèi jiàn	see what one has never seen before, unprecedented
<u>见树不见林</u>	jiàn shù bù jiàn lín	not see the wood for the trees
<u>见识</u>	jiàn.shì	experience, knowledge, sense, widen one's knowledge
<u>见多识广</u>	jiàn duō shí guǎng	experienced and knowledgeable
<u>见不得人</u>	jiàn.bu.de rén	shameful, scandalous (not to be exposed to people)
<u>见习</u>	jiànxí	learn on the job, be on probation
<u>见效</u>	jiànxào	become effective, produce the desired result
<u>见长</u>	jiàncháng	be good at
<u>见得</u>	jiàn.de	appear to be, seem
<u>见报</u>	jiànbào	appear in the newspaper
<u>见前</u>	jiànqián	refer to above
<u>见解</u>	jiànjiě	view, opinion, understanding
<u>见地</u>	jiàndì	insight, judgement
<u>见责</u>	jiànzé	be blamed
<u>见怪</u>	jiànguài	mind, be surprised, take offence
<u>见外</u>	jiànwài	regarded as an outsider
<u>见教</u>	jiànjiào	favour me with your advice, instruct me (wish to be taught)

见谅	jiànliàng	be excused, be forgiven
见笑	jiànxiào	be laughed at, incur ridicule

Few people realize that 见 (= 见) jiàn comes from the pattern 見 in the Metal Script. In general as a Bushou its habitual position is on the east. In bi-Bushou characters, one will always wonder which the real Bushou is, such as:

X5723 a 艦 = 舰 jiàn ——— warships, etc. (见 is borrowed for sound — see Character No. 5197)

X5723 b 視 shì ——— vision, view, look at, regard, look upon, inspect, watch (see in a divine manner), e.g.

视力	shìlì	vision, sight
视线	shìxiàn	line of vision
视野	shìyě	field of vision (scope)
视界	shìjiè	field of vision, visual field (limit)
视觉	shìjué	visual sense, sense of sight
视网膜	shìwǎngmó	retina
视角	shìjiǎo	angle of view, visual angle
视频	shìpín	video frequency
视听	shìtīng	what one sees and hears, audio-visual

视而不见 , 听而不闻 shì ér bùjiàn, tīng ér bùwén
look but see not, listen but hear not

视若无睹 shì ruò wú dǔ
take no notice of what one sees, ignore

注视 zhùshì
look at closely (look at as to pour at)

正视 zhèngshì
face (verb)

斜视 xiéshì
look askance at

偷视 tōushì
peep at

透视 tòushì
see through

视为	shìwèi	regard as
<u>视同儿戏</u>	shìtóng érxì	treat (a serious matter) as a trifle (child's play)
重视	zhòngshì	regard as important
轻视	qīngshì	despise, look down on
善视	shànshì	treat kindly
敌视	díshì	be hostile to
<u>视死如归</u>	shì sǐ rú guī	face death unflinchingly (look upon death as going home)
藐视	miǎoshì	despise (look upon as unworthy)
鄙视	bǐshì	despise (look upon as mean)
巡视	xúnshì	go around and inspect
视察	shìchá	inspect
视事	shìshì	assume office (begin to see matters)
监视	jiānshì	keep under watch or surveillance

c 蜆 = 蜆 xiǎn — small clam (small crustacean still visible)

5724

d 莧 = 莧 xiàn — amaranth (grass nice to look at), e.g.

5725

莧菜

xiàncài

three-coloured amaranth

e 現 = 现 v. 见 xiàn — present, current, existing, extempore, cash, ready money, show, appear

x5725

has been touched at the outset under Character No. 0789. It is, however, a very much used character in modern times as people are always chasing after new things and are becoming more and more realistic, viz:

现在	xiànzài	at present, now
现今	xiànjīn	nowadays, these days
现状	xiànzhuàng	present situation, status quo, existing state of affairs
<u>现阶段</u>	xiànjiēduàn	the present stage

现实	xiànshí	reality, actuality, real, actual, realistic
现役	xiànyì	on active service
现成	xiàchéng	ready made
现代	xiàndài	modern times, the contemporary age
<u>现代化</u>	xiàndàihuà	modernize
现货	xiànhuò	spot goods
现任	xiànrèn	currently in office, incumbent
现行	xiànxíng	currently in force or in operation, active
现有	xiànyǒu	existing, now available
现况	xiànkàng	the existing situation
现存	xiàncún	in stock, extant
现场	xiànchǎng	scene (of an accident), site, spot
现...现...	xiàn . . . xiàn . . .	extemporarily, . . . for immediate as soon as . . .
<u>现用现买</u>	xiàn yòng xiàn mǎi	buy for immediate use
付现	fùxiàn	pay cash
兑现	duìxiàn	discount for cash, redeem promise
贴现	tièxiàn	discount (for cash)
现钱	xiàncián	cash, ready money
现金	xiànjīn	ready money, cash
现款	xiànkuan	ready money, cash
现形	xiànxíng	reveal one's true features (show one's true colours or shape)
呈现	chéngxiàn	present itself
表现	biǎoxiàn	display, expression, manifestation
现出	xiànchū	appear

出现	chūxiàn	arise, emerge, appear
现象	xiàxiàng	phenomenon, appearance
现身说法	xiànsēn shuō fǎ	advise somebody or explain something by using one's own experience as an example (a Buddhist language)

f 砚 = 砚 yàn ——— inkstone, inkslab (a piece of stone one sees every day when using Chinese ink and brushes), e.g. 5726

砚台	yàn.tai	inkstone, inkslab
----	---------	-------------------

6033 黑 hēi ——— black, dark, secret, shady, wicked, sinister, e.g. X5726

发黑	fāhēi	become black
黑发	hēifā	black hair
黑白	hēibái	black and white, wrong and right
黑龙江	hēilóngjiāng	Heilong Jiang (Province or River)
黑人	hēirén	negro
黑麦	hēimài	rye
黑死病	hēisǐbìng	the plague
黑心	hēixīn	evil mind (black heart)
黑猩猩	hēixīngxīng	chimpanzee
黑子	hēizi	black mole (on the skin), sunspot
黑名单	hēimíngdān	blacklist
天黑	tiānhēi	it's dark
黑暗	hēi'àn	dark
黑体字	hēitǐzì	bold-face type
黑黝黝	hēiyōuyōu	shiny black, dim, dark
黑社会	hēishèhuì	secret society
黑幕	hēimù	inside story of a plot, shady deal, etc.

黑手	hēishǒu	a vicious person manipulating somebody or something from behind the scenes
黑帮	hēibāng	sinister gang, reactionary gang
黑店	hēidiàn	an inn run by brigands
黑货	hēihuò	smuggled goods, sinister stuff

黑 hēi is a Libian derived from a pattern denoting 'double fire (炎) coming out of a smoke stack' obviously pointing to carbon black. It forms the co-component of the following:

5727 a 嘿 hēi ————— hey, why (interjection)

5728 b 墨 mò ————— Chinese ink, blackish, ink stick, ink, handwriting or painting, learning, corruption (carbon black in the form of earth), e.g.

墨黑	mòhēi	as black as Chinese ink
墨绿	mòlǜ	blackish green
一锭墨	yīdīng mò	one ink stick
油墨	yóumò	printing ink (oily black ink)
墨水瓶	mòshuǐpíng	ink bottle
胸无点墨	xiōng wú diǎn mò	unlettered (not a drop of ink inside the chest)
墨鱼	mòyú	cuttlefish (a kind of fish that emits black fluid on the sea)
墨迹	mòjī	somebody's writing or painting, ink stain
遗墨	yímò	writing or painting left by the deceased
墨镜	mòjìng	sunglasses
墨吏	mòlì	corrupt officials
墨家	mòjiā	Mohist School of thought (770 – 221 B.C.)

墨守成规 mòshǒu chéng guī stick to convention (following convention like Mohist)

墨西哥 mòxīgē Mexico (sound)

c 默 v. 嘿 mò — silent, tacit - see Character No. 4505 X5728

d 嘿 .me — see Character No. 0427 X5728

6090 累 = 累 lěi — pile up, accumulate, continue, repeat, involve, e.g. 5729

累卵 lěiluǎn liable to collapse at any moment, precarious (a stack of eggs)

累计 lěijiǐ add up, grand total

累积 lěijiǐ accumulate

累累 lěilěi again and again, many times, innumerable, countless

累犯 lěifàn recidivism, recidivist (continue to offend)

累年 lěinián for years in succession, year after year (in repeated years)

累及 lěijí implicate, involve, drag in

連累 liánlěi implicate, involve, get someone into trouble

累 lèi — work hard, strain, tired out, e.g.

累了一天 lèi.le yītiān work hard all day

累眼睛 lèi yǎn.jīng strain the eyes

累坏了 lèihuài.le tired out, exhausted

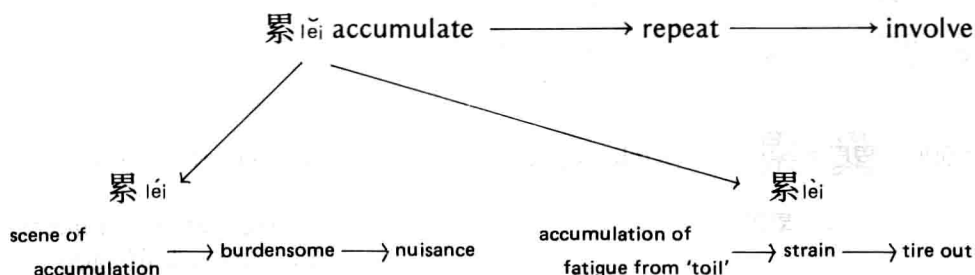
累死人 lèisǐ rén tire one out completely

累 léi — in

累累 léiléi cluster of, heap of

累赘 léi.zhuì cumbersome, wordy, burden, nuisance

晶 a co-component of 累, is a non-character and means 'pile up earth and stone'. Further deliberation will be made in Chapter Forty-five. As seen above 累 is pronounced in three ways but the basic sense remains. In fact, the second one is an extension of the same sense in one direction and the third in another. To illustrate:



累 lěi is involved in five other characters playing the role of a co-component. The significance of them all does not in essence depart from its original sense, e.g.

- 5730 a 纆 léi ————— (string for piling up or easy handling) in
- | | | | |
|---|---|--------|--|
| 纆 | 纆 | léixiè | rope for binding prisoners (doubleton) |
|---|---|--------|--|
- 5731 b 騾 luó ————— mule (a horse-like animal used for hard work), e.g.
- | | | | |
|---|---|--------|-------------------|
| 騾 | 騾 | luó.zi | mule (bisyllabic) |
|---|---|--------|-------------------|
- 5732 c 螺 luó ————— spiral shell, snail, whorl, screw (a crustacean with continuous lines), e.g.
- | | | | |
|------|------|---------------|------------------------|
| 螺 | 螺 | luó.sì | spiral shell, snail |
| 法螺 | 法螺 | fǎluó | conch |
| 自吹法螺 | 自吹法螺 | zì chuī fǎluó | blow one's own trumpet |
| 田螺 | 田螺 | tiánluó | field snail, escargot |
| 螺丝 | 螺丝 | luósī | screw |
| 螺旋 | 螺旋 | luóxuán | spiral, helix, screw |
| 螺纹 | 螺纹 | luówén | thread of screw, whorl |
| 螺母 | 螺母 | luómǔ | (screw) nut |

螺栓	luóshuān	(screw) bolt
<u>螺旋浆</u>	luóxuánjiāng	propeller (spiral oar)

d	瘰	luǒ	(a kind of disease characterized by continuous ball-like lumps in the neck) in	5733
	瘰癧	luǒlì	scrofula (doubleton)	
e	摞	luò	pile up, stack up (pile up with hands)	5734

7260 昏 hūn 'dust', 'dark', 'dim', 'confused', 'muddled', 'faint', 'lose consciousness', although to repeat the controversies among the etymologists about the origin of this character will only complicate the matter, the author cannot resist mentioning the theory that the upper part of the character 氏 shì was *actually* 𠂔 dī — a morpheme indicating 'bottom', 'ground'. When the sun (日) touches ground level (𠂔), it is dusk 昏 hūn. In the Bone-shell Script, this character was written like 𠂔, clearly indicating 'dusk', as the pictograph was one in which the sun went down below 'man'. Bisyllabics involving this character are numerous and rather popular:

黄昏	huánghūn	dusk, evening
晨昏	chénhūn	at dawn and dusk
昏暗	hūn'àn	dim, dusky
昏黑	hūnhēi	dusky, dark
昏沉	hūnchén	murky, dazed
昏君	hūnjūn	a fatuous and self-indulgent ruler
昏庸	hūnyōng	fatuous, muddleheaded, stupid
昏聩	hūnkùi	decrepit and muddleheaded
<u>昏</u> 头 <u>昏</u> 脑	hūn tóu hūn nǎo	muddleheaded, absent-minded, forgetful
<u>利</u> 令 <u>智</u> 昏	lì lìng zhì hūn	be blinded by lust for gain
<u>昏</u> <u>昏</u> 欲睡	hūnhūn yù shuì	drowsy, sleepy
昏睡	hūnshuì	lethargic sleep, lethargy
昏眩	hūnxuàn	dizzy, giddy

昏迷	hūnmí	stupor, coma
昏厥	hūnjue	faint, swoon
昏过去	hūn guòqù	fainted
昏倒	hūndǎo	fall into a swoon, fall unconscious
击昏	jīhūn	swoon after receiving a blow

昏 hūn can be seen in two other later created characters:

5736 a 婚 hūn ——— wed, marry, marriage, wedding, e.g.

结婚	jiéhūn	wed, marry
婚嫁	hūnjià	marriage
婚事	hūnshì	marriage, matrimony
婚约	hūnyuē	marriage contract, engagement
婚礼	hūnlǐ	wedding ceremony

Ancient custom dictated that the wedding ceremony should take place at *dusk*. Hence giving away or marrying off a daughter (女) was given the epithet 婚 hūn.

5737 b 閤 hūn ——— tend or guard a gate (classics), e.g.

司閤	sīhūn	gatekeeper
閤者	hūnzhe	gatekeeper, janitor

A gatekeeper is one who should close the gate (門) at dusk (昏). Hence 閤 hūn to indicate 'janitor'.

Part III

Character-Bushous which are never used as Co-components

There are 143 Character-Bushous, i.e. Character No. 0001 — No. 0143. Most of them are used for Bushou and, on lesser occasions, also for co-components. However, the author has discovered that the Character-Bushou listed below are almost never used for co-components, except in a few cases.

The reader should take due note of this fact which is noteworthy, because one of the guiding principles of the ANN's Words Lists is that characters containing two Bushous are generally treated as a Morpheme, rather than leaving the reader to make a guess as to which of the two Bushous is to be axed when attempting to locate it. The important exceptions are those characters whose pronunciation is similar to that of one of the components in which case the character concerned is perforce classified under that component. Thus, permanent Character-Bushous become odd things in the system. They are:

Table 5 — Bushou
Classification No.

	Four-corner Index	Pronunciation	Character No.
A 9	7720	尸 <small>shī</small>	No. 0006
B 18	2740	身 <small>shēn</small>	No. 0029
B 21	4022	肉 <small>ròu</small>	No. 0031
C 18	3080	穴 <small>xué</small>	No. 0049
D 1	7120	厂 <small>chǎng</small>	No. 0051
E 8	4450	革 <small>gé</small>	No. 0066
E 15	2022	彡 <small>zhī</small>	No. 0074
F 6	4020	麥 <small>mài</small>	No. 0083
F 7	5040	麦 <small>mài</small>	No. 0084
G 4	7710	皿 <small>mǐn</small>	No. 0088
G 7	7777	臼 <small>jiù</small>	No. 0091
G 10	2220	𠂔 <small>pán</small>	No. 0094
G 12	2202	片 <small>piàn</small>	No. 0095
I 1	8000	人 <small>rù</small>	No. 0104
I 13	7700	鬥 <small>dòu</small>	No. 0108

It is a rule of this Book that the reader must memorize the 170 Bushous which have in total 237 patterns. The meanings of the above characters have been purposely omitted. If he still fails to remember every one, the Bushou Classification Number, Four-corner Indices and Character number will be helpful in relearning them.

However, the following expressions involving some of the above characters do need explanation before the reader can fully understand the intended meanings. The arrangement is still according to the order of Four-corner Indices:

X5737 2022 𧈧 zhì ——— insect without feet or legs

𧈧 as a Bushou means 'concerning beast' especially long-spined beast, but as a character by itself, it means 'insect without feet or legs'. In the classics the term 虫𧈧 chónghì means 'insects'.

X5737 2202 片 piàn ——— a flat thin piece, slice, flake, incomplete, partial, fragmentary, brief, classifier, e.g.

布片	bùpiàn	small piece of cloth
铁片	tiěpiàn	small piece of iron plate
片剂	piànjì	tablet (dose in flat thin pieces)
片甲不留	piàn jiǎ bù liú	the army is completely wiped out (not a single piece of armour remains)
切片	qiēpiàn	slice
雪片	xuěpiàn	snowflake
片言	piànyán	a few words (incomplete statement)
片面	piànmiàn	unilateral, one-sided
片段	piànduàn	part, passage, extract, fragment
片断	piànduàn	fragment (a broken piece)
片刻	piànkè	a short while, an instant (a brief moment)

<u>一片面包</u>	yīpiàn miànbāo	a slice of bread
<u>一片土地</u>	yīpiàn tǔ.dì	a stretch of land
<u>一片草地</u>	yīpiàn cǎodì	a tract of meadow
<u>一片汪洋</u>	yīpiàn wāngyáng	a vast expanse of water
<u>一片真心</u>	yīpiàn zhēnxīn	in all sincerity (a full stretch of true heart)

片 piān ————— in

片子	piān.zi	a roll of film, movie, disc (colloquial)
----	---------	--

2220 片 pán ————— classifier, e.g.

X5737

<u>一片店</u>	yīpiāndiàn	one shop
<u>一片竹片</u>	yīpán zhúpiàn	one piece of slit bamboo

2740 身 shēn ————— body, life, oneself

X5737

Among all the characters related to the human body, 身 shēn resembles it most in the Xiaozhuan Script, which is 𠂔. It possesses not only the symbol (人) 'man', but also a 'big belly' and a well protected back. Therefore the present form is again a Libian. Its use is undoubtedly enormous, viz:

身上	shēn.shàng	on one's body
身体	shēntǐ	body, health
身子	shēn.zi	body, pregnancy
<u>身外之物</u>	shēnwài zhī wù	mere worldly possessions
身孕	shēnyùn	pregnancy
身段	shēnduàn	(woman's) figure, (dancer's) posture
身材	shēncái	stature, figure
身手	shēnshǒu	skill, talent
身心	shēnxīn	body and mind

身份	shēn.fēn	status, capacity, identity, dignity
身价	shēnjià	social status
浑身	húنشēn	the whole body
动身	dòngshēn	start journey
合身	héshēn	fit (the body)
<u>不克分身</u>	bùkè fēnshēn	cannot be at two places (cannot divide the body)
车身	chēshēn	the body of a car
船身	chuánshēn	hull
身世	shēnshì	one's life experience
身故	shēngù	die
身后	shēnhòu	after one's death
修身	xiūshēn	cultivate one's mind
舍身	shěshēn	give one's life for
<u>以身作则</u>	yǐ shēn zuò zé	set a good example with one's own conduct
身边	shēnbian	by or at one's side, with oneself
<u>身败名裂</u>	shēn bài míng liè	bring disgrace and ruin upon oneself (physically defeated, nominally cracked)
<u>身不由己</u>	shēn bù yóu jǐ	involuntarily, in spite of oneself

X5737 3080

穴

xué ——— cave, hole, den, grave, e.g.

<u>穴居人</u>	xuéjū rén	cave dweller
穴位	xuéwèi	acupuncture point, acupoint
孔穴	kǒngxué	a hole
<u>不入虎穴，焉得虎子</u>	bùrù hǔxué, yān dé hǔzǐ	one must take a calculated risk (if you do not enter a tiger's lair, how can you possibly catch a tiger cub?)

墓穴

mù xué

grave

The use of 穴 xué for hole, etc. was a later extension of meaning. Its original pattern 宀 clearly indicates a cave.

4020 麥 = 麦 mài — a general term for wheat, barley, etc., e.g.

X5737

麦子

mài.zi

wheat

大麦

dà mài

barley

麦片

mài piàn

oatmeal

麦克风

mài kē fēng

microphone, mike (sound)

麦加

mài jiā

Mecca (sound)

The upper part of the character 麥 mài can be construed as a hieroglyph; the lower part was a transformation from a sign signifying 'hand'.

4022 肉 ròu — flesh, meat, pulp (whatever that is inside (内) man (人)), e.g.

X5737

人肉

rén ròu

human flesh

亲骨肉

qīngǔ ròu

one's own flesh and blood (bones and flesh by blood relation)

肌肉

jī ròu

muscles

肉体

ròu tǐ

the human body

肉眼

ròu yǎn

naked eye

肉欲

ròu yù

carnal desire

肉感

ròu gǎn

sex appeal

肉麻

ròu má

nauseating, disgusting (inducing goose flesh)

肉搏

ròu bó

hand-to-hand fight

肉票

ròu piào

a person held for ransom by kidnapper (flesh ticket for sale)

肥肉	féiròu	fat meat
腊肉	làròu	dried salted meat
肉丝	ròusī	shredded meat
肉松	ròusōng	dried fluffy meat
肉汁	ròuzhī	gravy
肉食	ròushí	carnivorous
果肉	guǒròu	pulp of fruit
肉桂	ròuguì	Chinese cinnamon

x5737 4450

革

gé

—— **leather**, hide, change, transform, expel, remove from office, e.g.

皮革	pígé	leather (bisyllabic)
<u>革制品</u>	gézhipǐn	leather goods
沿革	yángé	the course of change and development, evolution
改革	gǎigé	reform
革新	géxīn	innovation
革命	gémìng	revolution
<u>革面洗心</u>	gé miàn xǐ xīn	(of a person with a deplorable past) become a new man (change face and launder heart)
革除	géchú	expel, abolish, get rid of
革职	gézhí	remove from office

The Metal Script 𠩺 of 革 gé gave a picture of an animal skin complete with horn and tail but spread flat on the ground. The sense of 'change' really came from the fact that the hair had to be removed and some form of preserving process applied.

7120

厂

chǎng

—— **factory**, mill, plant, works, yard, depot — see Character No. 2097, e.g.

厂 礼拜

chǎnglǐbài

workers' day off (not necessarily
on Sunday)厂 商

chǎngshāng

firm

In olden times, 厂 was pronounced ān and used as a variant of 庵, but its original sense was 'promontory'. Since its adoption for the simplified form of the character 廠 chǎng, the older sense must be dropped.

7700 鬪 v. 鬥 v. 斗 = 斗 dòu — fight, struggle, contend with, making animal fight, fit together — see Character No. 2991 and Location X4584

7710 皿 mǐn ——— concave utensil, plate, e.g.

X5737

器皿

qǐmǐn

utensils

The Xiaozhuan Script of this character is 𠂔, which gives some indication as to what it actually means.

7720 尸 shī ——— dead body, e.g.

X5737

死尸

sǐshī

dead body, corpse

尸体

shītǐ

corpse, dead body, remains

兽尸

shòushī

carcass

The difference between 人 and 尸 in their Xiaozhuan Script was slight: 𠂔 and 尸. The latter indicated that the man would not rise again.

7777 臼 jiù ——— mortar, the concave end of anything, e.g.

X5737

石臼

shíjiù

stone mortar

臼齿

jiùchǐ

molar tooth

脱臼

tuōjiù

dislocation (of joints)

8000 入 rù ——— enter, join, be admitted into, become a member of, X5737
income, conform to, agree with, e.g.

入场	rùchǎng	entrance, admission
人口	rùkǒu	enter the mouth, entrance
人帐	rùzhàng	enter into the account book
入境	rùjìng	enter a country
人籍	rùjí	be naturalized
人门	rùmén	elementary course, learn the rudiments of a subject
人手	rùshǒu	start with, proceed from, take as the point of departure
人夜	rùyè	at nightfall
日人	rìrù	sunset (the sun enters the night)
人睡	rùshuǐ	fall asleep
人定	rùdìng	sit quietly and meditate
入微	rùwēi	in every possible way, in a subtle way
人味	rùwèi	tasty
人调	rùdiào	in tune, harmonize with
人迷	rùmí	be fascinated, be enchanted
人魔	rùmó	be infatuated, be spellbound
人彀	rùgòu	come under someone's control (come within an arrow's shooting distance)
人神	rùshén	be entranced
人眼	rùyǎn	pleasing to the eye
恨之人骨	hèn zhī rù gǔ	bitterly hate to the marrow
人选	rùxuǎn	be chosen
人情入理	rù qíng rù lǐ	fair and reasonable (appealing to humanity and reason)
入木三分	rù mù sān fēn	penetrating, profound, keen (to a certain depth)

格格不入 gégé bù rù

inharmonious (cannot enter because each is a square of the same size by itself)

超凡入聖 chāo fán rù shèng

overtake laity and attain sainthood

入寇 rùkòu

invade

入侵 rùqīn

invade, intrude, make inroads

潜入 qiánrù

sneak in

请入 qǐngrù

usher in

插入 chārù

insert, plug in

投入 tóurù

throw in

列入 lièrù

put into, enlisted

入席 rùxí

take one's seat at a banquet, ceremony, etc.

入伍 rùwǔ

enlist in the armed forces

入狱 rùyù

be sent to jail

入土 rùtǔ

be interred

加入 jiārù

participate in, become a member of, add

入会 rùhuì

join a club, be admitted into an association, become a member of a society, etc.

入院 rùyuan

be hospitalized

入股 rùgǔ

become a shareholder

收入 shourù

income, earnings, receipts

岁入 suìrù

annual income

出入相抵 chūrù xiāngdǐ

income and expenses just balanced

入不敷出 rù bù fū chū

income falling short of expenditure

入超	rùchāo	unfavourable balance of trade
入时	rùshí	fashionable (conform to the times)
<u>不入流</u>	bùrúliú	lower than the lowest grade (do not conform to the standard of the class)
<u>不入耳</u>	bùrù'ěr	unpleasant words (not agreeable to the ear)

The Xiaozhuan Script of 入 rù, which is 𠂔, had the obvious significance of a pointed head. Libianization was responsible for its resemblance to 人 in their present form.

- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

韩非子 下

Han Feizi (Part II)

伊尹充当厨子，百里奚充当奴隶，都是借此以求接近君主。他们两个人都是圣人，但为取得进身捷径，都不得不权充贱役。所以今天即使经由低贱职位，而得以陈述自己的主张，以求振兴国家，这并不是一种耻辱。经历了相当时日以后，等到对方能和自己感情融洽，据理力争也不会得罪，则说者就能夠剖析利害助他成功，直言是非准则，助他避免错误。这样相处下去，则说者便能夠达到说服的目的了。

Yiyin served as a cook and Bailixi as a slave; both thereby succeeded in being close to the King. They were sages, but had to serve low servitude as an expedient in order to find a way to advance themselves. Therefore it is not a disgrace if one has today to go through low base jobs to enunciate one's assertion in order to revive one's own country. After a lapse of a certain period of time in which one has built up a good friendship with the persuadee, it will not anger the persuadee even when one presents a strong view; only then the persuader can analyse the situation and help the persuadee to succeed, and say honestly what is right and wrong and offer the guiding principle to make him avoid all mistakes. Only by behaving in this way, can the persuader attain the aim of persuasion.

从前郑武公想进攻胡国，因此便先把自己的女儿嫁给胡国的国君，使其快乐。后来向满朝文武百官道：「我想开拓疆土，你们认为那一个国家是进攻的对象？」大夫郑其思道：「可以进攻胡国」。郑武公勃然大怒道：「胡国是我们兄弟之邦，你为何主张攻打它？同时还把他杀掉。胡国国君听见这个消息，以为郑国和他们友好，便没有防备。于是郑国乘机进袭胡国，把它併吞了。

Formerly, King Wu of Cheng State had the intention of attacking Hu State. For this reason, he first made his daughter the wife of the King of Hu to make him happy. Later he told all courtiers: "I wish to expand my territories, which state do you think could be our target?" Daifu Cheng Qisi said: "We can attack Hu." King of Cheng was very angry and said: "Hu is our brother state. Why do you want me to attack it?" and eventually he killed the Daifu. The King of Hu thought Cheng was very friendly towards him after he heard the news, and put up no defenses against it. Consequently, the State of Cheng made a surprise attack on Hu and annexed its territories.

宋国有个富翁，家里因大雨牆坏了。他的儿子对他说：「假如不把它修好，必将有贼进来」。他的邻人的父亲也这样说。结果，到了晚间果然有贼进去，偷走了不少东西。家里的人都认为他的儿子聪明，而怀疑邻人的父亲。

There was a wealthy man in State Song. The wall of his house was damaged in heavy rain. His son told him "if you don't mend it, I am sure thieves will enter." The father of his neighbor also said the same thing. Subsequently, a thief sneaked in that night and stole a lot of things. Everybody in the house thought the son was very clever but suspected the neighbour's father.

以上两则故事，说话的人都说得对。但事情严重的被杀，事情轻的被怀疑。可见要明白一件事并不难，而处理所明白的

事，则相当困难。例如：绕朝所说的话是对的，但在晋国被视为圣人，而在秦国则被杀害了。像这一类的事情，我们就不能不仔细研究。

In these two stories, the speakers were all correct, but in the serious case, the speaker was executed while in the light case, he was suspected. Thus, one can see that it is not difficult to know the obvious, but it is difficult to treat an obvious case. Another example: what Rouchao said was correct. He was recognized as a sage in the State of Jin, but was slaughtered in the State of Qin. Similar cases we cannot afford not to study.

古时弥子瑕得宠于卫国国君。按照卫国法律，凡偷用国君车子的人必受断足的刑罚。有一天，弥子瑕的母亲病重，有人连夜赶去告诉弥子瑕。他假称君命，驾驶卫国国君的车子赶回家去。后来这件事给国君知道了，他却称赞他道：「弥子瑕真是个孝子，他竟为母亲的缘故，而忘掉要受刖刑的罪名」。又有一天，弥子瑕和卫君同游于果园，吃了一颗桃子，觉得其味极为甘美，便把吃剩的一半献给国君吃。国君很高兴地说：「弥子瑕真爱我，竟忘掉美味，以一半吃剩的桃给我吃了」。

In ancient times, Mizixia was a favourite of the King of Wei*. According to the law of the State of Wei, whoever stole the chariot of the King would be punished by having his legs severed. One day Mizixia's mother was seriously ill; someone went to report it to him during the night. He pretended he had got the King's order and rushed home by driving the King's chariot. Later this became known to the King who on the contrary praised him by saying: "Mizixia is indeed a filial son. For his mother's sake, he forgot that it was a crime which could cost him his legs." Another day, Mizixia and the King were strolling in an orchard. Mizixia ate a peach which he found very delicious and sweet. After the first bite, he offered the remaining half to the King, who was very happy and said: "Mizixia really loves me. He eventually forgot the deliciousness and gave me the remaining half after his bite."

* It is historically known that the King of Wei was a homosexual.

后来弥子瑕年老色衰，得不到宠爱，得罪于国君，国君便说：「他曾经未得我的允许，坐了我的马车，又曾把吃剩的半个桃子给我吃」。弥子瑕的行为依旧，不因时间有所改变，但以前所以得宠的理由，却变成后来所以获罪的根据，这是由于国王对他的爱憎有了变化啊！

In later years, Mizixia grew old and became unattractive and was no longer favoured by the King. Because of a small offence, the King added new crimes by saying: "He travelled in my chariot without my consent, and fed me with half a peach which he had bitten." Although Mizixia's behaviour was just the same and the lapse of time could not change it, the reason that the actions which caused him to receive favour later became the cause of his crime, is because the King had changed his feelings towards him.

所以当一个人得到君主宠爱的时候，就被认为聪明，而对他加倍宠爱；当失宠的时候，就要被认为笨拙，以致得罪，而受疏远。所以凡要向君主进言的人，不能不先观察君主对他的爱憎，然后进言。譬如：一条龙，当柔顺的时候，可加以狎玩使之驯服。但牠的喉头有一片长可及尺的逆鳞，假如予以触动，则牠会杀人。国君也有这种鳞，假如说者不去触动它，则不会有危险。

Thus, when one has obtained favour from the King, one is deemed wise, and is doubly favoured, while, conversely, one is looked upon as stupid inadvertently causing grievance to the King, and is alienated. Therefore, whoever wants to advise the King must first try to find out the King's feelings towards him and then venture to give advice. A good example is the dragon. When it is in good humour, one can play with it. But under its neck it has a reverse scale which is over one foot long. If ever one touches it, one will be killed. Kings all have such a scale. If the persuader can manage not to touch it, he will not be in danger.

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破阵子(词)

Pozhenzi Tune (Ci)

by Sin Qi Ji 宋 辛弃疾 (A.D. 1140 – 1207)

醉里挑灯看剑,

He's drunk, inspecting his sword beneath a hand-held lamp,

梦回吹角连营。

After dreams have failed, he hears bugles from camp to camp.

八百里分麾下炙,

Over eight hundred li, general's roast meat smell spreads,

五十弦翻塞外声。

Fifty strings tune up sounds familiar to frontier adults.

沙场秋点兵。

T'is a scene of autumn review on the battlefield.

马作的庐飞快,

Horses gallop like flying;

弓如霹雳弦惊。

Bow-cracks frighten bow-string.

了却君王天下事,

He has accomplished state task ordered by the king,

赢得生前身后名,

And has won good fame both after death and while living,

可怜白发生。

Pity on him! White hairs are abundantly appearing!

*Man loves symmetry because
his body is symmetrical.*

Chapter Forty-four

Symmetrics

The reader will not be surprised to find a Chapter dedicated to the symmetrical characters, because he has already encountered so many during the course of learning. They are beautiful and easy to remember and especially so when the characters are arranged vertically.

Chinese characters were invented to be written *vertically* on bamboo splits or wooden sticks. Since most of the Bushous are in the west position, to write it in a *horizontal* way creates the pitfall for the reader to mistake the *west* component for the *east* component of the previous character. To illustrate: (in handwriting)

- | | | |
|--------|----------|---------------------------|
| 1. 瀕 | bīn | close to |
| 2. 堵防 | dǔfáng | block up to prevent |
| 3. 知唱 | zhīchàng | know singing |
| 4. 短工 | duǎngōng | casual labourer |
| 5. 抵邸際 | dǐdǐ | on arrival at the mansion |

could be mistaken for:

- | | | |
|--------|----------|---|
| 1. 涉頁 | shèyè | |
| 2. 土都方 | tǔdūfāng | |
| 3. 知昌 | zhīchāng | or 矢唱 shǐchàng (口 mistaken for only one appearance) |
| 4. 矢豎 | shǐjiàng | |
| 5. 抵際 | dǐji | (both 氏 and 𠂔 mistaken for only one appearance) |

The mistaken characters may or may not make sense in the same context but are confusing, especially in ancient times when there was no punctuation. In either case it is undesirable.

A pictograph under the heading 'The Depth and Breadth of Chinese Characters' on page XXXII of Volume 1, is a Japanese motto which, when read in anticlockwise direction, reads: 唯吾知足 *wéi wú zhī zú* meaning **only 'me' who is content with his lot**. If the coin hole in the centre meant for the character 口 *kǒu* was ignored, the wording would become meaningless.

From page 37 of Volume 1, we know that the west component has the second largest uses after the south component, but it is a fact that 彳, 扌, 亻, 彳, 彳, 彳, 彳, 彳, 彳 are never used in the south neither in the east with the exception of 彳, nor in the north, and each of them involves a very large number of characters. The net result is that the number of Bushous in the west is by far more than in any other position. The uniformity of the characters has solved this problem and Symmetrics never create any problem in this regard.

We have gone so far that there now remain only 20 Symmetrical Morpheme Characters that require our attention.

Part I

Full Symmetric (vertically foldable in the middle)

5738 0040 章 *zhāng* ——— chapter, section, writing, order, rules, seal, stamp, badge, medal

章 *zhāng* is constituted by the combination of 音 *yīn* 'sound' and 十 *shí* 'ten' to denote the stop of a movement in music. Hence its sense of 'chapter', 'section'. As any music must abide by an 'order', it has to be subject to 'rules'. Applying this *auditory* order to a *visual* order, such as 'seal', 'stamp', 'badge' or 'medal' was of course a later development. To illustrate its uses in bisyllabic expressions:

章句	<i>zhāngjù</i>	chapters, sections, sentences and phrases in ancient writings, syntactic and semantic analysis of ancient writings
----	----------------	--

章节	<i>zhāngjié</i>	chapters and paragraphs
----	-----------------	-------------------------

本书共四十五章	<i>běnshū gòng sìshíwǔ zhāng</i>	this Book has forty-five chapters
---------	----------------------------------	-----------------------------------

文章	wénzhāng	writing, essay, article, literary works, implied meaning
乐章	yuèzhāng	movement (of a symphony, etc.)
章法	zhāngfǎ	orderly ways, presentation of idea in a piece of writing
杂乱无章	záluàn wú zhāng	disorderly and unsystematic
规章	guīzhāng	rules and regulations
章则	zhāngzé	rules and regulations
章程	zhāngchéng	rules, regulations, constitutions
章鱼	zhāngyú	octopus (a kind of fish that has <i>no</i> rules in its movement)
宪章	xiànzāng	constitution
盖章	gàizhāng	affix one's seal
图章	túzhāng	seal, stamp
徽章	huīzhāng	badge
奖章	jiǎngzhāng	medal

章 zhāng is found in over *ten* derivatives:

a 彰 zhāng ————— clear, evident, conspicuous (orderly and attractive), 5739
e.g.

彰彰	zhāngzhāng	clear
昭彰	zhāozhāng	clear, evident, conspicuous

b 樟 zhāng ————— camphor tree (a kind of tree of high order), e.g. 5740

樟木	zhāngmù	camphorwood
樟脑	zhāngnǎo	camphor
樟树	zhāngshù	camphor tree

c 璋 zhāng ————— a jade tablet (jade badge) 5741

5742	d	璋	zhāng	husband's father, father-in-law (he whose ruling a married woman must abide by)
5743	e	樟	zhāng	(a kind of insect clearly discernible; 章 for 彰) in
		蟑螂	zhāngláng	cockroach (doubleton)
5744	f	獐	zhāng	river deer (a strikingly ugly animal; 章 for 彰), e.g.
		獐头鼠目	zhāng tóu shǔ mù	repulsively ugly and sly-looking (with the head of a buck and the eyes of a rat)
5745	g	嶂	zhàng	a screen-like mountain peak (a conspicuous mountain; 章 for 彰), e.g.
		层峦叠嶂	céng lúan dié zhàng	peaks rising one higher than another
5746	h	瘴	zhàng	miasma (sickness arising from obstructions in olfactory sense; 章 for 障 — see below), e.g.
		瘴气	zhàngqì	miasma
		瘴疴	zhànglē	communicable subtropical diseases, such as pernicious malaria, etc.
5747	i	幛	zhàng	a large, oblong banner of silk with an appropriate message attached, presented at a wedding, birthday or funeral (a conspicuous piece of hanging fabric; 章 for 彰), e.g.
		喜幛	xǐzhàng	a congratulatory silk banner
		挽幛	wǎnzhàng	an elegiac silk banner at funeral

5748 j 障 zhàng — hinder, obstruct, barrier, block (a conspicuous mound; 章 for 彰), e.g.

障碍	zhàng'ài	hinder, obstruct, obstacle, obstruction, barrier, impediment
障眼法	zhàngyǎnfǎ	cover-up, camouflage (method)
障蔽	zhàngbì	block, obstruct, shut out
障子	zhàng.zi	a barrier made of reeds, sorghum stalks or closely planted shrubs, hedge
路障	lùzhàng	roadblock, barricade

There are two characters the conspicuous part of which is 章 but which are complicatedly constructed:

a 贛 gàn ————— abbreviation of Jiangxi Province

5749

b 戇 gàng ————— (dialect) in

5750

戇头戇脑 gàng tóu gàng nǎo dumbbell

戇 zhuàng ————— in

戇直 zhuàngzhí simple and honest

Even literate people so often use this character without knowing *how it came about*. Ancient etymologists said it meant 賜 cì 'grant', 'favour', 'gift', but its modern meaning is of a negative sense. Presumably, it was arrived at like this: 'he whose heart (心) knows *no* rules (章) and pays much (夨) tribute (貢) to others *without reason*'.

0090 稟 v. 稟 bǐng ——— receive, be endowed with, petition, report (to one's superior), e.g.

5751

稟賦 bǐngfù natural endowment

稟性 bǐngxìng natural disposition

稟告 bǐnggào report (to one's superior)

敬稟 jìngbǐng I beg to report

稟 v. 稟 bǐng was probably a character which came into being by throwing away its enveloping sign 尸. The original character was 廩 v. 廩 lǐn to mean 'granary'. The stored grain was for relief from which the sense 'receive', 'endow' was derived. In response, the receiver must act respectfully or report with reverence thus giving rise to the sense 'petition' or 'report (to the superior)'.

5752

Therefore, 稟 bǐng was the more correct pattern whose south component denotes 'grain'; the north component is the hieroglyph of a 'granary'.

There exist in the modern language two more characters which involve 稟 or 稟 bǐng and still retain this psychological background, namely:

5753 a 凜 v. 凜 = 凜 v. 凜 lǐn afraid, cold, stern, strict (heart feels the anxiety like at a time when relief is needed), e.g.

凜于	lǐnyú	afraid
凜冽	lǐnliè	piercingly cold
凜凜	lǐnlǐn	cold, stern, awe-inspiring
凜然	lǐnrán	stern, awe-inspiring
凜遵	lǐnzūn	strictly abide by

x5753 1000 一 yī, yí, yì — one, a, first, single, alone, only one, same, whole, all, throughout, each, per, everytime, also, otherwise, concentrated, wholehearted, once, as soon as, emphasizing the second leg of a bisyllabic

— yī is a simple but very important character and ranks second in the ANN's List of Frequently Used Characters simply because it actually signifies more than numeral 'one' as can be seen from the meanings enumerated. Besides, in China's long history of literary achievement, many quadrisyllabic expressions starting with 一 yī have been coined, and most of them are so illustrative that they are in daily use and very often repeated. This is already a long list, although it just includes the comparatively popular ones. They are so useful. If we cut it short, it would take away much of the fun of learning this language. This seemingly simple term straddles thirteen pages!

1. a) To mean 'one', e.g.

一一	yīyī	one by one, one after another
一二	yī'èr	just a few, just a little (one or two)
合一	héyī	united as one
一次	yīcì	one time, once
一面	yīmiàn	one side, one aspect, at the same time, simultaneously, meet once
一方面	yīfāngmiàn	one side, on the one hand
一边	yībian	one side, at the same time, simultaneously

一阵	yīzhèn	a burst, a fit
<u>一阵子</u>	yīzhènzǐ	a period of time, a spell
一动	yīdòng	easily, frequently, at every turn (by one move)
一下	yíxià	one time, once, a short while, one moment, all of a sudden
一再	yīzài	time and again
一些	yíxiē	a little, a few, a number of, certain, some
一时	yíshí	a period of time, for a short while, temporary, now . . . now . . .
一己	yījǐ	oneself
<u>一句话</u>	yíjùhuà	in a word, in short
<u>一系列</u>	yíxìliè	a series of
<u>一小撮</u>	yíxiǎocuō	a pinch of, a handful
<u>一回事</u>	yíhuíshì	one and the same thing, one thing (matter)
<u>一会儿</u>	yíhuìr	a little while, in a moment, one moment . . . the next . . .
<u>一窝蜂</u>	yíwōfēng	hurl as a crowd towards a hot spot (like a swarm of bees)
<u>一口气</u>	yíkǒuqì	one breath, at one go
<u>一溜烟</u>	yíliùyān	swiftly (one puff of fading or fast flowing smoke)
<u>一条龙</u>	yítiáolóng	one continuous line, a connected sequence, a co-ordinated pro- cess (one dragon)
<u>一连串</u>	yíliánchuàn	a series of, a string of
<u>一把抓</u>	yíbāzhuā	take everything into one's own hands

<u>一揽子</u>	yīlǎn.zi	wholesale, package (take into one's arms at one go)
<u>不一而足</u>	bùyī ér zú	more than one (not one being all)
<u>一元论</u>	yīyuánlùn	monism
<u>一刀两断</u>	yī dāo liǎng duàn	make a clean cut (sever in one axing)
<u>一无所有</u>	yī wú suǒyǒu	not have a thing to one's name
<u>一无所知</u>	yī wú suǒ zhī	know nothing about (not know a thing)
<u>独一无二</u>	dú yī wú èr	the one and only (only one, no second)
<u>一孔之见</u>	yīkǒng zhī jiàn	a narrow view, a limited view (a peephole view)
<u>一言不发</u>	yīyán bùfā	keep one's mouth shut (not utter a word)
<u>一言难尽</u>	yīyán nánjìn	it is hard to explain in one sentence
<u>一言为定</u>	yīyán wéi dìng	let us contract by word of honour
<u>一言以蔽之</u>	yīyán yǐ bì zhī	to cover or sum up in a word
<u>一气呵成</u>	yīqì hē chéng	get something done at one go, form a coherent whole (blow to completion with one breath)
<u>一衣带水</u>	yī yīdài shuǐ	just separated by a river (a narrow strip of water)
<u>一叶知秋</u>	yīyè zhī qiū	the falling of one leaf heralds the autumn
<u>一点一滴</u>	yīdiǎn yīdī	every little bit (one spot, one drop)
<u>一日千里</u>	yīrì qiānlǐ	at a tremendous pace (a thousand li a day)

一日三秋	yīrì sānqiū	one day (away from a dear one) seems like three years
一丝不苟	yīsī bùgǒu	not be the least bit (not a thread) negligent, be scrupulous about every detail
一丝一毫	yīsī yīháo	a tiny bit, an iota, a trace (one silk yarn, one hair)
一文不名	yīwén bùmíng	penniless (without a penny to one's name)
一命呜呼	yīmìng wūhū	die (alas! a life is gone)
一息尚存	yīxī shàngcún	till my dying breath (so long as one still has a breath left)
一技之长	yījì zhī cháng	proficiency in a particular line or field (better than others in one particular skill)
一蹶不振	yījué bùzhèn	collapse after one setback, never be able to recover after a setback
一针见血	yīzhēn jiàn xiě	hit the nail on the head (one piercing reveals the blood)
一国三公	yīguó sān gōng	divided leadership (a state with three rulers)
一塌糊涂	yītā hútú	in a complete mess, in an awful state
一…半…	yī... bàn...	(before classifier) few, fragmentary
一知半解	yī zhī bàn jiě	have scanty or half-baked knowledge
一年半载	yīnián bàn zǎi	a year or so (one year, half a year)
一鳞半爪	yī lín bàn zhǎo	odd bits, fragments (one fish scale, half a claw)
一通百通	yī tōng bǎi tōng	having grasped one point one grasps all

一望无际 yīwàng wújì	stretch to the horizon (no boundary in sight at a glance)
一脉相承 yīmài xiāngchéng	come down in one continuous line
一步登天 yībù dēngtiān	have a meteoric rise (reach the sky in one step)
一唱百和 yīchàng bǎihè	meet with general approval (when one starts singing, a hundred join in)
一筹莫展 yīchóu mòzhǎn	can find no way out, at one's wits' end (no plan can be thought of)
一板一眼 yībǎn yīyǎn	scrupulous and methodical (one copper coin in each hole (ancient mintage))
一举两得 yījǔ liǎngdé	kill two birds with one stone (one move brings two fruitful gains)
一箭双雕 yījiàn shuāngdiāo	kill two birds with one stone (shoot two hawks with one arrow)
一视同仁 yīshì tóng rén	treat as one's flesh and blood or equally without discrimination
一事无成 yīshì wúchéng	accomplish nothing
一本万利 yībēn wànlì	make ten thousand-fold or big profits with one dollar or small capital
一本正经 yībēn zhèngjīng	in all seriousness, in dead earnest (a copy of proper prayerbook)
一蹴而就 yīcù érjiù	accomplish in one kick or move
一朝天子一朝臣 yīcháo tiānzǐ yīcháo chén	a new chief brings in new aides (every new sovereign brings his own courtiers)

一波未平，一波又起 yī bō wèipíng, yī bō yòu qǐ

one wave or trouble follows another

一着不慎，满盘皆输 yīzhāo bùshèn, mǎnpán jiē shū

because of one careless move the whole game is lost

一人得道，鸡犬升天 yīrén dédào, jīquǎn shēngtiān

when a man gets to the top, all his friends and relations get there with him (when a man attains Tao (enlightenment and immortality), even his hens and dogs ascend to heaven)

b) To mean 'first', e.g.

一等 yīděng

top grade (first class)

一回生，二回熟 yīhuí shēng, èrhuí shú

first time awkward or clumsy, second time skilful, difficult at first but easy later on (first time strangers, second time friends)

一则... 二则... yīzé... èrzé... firstly... secondly...

一见如故 yījiàn rú gù

feel like old friends at the first meeting

一见钟情 yījiàn zhōngqíng

fall in love at first sight

一差二错 yī chā èr cuò

possible mistake or mishap (first a slight difference and then the great blunder)

c) To mean 'single', 'alone', e.g.

一手 yīshǒu

all alone, single-handed, proficiency, skill, move, trick

一手遮天 yīshǒu zhē tiān

hide the truth from the masses (attempt to shut out the heavens with one single hand)

一毛不拔	yīmáo bùbá	very stingy (unwilling to pull or give up even one single hair)
一尘不染	yīchén bùrǎn	spotless (not contaminated by a single speck of dust)
一无是处	yīwú shìchù	devoid of any merit (not a single point right)
一无所长	yīwú suǒ cháng	be Jack-of-all-trades (have no special skill at all)
一笔勾销	yībǐ gōuxiāo	write off at one single stroke
一笔抹杀	yībǐ mǒsha	totally negated (blot out at one single stroke)
一呼百诺	yī hū bǎi nuò	have hundreds at one's beck and call (one single call receives one hundred 'yes')
一呼百应	yī hū bǎi yīng	hundreds respond to a single call
一鸣惊人	yīmíng jīng rén	amaze people with one single feat
一声不响	yīshēng bùxiǎng	not say a word (not utter a single sound)
一字不漏	yīzì bùlòu	not a single word is left out
一语道破	yīyǔ dàopò	lay bare the truth with a single comment
一意孤行	yī yì gū xíng	be alone insisting on having one's own way
一念之差	yīniàn zhī cha	the difference hinged on one crucial thought
一窍不通	yīqiào bùtōng	know nothing about a subject (not a hole on the head is open)
一厢情愿	yīxiāng qíngyuàn	one's own wishful thinking
一诺千金	yīnuò qiānjīn	one nod involves a thousand pieces of gold
一马当先	yīmǎ dāng xiān	take the lead (the single horse in the forefront)

一丝不挂 yīsī bùguà

be stark-naked (not have a single thread hanging on the body)

一触即发 yīchù jí fā

be on the verge of breaking out
(one single touch can trigger off)

一失足成千古恨

yī shīzú chéng qiāngǔ hèn

a single slip may cause lasting sorrow

d) To mean 'only one', e.g.

一臂之力 yībì zhī lì

a helping hand (only an arm's strength)

一发千钧 yīfā qiānjūn

in imminent peril (a hundred-weight hung on only one hair)

一帆风顺 yīfān fēng shùn

smooth sailing (only one sail but with tail wind)

一朝一夕 yīzhāo yíxī

in one morning or evening, in one day

e) To mean 'same', e.g.

一同 yītóng

at the same time and place, together

一道 yīdào

together, side by side, alongside
(on the same road)

一起 yìqǐ

in the same place, together, in company, altogether

一般 yībān

same as, just like, general, ordinary, common, usual, universal

一色 yīse

of the same colour, of the same type

一家 yījiā

same family

一条心 yītiáoxīn

be of the same heart, be of one mind

<u>一块儿</u>	yīkuài	at the same place, together
<u>一模一样</u>	yīmú yīyàng	exactly alike (same mould, same pattern)
<u>一心一德</u>	yīxīn yīdé	be of one heart and moral standard
<u>一丘之貉</u>	yīqiū zhī hé	birds of a feather (jackals from the same lair)
<u>意见不一</u>	yìjiàn bù yī	opinions not unanimous
<u>一鼻孔出气</u>	yībíkǒng chūqì	sing the same tune (breathe through the same nostrils)

f) To mean 'whole', e.g.

<u>一体</u>	yītǐ	an organic or integral whole, all concerned
<u>一身</u>	yīshēn	the whole body, all over the body, a suit, a single person
<u>一身是胆</u>	yī shēn shì dǎn	know no fear (courage all over the body)
<u>一场空</u>	yīchángkōng	all in vain (a complete void or a fiasco)
<u>一览无余</u>	yīlǎn wúyú	leaving nothing unnoticed at a glance
<u>一团糟</u>	yītuánzāo	a complete mess, chaos (one mass of distiller's grains)
<u>一团漆黑</u>	yītuán qīhei	utterly hopeless (one mass of pitch black)
<u>一团和气</u>	yītuán héqì	on good terms with everyone (one mass of harmonious air)
<u>一年之计在于春</u>	yīnián zhī jì zài yú chūn	the whole year's work depends on a good start in spring

g) To mean 'all', e.g.

<u>一切</u>	yīqiè	all, every, everything (one and no cut)
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一应	yīyīng	all, everything (one and others that should be there)
一律	yīlǜ	all, without exception, same, alike, uniform (under one discipline)
一概	yīgài	totally, without exception, one and all
<u>不能一概而论</u>	bùnéng yīgài ér lùn	not to be lumped together
一致	yīzhì	unanimous, identical, consistent
一贯	yīguàn	all along, consistent, persistent
一路	yīlù	all the way, throughout the journey, take the same route
一行	yíxíng	a group travelling together
一览	yīlǎn	general survey, bird's eye view (see all at a glance)
<u>一览表</u>	yīlǎnbǎo	table, schedule
一生	yīshēng	all one's life, throughout one's life
<u>一辈子</u>	yībèi. zi	all one's life
<u>一年到头</u>	yīnián dàotóu	all the year round, throughout the year
<u>二古脑儿</u>	yī gǔ nǎo'er	completely, root and branch (colloquial)

h) To mean 'throughout', e.g.

一味	yīwèi	blindly, stubbornly (throughout)
一向	yíxiàng	all along, consistently, used to
<u>二往情深</u>	yī wǎng qíng shēn	head over heels in love (fall deeply in love right from the beginning)

一败涂地 yī bài tú dì

suffer a crushing defeat (totally defeated and wiped out from the ground)

i) To mean 'each', 'per', e.g.

一班四十人 yībān sìshí rén

each class 40 persons

一小时六十公里 yīxiǎoshí liùshí gōnglǐ

at 60 kilometres per hour

一五一十 yīwǔ yīshí

narrate like counting each five and every ten

一蟹不如一蟹 yī xiè bùrú yī xiè

each one is worse than the last (each crab is smaller than the one before)

j) To mean 'everytime', e.g.

一问三不知 yīwèn sān bùzhī

not knowing a thing (every question receives three I-don't-know answers)

一说起，他就不开心 yīshuōqǐ, tā jiù bùkāixīn

everytime it is mentioned, he feels unhappy

k) To mean 'also', 'otherwise', e.g.

一名 yī míng

also or otherwise known as

一不做，二不休 yī bùzuò, èr bùxiū

disregard whatever the consequences (when he starts there is no stopping him or else he does not start)

l) To mean 'concentrated', 'wholeheartedly', e.g.

一心一意 yīxīn yīyì

wholeheartedly, concentrated

一鼓作气 yī gǔ zuò qì

press on to the finish regardless (one blow filled with air)

m) To mean 'once', e.g.

一经	yījīng	once, as soon as
一旦	yīdàn	in a very short time, once, in case, in a single morning or day (one morning)
一而再, 再而三	yī ér zài, zài ér sān	time and again, repeatedly (once, repeat and thrice)
一...不...	yī... bù...	once done never to undo
一去不返	yīqù bùfǎn	once gone never to return
一成不变	yīchéng bùbiàn	immutable, invariable, unalter- able (once formed, never to change)
一...就...	yī... jiù...	once, as soon as, no sooner... than...
一叫就来	yījiào jiùlái	the moment he is being called, he comes
一面之交	yīmiàn zhī jiāo	be casually acquainted (have met only once)
一劳永逸	yī láo yǒng yì	get something done once and for all (labour once and rest at peace for ever)
一了百了	yī liǎo bǎi liǎo	all troubles end when the main trouble ends, death ends all one's troubles
一目了然	yīmù liǎorán	be clear at a glance
一目十行	yīmù shíháng	read rapidly (take in ten lines at a glance)
一掷千金	yīzhì qiānjīn	spend money like water (stake a thousand pieces of gold in one throw)
一泻千里	yīxiè qiānlǐ	slide down vigorously (down a thousand li in one rush)

一落千丈 yīluò qiānzhàng

in one fall, drop a thousand yards

n) To mean 'as soon as', e.g.

一...而... yī...ér...

as soon as

一饮而尽 yīyǐn ér jìn

empty the glass at one gulp

一哄而散 yīhòng ér sàn

break up or disperse in a hubbub

o) To emphasize and form a bisyllabic expression, e.g.

一半 yībàn

half

一共 yīgòng

altogether, in all

一并 yībìng

along with all the others

一连 yīlián

in succession, running

一仍 yīréng

still, as ever

一任 yīrèn

allow

一似 yīshì

just like

一直 yízhí

straight

一定 yídìng

fixed, specified, definite, regular, certainly, surely, necessarily, given, particular, certain, proper, due, fair

一统 yītǒng

unify (a country)

一早 yízhāo

early in the morning

二清早 yīqīngzǎo

early in the morning

一...二... yī...èr...

(emphasizing the first and second legs of a bisyllabic separately)

二清二白 yī qīng èr bái

perfectly clean, unimpeachable

二清二楚 yī qīng èr chǔ

perfectly clear, crystal clear

一至于此 yīzhì yú cǐ

eventually come to this impasse

一反常态 yīfǎn chángtài

contrary to one's normal behavior

一贫如洗 yī pín rú xǐ

penniless, in utter destitution, destitute (poor as having been washed)

一枕黄粱 yīzhěn huángliáng

delusions of grandeur (golden millet dream on a pillow)

p) To emphasize by making a bisyllabic become a quadrisyllabic, e.g.

一生一世 yīshēng yīshì

one's whole life

一言一行 yīyán yīxíng

every word and deed

一问一答 yīwèn yīdá

one asks and the other answers

From Chapter Eight the reader will have noticed that numerals are playing a rather significant role in the formation of bisyllabics. This is the result of long literary history and has to be assimilated without much ado.

The following are examples of expressions using numerals other than 一 yī 'one':

2. 二 èr ————— two, e.g.二流子 èrliú.zi

loafer, idler, bum (colloquial)

3. 三 sān ————— three, e.g.三思 sānsī

think twice before doing something (think thrice)

三不管 sānbùguǎn

be nobody's business of no consequence (all three don't care)

三长两短 sān cháng liǎng duǎn

unexpected misfortune (three long two short)

三头六臂 sān tóu liù bì

superhuman (with three heads and six arms)

三生有幸 sānshēng yǒuxìng

consider oneself most fortunate to make someone's acquaintance (fortunate in all three lives*)

* According to Buddhism, a man has three lives, past, present and future.

三昧	sānmèi	(Sanskrit) samadhi (secret, knack)
三令五申	sān lìng wǔ shēn	repeated injunctions (order thrice and publicly announce five times)
三心二意	sān xīn èr yì	shilly-shally (three hearts and two views)
三教九流	sān jiào jiǔ liú	people in various trades (people of three religions and nine schools)
颠三倒四	diān sān dǎo sì	incoherently, without order (three reversed, four upside-down)

X5753 4. **四** sì ————— four, e.g.

四方	sìfāng	the four directions, square, cubic
四分五裂	sì fēn wǔ liè	fall apart, disintegrate (divided into four parts and broken into five)
四海	sìhǎi	the four seas, the whole country, the whole world
四平八稳	sì píng bā wěn	very steady, well organized (even and flat as four directions, stable as eight corners)

X5753 5. **五** wǔ ————— five, e.g.

五颜六色	wǔ yán liù sè	of various colours, colourful (five hues and six colours)
五花八门	wǔ huā bā mén	multifarious (five flowery alignment and eight entry points in ancient military manoeuvre)
五光十色	wǔ guāng shí sè	multicoloured, of great variety (five lightings and ten colours)
五香	wǔxiāng	the five spices, spiced
五里雾	wǔlǐwù	thick fog, foggy (five li fog)

五体投地 wǔ tǐ tóu dì

prostrate oneself before somebody in admiration (throw five projecting parts of the body on the ground)

6. **六** liù, lù ——— six, e.g.

X5753

六神无主 liùshén wú zhǔ

in a state of utter stupefaction (each of the six vital organs failing to master itself)

六亲不认 liùqīn bùrèn

refuse to have anything to do with all one's relatives and friends (do not recognize the six aspects of relations: parents, brothers, sisters, wife or husband, sons and daughters)

7. **七** qī ——— seven, e.g.

七零八落 qī líng bā luò

scattered here and there (seven odds and eight droppings)

七拼八凑 qī pīn bā còu

piece together, rig up (seven mergings and eight complementary moves)

七上八下 qī shàng bā xià

be agitated (seven up and eight down)

七嘴八舌 qī zuǐ bā shé

all talking at once (seven mouths and eight tongues)

8. **八** bā ——— eight, e.g.

八面玲珑 bāmiàn línglóng

be smooth and slick in establishing social relations (smooth and bright on eight sides)

八九不离十 bājiǔ bùlí shí

pretty close, about right (eight or nine not outreaching ten)

9. **九** jiǔ ——— nine, e.g.

九霄云外 jiǔxiāo yúnwài

beyond the highest heavens
(beyond nine layers of clouds)

九泉之下 jiǔquán zhīxià

after death (underneath the ninth
underground spring)

X5753 10. 十 shí ————— ten, e.g.

十恶不赦 shí è bùshè

guilty of unpardonable evildeeds
(ten evils and not pardonable)

十分 shífēn

very, fully, utterly, extremely
(ten points)

十二分 shí'èrfēn

more than 100 percent, extremely
(twelve points)

十目所视, 十手所指 shí mù suǒ shì, shí shǒu suǒ zhǐ

with many eyes watching and
many fingers pointing, one
cannot do wrong without being
seen (seen by ten eyes, pointed
at by ten hands)

十拿九稳 shí ná jiǔ wěn

90 percent sure, practically
certain (out of ten catches
nine are sure)

十全十美 shí quán shí měi

be perfect in every respect (fully
ten beautiful)

十万火急 shí wàn huǒ jí

posthaste, most urgent (as
pressing as ten thousand fires)

十万八千里 shí wàn bā qiān lǐ

very far apart (a distance of one
hundred and eighty thousand li)

十足 shí zú

100 percent, out-and-out, sheer,
downright (ten full)

红十字 hóngshí zì

the Red Cross (the character 十
in red colour)

十字架 shí zì jià

the Cross (a frame in the shape
of the character 十)

1022 鬲 ^{v. 甗} lì — an ancient cooking tripod with hollow legs

5754

鬲 gé — name of a river

鬲 lì has three legs; the space between the legs is noticeably wide. This gave ancient people the concept 'things wide apart' and led to the creation of the following characters:

隔 gé — stand or lie in between, at a distance from, isolated, after or at an interval of, partition, separate, (space between mounds situated apart), e.g. 5755

隔壁 gébì next door (a wall stands in between)

隔夜 géyè of the previous night (a night lies in between)

隔墙有耳 géqiáng yǒu ěr walls have ears, beware of eavesdroppers (there are ears on the other side of the wall)

隔靴搔痒 gé xuē sāoyǎng attempt an ineffective solution (scratch an itch from outside one's boot)

相隔 xiānggé away from each other

隔绝 géjué isolated, completely cut off

隔离 gélí isolated, segregate, keep apart

隔六小时 gé liùxiǎoshí at intervals of six hours

隔成 géchéng partition into

隔断 géduàn separate, obstruct, cut off

隔开 gékāi separated

隔热 gérè heat insulation

隔声 géshēng sound insulation

隔阂 géhé estrangement, misunderstanding, barrier

隔膜 gé mó lack of mutual understanding

Besides, 鬲 lì has four further derivatives:

- 5756 a 噎 gé ——— hiccup, belch (something inside the mouth that stands between outside and the lungs, stopping free flow of air), e.g.
- 5757 b 膈 gé ——— 打嗝儿 dǎgér hiccup
diaphragm (part of the body that lies between the thorax and the abdomen), e.g.
- 5758 c 镉 gé ——— 横隔膜 hénggémó diaphragm
cadmium (sound)
- 5759 d 融 róng ——— blend, melt, thaw, fuse, be in harmony (like insect (虫) over the vapour above (鬲) in cooking indicating the eventual result), e.g.

融合	rónghé	blend, fuse, merge
融解	róngjiě	melt, thaw
融化	rónghuà	melt, thaw (bisyllabic)
融洽	róngqià	harmonious, on friendly terms
融融	róngróng	happy and harmonious, warm

- 5760 1060 晋^{v.}晉 jìn ——— advance, promote, abbreviation of Shanxi Province

This is a Libian from its Xiaozhuan Script 𠂔 which was also a transformation from the Metal Script 𠂔 to denote two arrows on the same target indicating some progress made in archery. Hence:

晋见	jìnjiàn	call on (somebody holding high office)
晋谒	jìnyè	have an audience with
晋升	jìnshēng	promote to a higher office
晋级	jìnjí	rise in rank, be promoted

晋 = 晉 jìn has one derivative, viz:

- 5761 a 绶 = 綬 jìn ——— red silk (silk of promotion color), e.g.

缙绅

jìnshēn

officialdom, the gentry (the gentlemen who
had once worn red silk girdle) (doubleton)

5560 曲 qū ——— bend, wrong, unjustifiable

X5761

曲 qū has been touched upon under Character No. 0704, but there we did not give its metaphorical meaning which is very much in use in the Chinese language, e.g.

曲意逢迎 qū yì féng yíng go out of one's way to curry favour (bend one's own view to meet or welcome another's)

曲突徙薪 qū tū xǐ xīn take precautions against a possible danger (bend the chimney and remove the fuel to prevent a possible fire)

是非曲直 shìfēi qūzhí the rights and wrongs of a matter

曲 qǔ ——— song, tune, melody, music (of a song), a type of verse for singing popular in the Yuan Dynasty (something voiced indirectly), e.g.

歌曲 gēqǔ song

曲子 qǔ.zi song, tune, melody

曲艺 qǔyì folk art forms including ballad singing, story telling, comic dialogues, cross talks, etc.

曲调 qǔdiào tune (of a song), melody

小夜曲 xiǎoyèqǔ nocturn

谱曲 pǔqǔ compose music (for a song)

曲高和寡 qǔ gāo hè guǎ highbrow songs find few singers, too highbrow to be popular

高歌一曲 gāogē yīqǔ sing a song enthusiastically

寿星唱曲子 shòu.xīng chàng qǔ.zi the same old tune (the god of longevity now sings a song)

The sense 'bend' can also be traced in the following derivative:

5762

麴 v. 糶 qū

yeast, leaven (**bend the wheat or rice**), e.g.

麴霉

qūméi

aspergillus

麴 qū was understood by ancient people as 酒母 jiǔmǔ 'mother of wine' which is used to induce fermentation in the manufacture of wines.

5763 5560

曹

cáo

people of the same kind, e.g.

尔曹

ěrcáo

all of you

曹白鱼

cáobáiyú

Chinese herring (colloquial)

This character has a long history. As early as in Bone-shell Script, it was written 𪚩 to mean 'trough' for fermentation to manufacture wines. Later it received the addition of 木 mù and became 槽 cáo. At the time of Xiaozhuan, the character 瞽 was used to denote **government official who was to carry out the job of judiciary, not only hearing from the plaintiff and defendant but also doing the talking**. Hence the change to 𪚩 yuē as the south component. The presence of two 東 dōng 'east' was to emphasize the location of his office which was always on the east side. Libianization caused it to change to its present form 曹. In those early days, the plaintiff and defendant were called 两曹 liǎngcáo, later changed to 两造 liǎngzào of similar pronunciation. The sense 'people of the same kind' must have derived from such circumstances when the officials were tired of hearing cases.

曹 cáo can be met in altogether five derivatives:

5764 a

槽

cáo

trough, groove, slot, e.g.

水槽

shuǐcáo

water trough

马槽

mǎcáo

manger

槽坊

cáo.fāng

brewery, distillery

键槽

jiàncáo

key groove

开槽

kāicáo

make a slot

5765

b 漕

cáo

water transport (especially of grain) (**water trough in a metaphoric sense**), e.g.

c	嘈 cáo 嘈杂 cáoza	噪音, din (sound), e.g. noisy	水运 cáo yùn water transport of grain to the capital (in feudal times)
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5766

- d 糟 zāo ——— distillers' grains, be pickled with grains or in wine, rotten, poor, in a wretched (terrible) state, in a mess (grains in the wine manufacturing trough), e.g. 5767

糟糠	zāokāng	distillers' grain, husks, chaff
糟糠之妻	zāokāng zhī qī	wife who has shared her husband's hard lot
糟鱼	zāoyú	fish pickled in wine
糟了	zāo. le	it is rotten, damn it!
糟透	zāotòu	in a very poor condition
糟粕	zāopò	waste matter, dross, dregs
糟蹋	zāo.ta	waste, ruin, spoil, insult, trample on, ravage, violate (a woman)
糟糕	zāogāo	too bad, what bad luck, terrible (a messy cake)
搞糟了	gǎo zāo.le	make a mess of something
乱七八糟	luàn qī bā zāo	in a mess

- e 遭 zāo ——— meet with (disaster, misfortune), suffer, round, time (the plaintiff and defendant are at a distance, but they will eventually meet), e.g. 5768

遭难	zāonán	meet with misfortune, suffer disaster
遭遇	zāoyù	meet with, encounter, run up against, (bitter) experience, (hard) lot
遭际	zāojì	circumstances, lot
险遭	xiǎnzāo	have a near or narrow escape

遭逢	zāoféng	meet him, come across, encounter
遭到	zāodào	suffer, meet with, encounter (bisyllabic)
遭受	zāoshòu	suffer, be subjected to, sustain
遭殃	zāoyāng	suffer disaster, suffer
走一遭	zǒu yīzāo	make a trip (walk one round)
第一遭	dìyīzāo	first time

5769 5580 典 diǎn ——— standard, law, standard work of a scholarship, literary quotation, ceremony, be in charge of, mortgage

册 cè has been explained under Character No. 2486. 典 diǎn was to denote 'ancient books on shelves'. In other words, they were *inherited old teachings of precious value that needed to be treasured and handled with greater care*. The relation between 册 cè and 典 diǎn is not obvious in the Regular Script, but is conspicuous in Xiaozhuan Script. It is not difficult to appreciate the extension of its sense up to 'ceremony' and the meaning 'be in charge of' may be explained by inferring that the person in charge is in possession of or has knowledge of the standards. The sense 'mortgages' must have originated in a more complicated social order wherein such an act would have conform to law or be socially recognized. The use of this character can be illustrated in the following bisyllabic expressions:

典籍	diǎnjí	ancient codes and records, ancient books and records
典章	diǎnzhāng	decrees and regulations, institutions
典常	diǎncháng	established laws and customs, common law
典范	diǎnfàn	model, example
典型	diǎnxíng	typical case or example, model, type, typical, representative
词典	cídiǎn	dictionary (standard of terms)
药典	yàodiǎn	pharmacopoeia (standard of medicinal terms)

经典	jīngdiǎn	classics, classical, scriptures
古典	gǔdiǎn	classical
典雅	diǎnyǎ	(of diction, etc.) refined, elegant
用典	yòngdiǎn	use allusions
典故	diǎngù	allusion, literary quotations
盛典	shèngdiǎn	a grand ceremony
典礼	diǎnlǐ	ceremony, celebration
典狱	diǎnyù	prison warden (in charge of prisoners)
典当	diǎndàng	mortgage, pawn, pawn shop
典押	diǎnyā	pawn, mortgage
雅典	yǎdiǎn	Athens (sound)

典 diǎn has three derivatives:

a 碘 diǎn ————— iodine (sound)

5770

b 腆 tiǎn ————— sumptuous, rich
 腆 tiǎn by its structure indicates that in the feast, meat (肉 = 月) was so sumptuous like
 典 diǎn among books.

5771

c 覷 tiǎn ————— ashamed, e.g.

5772

覷颜 = 腆颜 tiǎnyán shamefaced

This character was transformed from 覷 miǎn and was very much jumbled with the preceding character 腆 tiǎn.

In the classics, one could meet with 面覷 miǎntiǎn which has now become 腆腆 miǎntiǎn 'shy', 'bashful'. However, if one accepts the view of Wang Nian Sheng that 覷 miǎn was originally a character having 兒 instead of 見 as its east component, 兒 being an abbreviation of 貌 mào 'feature' which always gives away one's inner feelings, 腆腆 miǎntiǎn should then mean 'a face of sumptuous colouring' or 'a bashful look'.

6022 鼎 dǐng ————— cauldron, an ancient cooking vessel with two loop handles and three legs (a hieroglyph describing a thing of great importance), e.g.

鼎立	dǐnglì	tripartite balance of forces
鼎足而三	dǐngzú ér sān	a situation of tripartite confrontation
鼎力	dǐnglì	your kind effort
鼎盛	dǐngshèng	in a period of great prosperity, at the height of power and splendour
鼎沸	dǐngfèi	noisy and confused (like a seething cauldron)
鼎鼎大名	dǐngdǐng dà míng	a great reputation (famous as a big cauldron)
一言九鼎	yī yán jiǔ dǐng	one word carries the weight of nine tripods

鼎 dǐng has a big brother 鼐 nài which has no other sense than 'a very large tripod'.

In the ancient book 'Strategy of Warring States', one essay boasted that one 鼎 dǐng would require ninety thousand men to move it, and to be the emperor of all states one needed to possess all nine dings. Reference to the nine dings has never been found in official records, but there are historical records stating that victors did generally melt down enemies' weapons to make a ding to celebrate their triumph in an important battle fought at strategic points.

X5772 6040 曼 màn ——— long-drawn-out, prolonged, graceful

曼 màn was Libianized from its Xiaozhuan Script 𠂔 which was related to 冒 mào see Character No. 2283 signifying 'brave', 'risk' from its structure of 'pulling the hat over the eyes'. In 曼 màn the sense is further extended by adding 手 'hands' to it. It indicates 'long-drawn-out'. In general, new characters were invented by mature people who, unlike young people, always preferred to slow down action or movement. So 'prolonging' becomes 'graceful'. Conceptually, 曼 màn is a character denoting something beautiful nowadays, e.g.

曼延	mànyán	draw out (in length), stretch
曼声	mànshēng	(sing or recite in) lengthened sounds

曼妙 mànmiào

(of dancing) lithe and graceful

轻歌曼舞 qīng gē màn wǔ

song accompanied by soft music
and graceful dances

One counts seven derivatives of 曼 màn ; all are indicative of 'long-drawn-out actions', e.g.

a 謾 mán ———— deceive, hoodwink (long-drawn-out talk — not straightforward talk) 5773

謾 màn ———— disrespectful, rude (supercilious talk; 曼 for 慢 — see Location X5778)

b 蔓 màn ———— (long-draw-out grass) in 5774

蔓生植物 mànshēng zhíwù

trailing plant

蔓延 màn yán

spread, extend

蔓 mán ———— in

蔓青 mán.jīng

turnip

c 饅 mán ———— (a gracefully shaped food or a kind of food of varying sizes that takes time to finish) in 5775

馒头

mán.tou

steamed bun, steamed bread

d 鰻 mán ———— eel (long-drawn-out fish) 5776

e 漫 màn ———— overflow, brim over, flood, all over the place, everywhere, drawn-out, unrestrained, free, casual (long-drawn-out waterflow), e.g. 5777

漫溢 mànyì

overflow, flood, brim over

漫游 mànyóu

go on a pleasure trip (wander all over the place)

漫步 mànbù

stroll, ramble, roam, wander around (walk all over the place)

漫山遍野 mànshān biànyě

all over the mountains and plains, over hill and dale

<u>漫射光</u>	mànshèguāng	diffusion light
漫天	màntiān	filling the whole sky, all over the sky
<u>漫无止境</u>	màn wú zhǐjìng	everywhere, know no bounds
<u>漫无边际</u>	màn wú biānji	boundless, straying far from the subject, rambling, discursive
漫长	màncháng	very long, endless (long and drawn-out)
漫漫	mànmàn	very long, boundless
漫画	mànhuà	caricature, cartoon (unrestrained sketch)
漫谈	màntán	(have an) informal talk (free chat)
<u>漫不经心</u>	màn bù jīng xīn	careless, casual, negligent
浪漫	làngmàn	romantic (sound)

5778 f 幔 màn ————— curtain, screen (long-drawn-out hanging fabric), e.g.

幔帐 mànzhàng curtain, screen, canopy

X5778 g 慢 màn ————— slow, defer, supercilious, (long-drawn-out heart or preparedness in action), e.g.

慢慢	mànmàn	slowly, gradually
<u>慢下来</u>	mànxiàlái	slow down
慢车	mànchē	slow train
慢性	mànxìng	chronic, slow-acting
<u>慢性子</u>	mànxìng.zi	phlegmatic temperament
<u>慢条斯理</u>	màn tiáo sī lǐ	leisurely, unhurriedly
慢坡	mànpō	gentle slope
慢说	mànshuō	let alone, to say nothing of
慢走	mànzǒu	wait a minute, goodbye, take care of yourself

且慢	qiěmàn	wait a moment
傲慢	àomàn	arrogant, haughty

8060 獸 = 兽 shòu — beast, animal, beastly, bestial, e.g.

5779

兽类	shòulèi	beasts, animals
野兽	yěshòu	wild animal
猛兽	měngshòu	beast of prey
禽兽	qínshòu	birds and beasts
禽兽行为	qínshòu xíngwéi	brutish act, bestial act
人面兽心	rénmiàn shòu xīn	a beast in human shape
兽医	shòuyī	veterinary surgeon, veterinarian, vet
兽行	shòuxíng	beastly act, brutality
兽性	shòuxìng	brutish nature, barbarity
兽欲	shòuyù	bestial desire

According to etymologist Luo Zhen-yu, 獸 shòu derived its origin from its Metal Script 𪚩, composed of two parts: 單 to represent 戰 zhàn 'fight' and 犬 quǎn 'dog' to denote using 'dog' to 'fight off invader away from the fields'. Who were the invaders? The birds and animals. The character was later used exclusively to indicate 'animals' including dogs. However, Etymologist Tang Lan believed that 𪚩 was the original character for 獸 shòu.

Part II

Semi-symmetrics (non-foldable in the middle)

1180	𪚩	xǎn — <u>wild fire</u> (pigs caught in fire), e.g.	5780
	兵燹	bīngxiǎn — the ravages of war	

1722	粥	zhōu — <u>gruel</u> (made of rice, millet, etc.), porridge, congee, e.g.	5781
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小米粥	xiǎomǐzhōu	millet gruel
粥少僧多	zhōu shǎo sēng duō	not enough to allocate (meagre gruel but many monks)
白粥	báizhōu	rice congee

This was not only a Libian but also had changed its form in Metal Script to differ from Bone-shell Script and then again in Xiaozhuan Script. Several theories had been advanced and were rather controversial. The reader may have seen how a Chinese traditional cotton pad for bedding is made, whereby the maker uses a bow touching the cotton ball and at the same time beating at the bow string with a soft hammer. The vibration thus generated causes cotton fiber to fly up and the pad to become fluffy. Finally cotton threads are used crisscross to bind up the surface. The finished product is not only soft but is also a heat-insulator.

The making of congee was to ancient people very much like beating the dry rice with bows with the end result of obtaining warmth. But actually in this case the beating would be carried out in boiling water. Hence the presence of two bows. Congee must be boiled a long time so that the rice becomes gruel and it is generally served hot.

5782 粥 zhōu has one derivative or rather an associated pattern which is 鬲 yù and means 'sell' in the classics, e.g.

鬻文为生	yù wén wèishēng	make a living with one's pen
卖儿鬻女	mài ér yù nǚ	sell one's children
卖官鬻爵	mài guān yù jué	sell official posts and titles

At a glance, it is rather odd that a combination of 粥 zhōu 'congee' and 鬲 lì 'cooking vessel' should mean 'sell'. This sense was fairly old because it had already appeared in the Chunqiu Era (770 — 476 B.C.)

Despite the many complicated interpretations attempted by etymologists, the author is inclined to think that since people always needed hot meals especially during winter, 鬲 lì being a cooking vessel with legs wide apart, its contents were easily warmed with fire under it and the cost was low because less rice was needed to obtain the same quantity of cooked rice. In watery form, but warm and filling, congee must have at one time been for sale to poor travellers and brought good profit to the seller, who stationed himself by the roadside. Hence the sense 'sell' was coined. The author has no proof for this interpretation, but the scene described above may help the reader to better memorize this complicated character.

There exists another character of similar pattern which is 弼 *bì* 'assist', a Libian from its Xiaozhuan Script 𠂔 to denote the protecting cover of bows not in use. This sense has long been lost. The modern meaning to indicate 'assist' actually originated therefrom. In the classics, one finds a bisyllabic 輔弼 *fǔbì* to denote 'prime minister'. 5783

2721 𪛗 is a non-character which the reader will find in ANN's Word List B, but he will meet with it in the combination of only four characters. In fact, he has already learned 纔 = 才 *cái* under Character No. 0794. Note that the pattern is *not* two 兔 *tù* 'rabbits'.

𪛗 was to indicate 'the head colour of a wild hare' which has more black hair than red, the latter being a colour welcomed by people. Etymologist Dai Dong interpreted 纔 *cái* as 'silk of a light hue'. The sense 'just' 5783 was coined by extension around the fourth century. Now it is almost entirely substituted by 才 *cái*.

More important are the other three characters in which the basic sense is 'justifiable', namely:

a 攙 v. 摻 = 揜 *chān* — help by the arm, support somebody with one's hand, mix (hand to give a slight justified support), e.g. 5784

攙扶	<i>chānfú</i>	support somebody with one's hand
攙和	<i>chān.huó</i>	mix
攙杂	<i>chānzá</i>	mix, mingle
加揜	<i>jiāchān</i>	adulterate
揜假	<i>chānjiǎ</i>	adulterate (with spurious stuff)

b 饞 = 饞 *chán* — gluttonous, greedy (not justifiable eating), e.g. 5785

饞嘴	<i>chánzuǐ</i>	gluttonous
嘴饞	<i>zuǐchán</i>	greedy, fond of good food
饞涎欲滴	<i>chán xián yù dī</i>	make one's mouth water

5786 c 讒 = 谗 chán — slander, backbite (*unjustified talk*), e.g.

讒害 chánhài calumniate or slander somebody
in order to have him per-
secuted, frame somebody

讒言 chányán slanderous talk, calumny

d 纔 = 才 cái see Character No. 0794

5787 3222 脊 jǐ, jí — spine, backbone, ridge, e.g.

脊椎骨 jǐzhūgǔ spine, vertebra

脊柱 jǐzhù vertebral column, backbone,
spine

脊髓 jǐsuǐ spinal cord

脊鳍 jǐqí dorsal fin

脊梁骨 jí.lianggǔ backbone

背脊 bèijǐ back (of human being or any
other vertebrate)

鼻脊 bǐjǐ bridge of the nose of certain races

山脊 shānjǐ the ridge of a mountain

屋脊 wūjǐ the ridge of a roof

脊 jǐ is the Libian of its XiaozhuanScript 脊 from which one can easily make a guess at its sense. Even its present form is not far different from the actual part of the human body under X-ray.

脊 jǐ appears in two derivatives:

5788 a 瘠 jí — lanky, thin and weak, barren, poor (*sick and bony*), e.g.

瘠瘦 jǐshòu lanky, skinny

贫瘠 pínjí poor and unproductive

瘠土 jítǔ poor soil, barren land

b 鵲 jí

(a kind of bird that has a long spine) in

鵲鸛

jǐng

wagtail (doubleton)

5789

4090 來 = 来 lái — come, arrive, crop up, take place, do, come and, future, coming, next, ever since, about, around, suffix X5789

来 lái is one of the early characters learned in Chapter Fourteen. It ranks 36th in ANN's List of 3,650 Most Frequently Used Characters and is very popular because of its peculiar use in the Chinese language; so it requires to be relearned.

Let us begin with its uses.

In the first place, the concept is fairly near to 'do', 'make' and 'bring', e.g.

你去休息，让我来吧

nǐ qù xiūxi, ràng wǒ lái.ba

you go to take a rest, let me do it

乱来

luànlái

do irregularly

再来一个

zài lái yīgè

encore

来一个调整

lái yīgè tiáozhěng

make some adjustment

再来一点

zài lái yídiǎn

please bring a little more

Secondly, by extending 'do', it can also mean 'can' in:

合不来

hé.bulái

cannot get along

Thirdly, it refers to 'a period, number or an action after or during which something happens' in:

一来...二来

yīlái... èrlái

in the first place..., secondly...

来年

láinián

next year, the coming year

想办法来解决

xiǎng bànfa lái jiějué

come to devise a method and solve the problem

两千年来

liǎngqiānnián lái

since 2,000 years ago

日来	rìlái	recently, of late
<u>别来无恙</u>	biélái wúyàng	have you kept well <i>since</i> we parted each from other?
<u>二十来个</u>	èrshílaigè	<i>about</i> or <i>around</i> 20 pieces

Fourthly, used in its original sense 'come', 'arrive', 'crop up', 'take place', usually as a singleton:

他 <u>什么时候</u> 来?	tā shén.me shí.hou lái	when will he <i>come</i> ?
来到	láidào	<i>arrive</i>
来临	láilín	<i>arrive, come, approach</i>
来电	láidiàn	<i>incoming</i> telegram, your telegram
来回	lái huí	make a <i>round</i> trip, <i>to and fro</i>
来历	láilǐ	<i>origin, source, antecedents, back-ground</i>
到来	dàolái	<i>arrival, advent</i>
<u>还没有来</u>	huán méiyǒu lái	not yet <i>arrived</i>
<u>毛病来了</u>	máo.bing lái.le	trouble has <i>cropped up</i>
<u>夜来香</u>	yèlái xiāng	tuberose (<i>fragrance comes after sunset</i>)
<u>经济萧条就要来了</u>	jīngjì xiāotiáo jiù yào lái.le	recession will <i>appear</i>

Quite a number of idiomatic expressions have been built around 来 lái , e.g.

来人	lái rén	bearer
来势	lái shì	the force with which something breaks out
来头	lái.tou	connections, backing, the motive behind
来往	lái.wǎng	come and go
往来	wǎng.lái	come and go
来往	lái.wang	dealing, contact, intercourse

往来	wǎnglái	dealing, contact, intercourse
来意	láiyì	one's purpose for coming
来由	láiyóu	reason, cause
由来	yóulái	origin
来源	láiyuán	source, origin, originate, stem from
原来	yuánlái	original, former, now I see (来 as a suffix)
看来	kànlái	it seems, it looks as if (suffix)
来踪去迹	lái zōng qù jī	traces of something, traces of somebody's whereabouts
来者不拒	láizhě bùjù	never refuse anything offered
来者不善, 善者不来	láizhě bùshàn, shànzhě bùlái	he who comes must have come with intent unfavourable to me, he who has come is surely strong or he'd never have come along
来龙去脉	lái lóng qù mài	origin and development, cause and effect
...来...去	... lái ... qù	back and forth

下来 xià.lai or 下去 xià.qu is an idiomatic adverbial suffix to verbs in X5789 the following senses:

1. from high to low
2. from far to near
3. continuing till now or end
4. completed
5. increase in degree

As to which is the right character 来 lái or 去 qù, it depends on the action denoted by the verb whether it is *towards* or *away* from the speaker. Therefore 下不来 xià bù lái means 'cannot be accomplished' or 'feel embarrassed'.

來 = 来 lái is involved in the following derivatives:

5790 a 萊 = 莱 lái ——— (sound) in

蓬萊	pénglái	a fabled abode of immortals
萊塞	láisài	laser (sound)
萊索托	láisuo ^{uo} to	Lesotho (sound)

5791 b 徠 = 徕 lái, lài ——— (many people come) in

招徠	zhāolái	solicit (customers or business), canvass
勞徠	láo ^o lái	comfort and encourage

5792 c 銖 = 铢 lái ——— rhenium (sound)

5793 d 睞 = 睐 lài ——— look at, glance, squint (eyes direct at)

X5793 e 賚 = 赉 lài ——— grant, bestow, confer (money arrives), e.g.

賚賞	shānglài	give a reward, bestow a favour
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賚 jī is the simplified version of 齎 jī having nothing to do with 來 lái .
Refer to 齎 jī under Character No. 5341

X5793 5550 輦 niǎn ——— imperial carriage, a man-drawn carriage used in ancient times (a vehicle drawn by a number of people (夫))

One derivative:

X5793 a 攆 niǎn ——— drive away, pursue (like being manhandled by drivers of an imperial carriage), e.g.

攆走	niǎnzǒu	drive away
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6012 翥 is a non-character. From its structure, it got its sense 'falling like feather (羽) with noise (曰)'. Hence it is found in the four characters below:

- a 塌 tā — collapse, cave in, sink, calm down, settle down 5794
(earth falls slowly but is accompanied by noise or a crash), e.g.

塌墙	tāqiáng	the wall collapsed
塌台	tātái	collapse, fall from power
塌方	tāfāng	cave in, collapse, landslide
塌鼻子	tābí.zi	a flat nose
塌陷	tāxiàn	subside, sink, cave in
塌下心来	tāxià xīn qù	calm down
死心塌地	sǐxīn tādi	settled down

- b 榻 tà — a long narrow and low bed, couch (something 5795
made of wood for people to throw themselves into or to rest on), e.g.

藤榻	téngtà	rattan couch
竹榻	zhútà	bamboo couch
同榻	tóngtà	sleep in the same bed, share a bed

- c 蹋 tà — tread (foot sinks on), e.g. 5796

糟蹋	zāotà	waste, ruin, spoil, insult, trample on, ravage, violate (cause something to be in a wretched state likely to collapse)
----	-------	--

- d 跣 tā — sole (a kind of fish that looks as if it had been trodden on); 易 for 5797

- 7280 質 = 质 zhì — pawn, pledge, quality, nature, character, matter, 5798
substance, simple, plain, question

斤 jīn (Bushou H4) means 'axe'. Two axes denote 'proper concerted action' by two persons lumbering in the forest. When this cutting was linked with payment (貝), the significance became to give equal money for value received. If the action was not a straightforward sale, it could only be 'pawn'. 'Pledge' arose from the latter sense, so was the concept about 'the quality' of the objects exchanged.

A step forward from the concept 'quality' gave rise to new notions about 'nature', 'character', 'matter', 'substance'. When people were sure of the exchange, they called it 'simple or plain', but they were always dubious as to whether they had been cheated in the deal. Hence it has also the sense 'question'. *Now it has really come a long way from its simple and plain origin.*

質 = 质 zhì is a very popular character because of its sense. The following bisyllabic expressions are hence equally popular:

典质	diǎnzhì	pawn, mortgage
人质	rénzhì	hostage
<u>以此为质</u>	yǐcǐ wèi zhì	with this as a pledge
品质	pǐnzhì	quality
质地	zhìdì	quality of a material, texture, grain
质量	zhìliàng	quality and quantity, mass
性质	xìngzhì	nature, character
资质	zīzhì	natural intelligence
气质	qìzhì	born capacity
本质	běnzhi	innate character, essence
物质	wùzhì	matter, substance
<u>木质纤维</u>	mùzhì xiānwéi	wood fibre
流质	liúzhì	liquid
质点	zhìdiǎn	particle
质料	zhìliào	material
质子	zhìzǐ	proton
质朴	zhìpǔ	simple and unadorned, unaffected, plain
质数	zhìshù	prime number
质直	zhìzhí	straightforward, upright
质疑	zhìyí	call in question, query

质问	zhìwèn	question, interrogate, call to account
质询	zhìxún	address inquiries to, ask for explanation

質 = 质 zhì has one derivative:

躓 = 蹶 zhì — stumble, suffer a setback (like having pledged one's feet), e.g.

5799

蹶蹶	zhìjué	falter
屡试屡蹶	lǚ shì lǚ zhì	fail at each attempt

8844 算 v. 算 suàn — calculate, reckon, compute, figure, include, count, plan, suppose, consider, regard as, carry weight, at long last, in the end, finally, let it pass (use bamboo splits (竹) one's eyes (目) and two hands (手) to do the job), e.g.

5800

算算	suànsuàn	calculate
失算	shīsuàn	miscalculate
算盘	suàn.pán	abacus (calculating frame)
算术	suànshù	arithmetic (calculating technique)
<u>算一算</u>	suànyisuan	reckon up
计算	jìsuàn	compute
算计	suàn.jì	consider, figure, plan, expect, scheme, plot
算上	suànshàng	include, count
算数	suànshù	count, hold, stand
打算	dāsuan	plan, intend
暗算	ànsuan	plot against somebody
<u>就算你对</u>	jiù suàn nǐ duì	even if I consider you are right
<u>算不了</u>	suànbùliǎo	do not carry weight
算是	suànshì	can be said as, at last

算解决了 suàn jiějué.le

at long last, in the end, finally
the problem is solved

算了 suàn.le

let it pass, let it be

We can count two more characters as derivative of 算 suàn, though somewhat distorted. They are:

5801

a	篡 cuàn	usurp, seize (calculate (算) with selfish motive (厶)), e.g.
	篡权 cuànquán	usurp power
	篡位 cuànwèi	usurp the throne
	篡夺 cuànduó	usurp, seize
	篡改 cuàngǎi	tamper with, falsify

5802 b

纂

zuǎn

compile, edit (count (算) like handling silk (系)),
e.g.

纂修

zuǎnxiū

compile, edit

编纂

biānzuǎn

compile

纂辑

zuǎnjí

edit

5803 9940

變

xiè

harmonious, regulated (fervent words and warm
handshakes), e.g.

變和

xièhé

living in harmony

變理

xièlǐ

well regulated

變

xiè is seen in only one derivative, i.e.

5804

躩

xiè

(feet in harmonious steps) in

躩躩

xièdié

idle along with mincing steps (doubleton)

- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

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这部书是一九七三年诺贝尔奖金得奖者 K. 罗伦兹, 用德文写成, M. K. 威尔逊予以英译。以下摘录自该书第十二及十三章。

Quoted from Chapters 12 and 13 of **On Aggression (Part I) 論侵略上**

by **Konrad Lorenz** – 1973 Nobel Prize Winner
translated from the German by Marjorie Latzke

German Title: Das sogenannte Böse: Zur Naturgeschichte der Aggression
德文原名 由「侵略」的自然史观看到的所谓「罪恶」

现在还有许多人反对达尔文的「进化论」，因为我们人类对祖先具有无上的尊敬。「传下来」一语，照字义直释，指「自那里下来」。在罗马法里，人们习惯把祖先放在家谱的最高一行，然后像树木的枝叶一般分枝下来。其实每一个人虽然只有双亲，倒算上去八代，却可以有二百五十六位祖父母，曾祖父母，高祖父母、高高祖父母等等。那些家谱无论推算上去到多少代，这批列祖列宗的名字都不在内。人们避免提起这一大堆祖先的名字，是因为在这许多祖先中没有几个是值得夸耀的。

There are people who still resist the doctrine of evolution because we human beings have great respect for our ancestors. 'To descend from' means, literally, to come down. In Roman Law it was customary to put the ancestor uppermost in the pedigree and to draw the family tree branching downward. The fact that a human being has only two parents but 256 great-great-great-great-great-grand-parents does not appear in such pedigrees even if they extend to many generations. We avoid mentioning this multitude because among so many ancestors we would not find enough of whom we could be proud.

据有些学者的见解，「传下来」一语，可能起源于古代人类喜欢认自己是神的苗裔。于是在达尔文之前，人们忽视了家谱的发展是由下而上，不应该由上而下。由此说来，「传下来」一语的实在意思，恰恰和事实相反，除非我们把这一语解释为：在我们祖先的时代，他们是由树上爬下来的。这一事实我们现在已经知道，是发生在他们成为人类很久很久以前。

According to some authors, the term 'descent' may derive from the fact that in ancient times man was fond of tracing his origin to the gods. That the family tree of life grows not from above downward but from below upward escaped man's notice until Darwin's time; thus the word 'descent' stands for the opposite of what it means, unless we wish to take it literally that our forefathers, in their time, came down from the trees. This they actually did, though, as we know today, a long time before they became human beings.

「发展」和「进化」两语，也几乎和「传下来」一语一样的不恰当。这两语开始被应用，也远在我们了解「物种」起源有创造性的过程之前，那时候人们只知道个体的起源是由卵或种子而来。

The terms 'development' and 'evolution' are nearly as inadequate as 'descent'. They too came into use at a time when we knew nothing of the creative processes of the origin of species and only knew about the origin of individuals from eggs or seeds.

虽然祖先是后来更高级更发达的后代不可或缺的开端，但后代的进化是无法从祖先的形质中推测出来的。鸟类是从爬虫类进化而来，人类是从猿猴进化而来，这些事实是进化史上一个有独特意义的成就。

Though the ancestral form is the indispensable prerequisite for the origin of its more highly developed descendants, their evolution can in no way be predicted from the characters of the ancestor. The fact that birds evolved from reptiles or man from apes is a historically unique achievement of evolution.

由控制生物的自然法则而言，一切进化有一个总趋势，就是向更高级的生物发展，但在细节上却常取决于机会，也就是由无数一连串有因果关系相伴的连锁才形成；这些连锁在基本上怕永远不会被完全了解。这里所谓机会是讲桉树属植物和大袋鼠动物，如何会由澳洲祖先起源；欧洲和亚洲怎样会产生橡树和人类。所以新进化的生物是一种成就，它们的特征是不能由它们祖先身上预测到的，也就是说：多数场合，后来的生物都比它们的祖先更高级。

By laws that govern every living being, evolution has a general trend to the higher but, in all its details, is determined by so-called chance, that is by innumerable collateral chains of causation which in principle can never be completely apprehended. It is by 'chance' in this sense that from primitive forebears in Australia, eucalyptus trees and kangaroos originated, and in Europe and Asia, oak trees and man. The newly evolved form of life is an achievement, and its characters cannot be predicted from those of its forebear; that is, in the large majority of cases, something higher than the latter.

这是一个难于理解的矛盾现象：人类最大独有的天赋才能，就是用概念思惟，及其语言能力，把人类提高至高于一切其它生物之上，并使其成为地球上的主宰，却不能说完全是人类之福，至多以重大代价换来的福。

It is a curious paradox that the greatest gifts of man, the unique faculties of conceptual thought and verbal speech which have raised him to a level high above all other creatures and given him mastery over the globe, are not altogether blessings, or at least are blessings that have to be paid for very dearly indeed.

因为可以毁灭人类的最大危机，却来自人类自己的概念思维和其语言能力。这些能力把人类自天堂中赶了出来；其实在天堂里，他本来是可以免疫地依赖他自己的本能，去选择自己所要做或不要做的事情。所以关于智慧之树和它的果实的寓言，

是含有真理的。不过我要加一些补充，才能把亚当凑合成我心目中的亚当，那就是说：那只苹果简直是生的。由概念思维产生出来的智识已夺走了，那种早已能十足适应人类本能的安全感，远在获得那些知识可以给他同样安全感的适应能力之前。

All the great dangers threatening humanity with extinction are direct consequences of conceptual thought and verbal speech. They drove man out of the paradise in which he could follow his instincts with impunity and do or not do whatever he pleased. There is much truth in the parable of the tree of knowledge and its fruit, though I want to make an addition to it to make it fit into my own picture of Adam: that apple was thoroughly unripe! Knowledge springing from conceptual thought robbed man of the security provided by his well-adapted instincts long, long before it was sufficient to provide him with an equally safe adaptation.

概念思维和语言能力改变了人类进化，而且完成了一种突变，等于达到把生后获得的特能，传给下一代。我们遗忘了，「遗传」这个动词，远在其取得生物学的意义之前，早已取得其法律的意义。

Conceptual thought and speech changed all man's evolution by achieving something which is equivalent to the inheritance of acquired characters. We have forgotten that the verb 'inherit' had a juridic connotation long before it acquired a biological one.

譬如：一个人发明了弓与箭以后，不但他的子孙，同时他的整个社会也继承了这份智识。使用和持有这些工具，和长在他身上的种种器官没有两样。所以一个生态学上的适应过程，在一两代期间就能完成。但在正常的生物进化过程及不受人类概念干预的情形之下，这种适应卻需要很长久很长久时间。

When a man invents, let us say, bow and arrow, not only his progeny but his entire community will inherit the knowledge and the use of these tools and possess them just as surely as organs grown on the body. Thus, within one or two generations a process of ecological adaptation can be achieved which, in normal phylogeny and without the interference of conceptual thought, would have taken a time of an altogether different, much greater order of magnitude.

很显然，在文化的黎明时期，人类本能行为的机制，早已无法应付文化所必然产生的新环境。我们现在已获得证据，那第一个发明石卵工具的非洲更新世灵长类动物，不但很快就利用他的新武器，去宰杀他捕获的动物，同时也用它去屠杀自己的族类。北京人，希腊神话中的普洛米休士，学会了保存火种之后，就用火去烧烤自己兄弟，因为在他经常用火的遗迹下，留下了北京人自己人被肢解和烧烤过的骨骼。

Obviously, instinctive behavior mechanisms failed to cope with the new circumstances which culture unavoidably produced even at its very dawn. There is evidence that the first inventors of pebble tools, the African Australopithecines, promptly used their new weapon to kill not only game, but fellow members of their species as well. Peking Man, the Prometheus who learned to preserve fire, used it to roast his brothers: beside the first traces of the regular use of fire lie the mutilated and roasted bones of *Sinanthropus pekinensis* himself.

如此说来，我们很容易倾向于一种想法，以为对每一种由概念思维能力带给人类的礼物，必然要付出一笔重大而带有危险性的代价，也就是概念思维直接造成的恶果。可是很幸运这并不是事实。人类除了有概念思维的能力之外，同时还有一种重要的特征，对深入了解他的环境，起了很大作用，那就是「好奇心」。人类的永远难于满足的好奇心，就是人类肯探讨和做实验工作的根源。这种好奇心，就算在最原始的形态下，也是一种活动，类似现代人之提问题。

One is tempted to believe that every gift bestowed on man by his power of conceptual thought has to be paid for with a dangerous evil as the direct consequence of it. Fortunately for us, this is not so. Besides the faculty of conceptual thought, another constituent characteristic of man played an important role in gaining a deeper understanding of his environment, and this is curiosity. Insatiable curiosity is the root of exploration and experimentation, and these activities, even in their most primitive form, imply a function akin to asking questions.

探讨性的实验也就是和四周环境对话。提出问题和记下答案，自然导至预期答案；有了概念思维自然会将因果联接起来。这和一个人预期其行动的后果只差了一步。所以供人类以工具，又赋予伤害自己人的本领，是源出于同一才能，同时也给了他防止误用的手段，那就是有理性的责任感。

Explorative experimentation is a sort of dialogue with surrounding nature. Asking a question and recording the answer leads to anticipating the latter, and given conceptual thought, to the linking of cause and effect. From hence it is but a step to consciously foreseeing the consequences of one's actions. Thus, the same human faculties which supplied man with tools and with power dangerous to himself, also gave him the means to prevent their misuse: rational responsibility.

Chapter Forty-five

Doublets, Triplets and Quadruplets

Before a foreign student seriously begins to take lessons in learning Chinese Characters, he may take a casual look at a Chinese newspaper. The first characters he would notice, apart from those of the simplest strokes such as 一, 人, 大, 二, 工, 三, 王, 川, would be the **doublets**, **triplets** and **quadruplets** because they are attractive and very conspicuous. He would wonder why certain simple patterns should appear two, three or four times in a character and raise the question: what do they represent? One thing he can feel sure of is that in general, repetition is emphasis. **The sense of the pattern repeated is thereby emphasized.**

About 50% of the doublets, 100% of the quadruplets and 40% of the triplets are found in popular characters and those characters that veer away from the above principle are often found among the *not* so popular ones.

The reader has already seen some of the doublets and triplets, e.g. 从, 众, 多, 品, 菱. Here are those we have not covered before. The characters are arranged throughout according to their respective Four-corner Index Number, and their respective derivatives follow thereafter:

Doublets

1010 畺 is a non-character. As the pictograph indicates it refers to 'fields that are separated or cannot be moved'.

Derivatives:

a 疆 jiāng ————— boundary, border (immovable fields (畺) that can be reached with a bow (弓) by defenders of the land (土)), e.g. 5805

疆界	jiāngjiè	boundary, border
疆土	jiāngtǔ	territory (land)
疆域	jiāngyù	territory, domain (area)

疆场	jiāngchǎng	battlefield (where border battles are usually fought)
边疆	biānjiāng	border (territory)
万寿无疆	wànshòu wújiāng	wish somebody a long life (ten thousand years of endless life)
新疆	xīnjiāng	Xinjiang (sound)

5806 b 僵 v. 疆 jiāng — stiff, numb, deadlocked (dead man that is not easily movable like borderland; 僵 for 疆), e.g.

僵硬	jiāngyìng	stiff, rigid, inflexible
僵化	jiānghuà	become rigid, ossify
僵毙	jiāngbì	dead and stiff
僵尸	jiāngshī	stiff corpse, vampire
冻僵	dòngjiāng	numb with cold
搞僵	gǎojiāng	bring things to a deadlock
僵持	jiāngchí	(of both parties) refuse to budge
僵局	jiāngjú	deadlock, impasse, stalemate

5807 c 繮 v. 韁 jiāng — reins, halter (string or leather strip to hold horse within bounds; 繮 for 疆), e.g.

缰绳	jiāng.sheng	reins, halter (bisyllabic)
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x5807 d 薑 = 姜 jiāng — ginger (a vegetable that can make the tongue numb; 薑 for 僵), e.g.

姜黄	jiānghuáng	turmeric
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1199 算 v. 示 suàn see Character No.5800

Derivative:

5808

蒜

suàn

garlic (a plant the leaves of which resemble bamboo counting slips (蒜) used in ancient times), e.g.

蒜苗	suànmíáo	garlic bolt
蒜头	suàntóu	the bulb or head of garlic
蒜泥	suànní	mashed garlic

2299 絲 = 丝 sī — silk, a thread-like thing, a tiny bit, trace, a unit of weight (=0.0005 grams), e.g. 5809

生丝	shēngsī	raw silk
铜丝	tóngsī	copper wire
钨丝	wúsī	tungsten filament
蜘蛛丝	zhīzhūsī	cobweb
丝绸之路	sīchóu zhī lù	the Silk Road
丝带	sīdài	silk ribbon
丝光	sīguāng	the silk lustre of mercerized cotton fabrics, mercerization
丝棉	sīmian	silk floss, silk wadding
丝绒	sīróng	velvet, velour
丝竹	sīzhú	traditional stringed and wood-wind instruments
肉丝	ròusī	shredded meat
一丝不苟	yīsī bùgǒu	be scrupulous about every detail
一丝笑容	yīsī xiàoróng	a trace of a smile
一丝风也没有	yīsīfēng yě méiyǒu	there isn't a breath of air
丝丝入扣	sīsī rù kòu	(done) with meticulous care and flawless artistry (every silk yarn goes through the heald)

Derivatives:

a 唢 = 唢 sī — whistle (sound)

5810

- 5811 b 鷺 = 鹭 sī ——— (a species of birds that have plumes resembling silk) in
鷺鷥 lù.sī egret (doubleton)

- 5812 4421 兢 jīng was a Libian of its Xiaozhuan Script 競 and did not mean 'two groups of ten brothers side by side' but 'two men with heavy load on their heads'. It therefore means 'careful or cautious'.

Quadrisyllabic:

兢兢业业 jīngjīng yèyè cautious and conscientious

- 5813 4473 兹 = 茲 zī ——— at present, now, this, year, e.g.

今兹 jīn zī at present, now, this year
兹奉上 zī fèngshàng I respectfully send hereby ...
兹事体大 zī shì tǐ dà this is indeed a serious matter
来兹 lái zī the coming year

The original sense of 兹 zī was 'luxuriant grass sticking together like silk'. As grass grows every day, the situation being referred to has relevance only with the present. The sense was later extended from a temporal to a positional one. Only in the classics, might 兹 zī denote 'year'.

Eight derivatives:

- 5814 a 滋 = 滋 zī ——— grow, multiply, spread, spurt, burst (water further causes luxuriant grass to stick together as silk does), e.g.

滋长 zī zhǎng grow, develop
滋蔓 zī màn grow and spread, grow vigorously
滋生 zī shēng multiply, breed, propagate, cause, create, provoke
繁滋 fán zī multiply profusely
滋养 zī yǎng nourish, nourishment
滋补 zī bǔ nourishing, nutritious (as a tonic)

滋润	zīrùn	moist, moisten (spread moisture)
滋味	zīwèi	taste, flavour (spreading taste)
滋火	zīhuǒ	spark, spurt
滋事	zīshì	create or stir up troubles

b 孳 = 孳 zī ——— multiply, propagate (descendants (子) multiply; 兹 for 滋), e.g. 5815

孳生	zīshēng	multiply, breed, propagate
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c 𪗇 = 𪗇 zī ——— squeak, chirp (sound) 5816

d 𪗇 = 𪗇 zī ——— in 5817

𪗇𪗇	yānzī	see Character No. 5423 (doubleton)
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e 慈 = 慈 cí ——— kind, loving, mother (ever at heart), e.g. 5818

慈祥	cíxiáng	kindly
慈善	císhàn	charitable, benevolent, philanthropic
慈悲	cíbēi	mercy, benevolence, pity
慈母	címǔ	loving mother, mother
家慈	jiācí	my mother

f 磁 = 磁 cí ——— magnetism, porcelain (iron-loving stone; 兹 for 慈), e.g. 5819

磁石	císhí	magnetite, magnet
磁铁	cítǐe	magnet
磁力	cílì	magnetic force
磁鼓	cígǔ	magnetic drum
磁场	cíchǎng	magnetic field
磁心	cíxīn	magnetic core
磁带	cídài	magnetic tape

磁盘	cí pán	magnetic disc
磁暴	cí bào	magnetic storm
磁器	cí qì	porcelain ware (ware from 磁州 where porcelain ware was made in the Song Dynasty)

5820	g	糍 = 糍	cí	——	glutinous rice (sticky rice like magnet; 茲 for 磁), e.g.
		糍巴	cí bā		glutinous rice cake (doubleton)
5821	h	鸛 = 鸛	cí	——	(a species of birds that propagate more than any other birds; 茲 for 孳) in
		鸛鸛	lú cí		cormorant (doubleton)

5822	5090	棗 = 枣	zǎo	——	jujube, Chinese date (tall tree with prickles — see next page (棘)), e.g.
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枣泥	zǎo ní	jujube paste
枣子	zǎo zi	date (dried fruit)
枣红	zǎo hóng	purplish red, claret

5823	5517	彗	huì	——	broom (classics) (two brooms (丰) on hand = sweep fast and clean), e.g.
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彗星	huì xīng	comet
彗尾	huì wěi	the tail of a comet

One derivative:

5824		慧	huì	——	intelligent, wise (heart be swept or cleared of all wrong ideas), e.g.
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智慧	zhì huì	intelligence, wisdom
慧心	huì xīn	wisdom
慧眼	huì yǎn	a mind which perceives both past and future, mental discernment or perception, insight, acumen

慧黠

huìxiá

clever and artful, shrewd

5599 棘 jí ——— sour jujube, thorn bushes, brambles (shrubs with prickles), e.g. 5825

棘手

jíshǒu

thorny, troublesome, knotty

棘爪

jízhǎo

pawl

棘轮

jílún

ratchet (bramble-like wheel)

6060 吕 lǚ ——— surname (old way of writing: 呂 to denote vertebrae), e.g. 5826

呂宋烟

lǚsòngyān

Luzon cigar, cigar (sound)

Derivatives:

a 侣 lǚ ——— companion, (men linked together like vertebrae), e.g. X5826

伴侶

bànlǚ

companion, partner

情侶

qínglǚ

lover

b 铝 lǚ ——— aluminium (sound), e.g. X5826

铝箔

lǚbó

aluminium foil

铝土矿

lǚtǔkuàng

bauxite

c 閭 lú ——— the gate of or entrance to an alley, alleys and lanes, neighbourhood (classics) (houses stand side by side inside a gate like vertebrae), e.g. 5827

倚闾

yǐlú

lean at the gate of an alley

闾巷

lúxiàng

alley, lane, alleyway

闾里

lúlǐ

native village, home town

d 櫚 lú ——— (trees that tend to grow in numbers like houses in a 閭) in 5828

棕榈

zonglú

palm

x5828 0021 麤 v. 粗 cū see Character No. 2940

The ancient meaning of 麤 'running at a super-speed' has long been discarded. For over 2,000 years, this character carried the negative sense of 'coarse', 'crude', 'rough'. Because of its complicity in writing, few people like to use it except calligraphists.

5829 1044 聶 = 聂 niè — surname

This is a rare surname but its derivatives are much more popular. 'Three ears stay in proximity' means 'pull and hold' or 'drag'. Note its derivatives below:

- 5830 a 囁 = 啜 niè — (mouth drags in speech) in
啜嚅 nièrú speak haltingly (doubleton)
- 5831 b 鑷 = 镊 niè — tweezers, pick up something with tweezers (something made of metal for doing pulling job), e.g.
镊子 niè.zi tweezers
- 5832 c 顫 = 颤 niè — (the part of the head where the skull pulls in slightly) in
颞颥 nièrú temple (of a human head) (doubleton)
颞骨 niègǔ temporal bone
- 5833 d 躡 = 蹑 niè — lighten (one's step), walk on tiptoe (pull one's steps and holds for a while in walking=lighten one's hands and feet), e.g.
蹑手蹑脚 niè shǒu niè jiǎo walk on tiptoe
- 5834 e 懾 = 慑 shè — fear, be awed (heart feels being dragged), e.g.
慑服 shèfú submit because of fear, succumb, cower somebody into submission
- 5835 f 攝 = 摄 shè — absorb, assimilate, take a photograph of, shoot, conserve (one's health), act for (use one's hand to pull and hold), e.g.

摄取	shèqǔ	absorb, assimilate, take in, take a photograph, shoot
摄影	shèyǐng	take a photograph, shoot a film
<u>摄影机</u>	shèyǐngjī	camera
摄制	shèzhì	produce (a film)
<u>电视摄象机</u>	diànshì shèxiàngjī	television camera
摄生	shèshēng	keep fit (conserve life)
<u>摄政王</u>	shèzhèngwáng	prince regent (he who acts for the King)
<u>摄氏温度计</u>	shèshì wēndùjì	Celsius thermometer (sound)

1066	磊	lěi	—— (piled up rocks — not ambiguous and visible) in	5836
	磊落	lěiluò	open and upright (as frank as falling rocks — everyone sees)	
1299	淼	miǎo	—— <u>vast expanse of water (plenty water)</u> , e.g.	5837
	淼淼	miǎomiǎo	boundless vast expanse of water	
2055	弄	pá	—— (three hands — the third hand does the stealing) in	X5837
	弄手	páshǒu	pickpocket	
2071	毳	cùi	—— <u>fine hair on animals' body, down (plenty hair)</u> , e.g.	5838
	毳毛	cùimáo	fine hair growing on animals' body (bi-syllabic)	

Derivatives:

- a 撬 qiào ——— sledge, sled, sleigh (means of smooth movement like blowing fine hair) 5839
- b 撬 qiào ——— pry, prize (verb) (use hand to do a graduating job like counting fine hair), e.g. 5840

撬开

qiàokāi

prize open

撬杠

qiàogāng

crowbar

5841 2310 壘 = 垒 lěi see 6066 under 晶

5842 2320 参 = 参 cān — join, take part in, enter, refer, consult, pay one's respects to, impeach, e.g.

参加

cānjiā

join, attend, take part in

参与

cānyù

participate in, have a hand in

参政

cānzhèng

participate in government or political affairs

参天

cāntiān

reaching to the sky, very tall (join the sky)

参军

cānjūn

join the army

参事

cānshì

counsellor, adviser

参赞

cānzàn

counsellor, attaché

参谋长

cānmóuzhǎng

chief of staff

参议员

cānyìyuán

senator

参议院

cānyìyuàn

senate

参战

cānzhàn

enter a war

参禅

cānchán

practise meditation (enter Zen)

参透

cāntòu

penetrate, understand (mysteries, profundities)

参半

cānbàn

half, half-and-half (entering half)

参观

cānguān

visit, look around (enter and see)

参阅

cānyuè

refer, see, consult, compare

参见

cānjiàn

see also, of

参看

cānkàn

see (also), consult, read something for reference

参考	cānkǎo	consult, refer to, reference
参照	cānzhào	consult, refer to
参酌	cānzhuó	deliberate
参谒	cānyè	pay one's respects to (a superior), pay homage to
参劾	cānhé	impeach (before an emperor)

Conventional interpretations of this character 参 cān were extremely misleading. If we can accept the view that all human beings are self-centred, a ready interpretation is available. Selfish, selfish and selfish (𡗗) combined with 'an attempt to catch people's (人) eyes (矚)' can but mean 'join others or take part in people's activities'.

参 = 参 cēn ——— (result of people joining together — there is bound to be disparity) in

参差	cēncī	uneven, irregular
参错	cēncuò	mixed-up, confusing

参 = 参 shēn ——— (borrowed for 蓼 — a plant that grows gradually like a man; 蓼 is now an obsolete character) in

人参	rénshēn	ginseng
海参	hǎishēn	sea cucumber, bêche-de-mer
参商	shēnshāng	the two stars Orion and Lucifer which never see each other, parting of friends for a long time, strife between brothers

参 = 参 cān has three derivatives:

a 惨 = 惨 cǎn ——— miserable, pitiful, tragic, cruel, savage, horrible, to a serious degree, disastrous (heart joins = sympathetically recognizes a harm or injury), e.g. 5843

凄惨	qīcǎn	miserable
惨淡	cǎndàn	gloomy, dismal, bleak
惨淡经营	cǎndàn jīngyíng	keep (an enterprise) going by painstaking effort

惨笑	cǎnxiào	a wan smile
惨白	cǎnbái	pale (complexion)
惨痛	cǎntòng	painful
悲惨	beicǎn	pitiful
惨剧	cǎnjù	tragedy, calamity
惨死	cǎnsǐ	die a tragic death
惨案	cǎn'àn	murder case
惨无人道	cǎn wú réndào	cruel and inhuman, brutal
惨杀	cǎnshā	massacre, murder (savage kill)
惨不忍睹	cǎn bùrěn dǔ	too horrible to look at
惨败	cǎnbài	crushing defeat
惨重	cǎnzhòng	heavy, grievous, disastrous

X5843 b 掺 chān ——— variant of 搀 (hand joins) see Character No. 5784

5844 c 渗 = 渗 shèn ——— seep, ooze (water joins), e.g.

渗入	shènrù	seep into, permeate
渗透	shèntòu	osmosis, permeate, seep, infiltrate
渗漏	shènlòu	seepage, leakage
渗滤	shènlǚ	percolation

X5844 2555 犇 = 奔 bēn ——— run quickly, hasten, rush, flee (because of many cattle in a place, one must run quickly)

The Metal Script of this character indicates 'an adult leaving many footprints'. Hence to mean 'running quickly' — see Character No. 4555. Further bisyllabic expressions:

奔驰	bēnchí	run quickly, speed
奔放	bēnfàng	untrammelled, bold and unrestrained

奔丧	bēnsāng	hasten home for the funeral of a parent or grandparent
奔腾	bēnténg	gallop, surge forward
奔逃	bēntáo	flee, run away

4011 直 chù ——— (tall and towering things must be *very* straight (直)) in 5845

矗立	chùlì	stand tall and upright, tower over something
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4021 堯=尧 yáo — a legendary monarch in ancient China who chose 5846
for his successor *not* one of his own sons, but
one of those who were virtuous, and was there-
fore very much venerated

堯=尧 yáo is obviously a hieroglyph depicting a scene where one finds
'plenty of earth (堯) raised to a height (元)'. In all its *seventeen* derivatives,
this sense is present throughout, viz:

a 澆=浇 jiāo — sprinkle water on, pour liquid on, irrigate, cast 5847
(water comes down like plenty of earth from a
great height), e.g.

浇混凝土	jiāo hùnníngtǔ	pour concrete (on)
浇花	jiāohuā	water flowers
浇地	jiāodì	irrigate the fields
浇铸	jiāozhù	casting

b 僥=侥 jiǎo — (a man who is like plenty of earth raised to a height X5847
— liable to collapse) in

侥幸	jiǎoxìng	lucky, by luck
侥幸取胜	jiǎoxìng qǔshèng	win by a fluke
侥幸心理	jiǎoxìng xīnlǐ	the idea of leaving things to chance, trusting to luck

- 5848 c 撓 = 撓 náo ——— interrupt, yield, scratch (hand acts like raising plenty of earth to a height — a threatening or funny action), e.g.

阻撓	zǔnáo	obstruct
不屈不撓	bùqū bùnáo	indomitable, unyielding
撓头	náotóu	scratch one's head (when friction is foreseen), difficult to tackle

- 5849 d 蟯 = 蟯 náo ——— (the kind of worms that cause a man's belly to rise to a height) in

蟯虫 náochóng pinworm

- 5850 e 讪 = 讪 náo ——— wrangle, contend, dispute (words piled up like plenty of earth raised to a height), e.g.

讪讪 náonáo wrangling

- 5851 f 磽 = 磽 qiāo ——— (stony and no piled up earth) in

磽薄 qiāobó hard and infertile, barren

- X5851 g 跷 = 跷 qiāo ——— lift up (a leg), on tiptoe, stilts (walk in a way as if there is plenty of earth on the ground so that one has to raise oneself to a height), e.g.

跷起脚 qiāoqǐ jiǎo lift up a leg

高跷 gāoqiāo stilts

跷跷板 qiāoqiāobǎn seesaw

蹊跷 qīqiāo fishy, dubious, odd, queer

- 5852 h 翘 = 翘 qiào ——— stick up, hold up, bend upwards, turn upward (like a long feather raised to a height), e.g.

翘尾巴 qiào wěi.ba be cocky, get stuck-up (stick up tails)

翘辫子 qiào biàn.zi kick the bucket, die (stick up the pigtail)

翘 = 翘 qiáo ——— become warped upwards, raise one's head, e.g.

木板翘了 mùbǎn qiáo.le the board has warped

翘企 qiáoqǐ eagerly look forward to (raise one's head and stand on tiptoe)

翘首

qiáoshǒu

raise one's head and look

翘楚

qiáochǔ

outstanding or talented person

i 嫖 = 嫖 ráo — (a woman raised to a certain height in man's thinking) in 5853

妖娆

yāoráo

enchanting, fascinating

j 橈 = 桡 ráo — oar (something heavy made of wood that is usually raised to a certain height in work), e.g. 5854

桡骨

ráogǔ

radius (oar-shaped bone)

桡动脉

ráodòngmài

radial artery

k 蕘 = 茭 ráo — firewood, faggot (piled-up hay), e.g. 5855

鱼茭之言

chúráo zhī yán

my superficial remarks (you may treat my talk as fodder or faggot)

l 饒 = 饶 ráo — rich, plentiful, have mercy on, forgive, give something extra, let somebody have something into the bargain (have plenty of food like earth piled up to a height), e.g. 5856

富饶

fùráo

richly endowed, fertile, abundant

饶沃

ráowò

(of soil) fertile, rich

饶舌

ráoshé

too talkative, garrulous, say more than is proper (plentiful tongue)

饶有风趣

ráo yǒu fēngqù

full of wit and humour (plentiful humor)

饶恕

ráoshù

forgive, pardon

饶命

ráomìng

spare somebody's life

求饶

qiúráo

beg for mercy

饶多一个

ráo duō yí gè

let somebody have one extra

It is interesting to note here that only when food was plentiful, could one afford to be generous and have mercy and pardon others, no matter what the wrongdoings.

5857 m

繞 = 绕

rào ——— make a detour, bypass, go round, circle, revolve, wind, coil, baffle (silk reeling coming across plenty of earth has to be raised to a height), e.g.

绕行	ràoxíng	make a detour
绕过	ràoguō	bypass
绕道	ràodào	go by a roundabout route
绕弯子	rào wān.zi	talk in a roundabout way
绕圈子	rào quān.zi	circle, go round and round, take a circuitous route
绕线	ràoxiàn	wind thread, coil wire
绕嘴	ràozuǐ	be difficult to articulate (baffle mouth)

繞 = 绕

rào ——— in

围绕	wéirào	around, revolve round
环绕	huánrào	surround, encircle, revolved around
缠绕	chánrào	twine, bind, wind

5858 n

燒 = 烧

shāo ——— burn, cook, bake, roast, stew after frying or fry after stewing, heat, fever (fire flame like pile of earth raised to a height), e.g.

烧柴	shāochái	burn firewood
烧火	shāohuǒ	make a fire
烧伤	shāoshāng	burn, hurt by fire
烧灼	shāozhuó	burn, scorch, singe
烧毛	shāomáo	singeing
烧香	shāoxiāng	burn joss sticks
烧碱	shāojiǎn	caustic soda
烧夷弹	shāoyídàn	incendiary bomb (bomb to burn down to the ground)

烧饭	shāofàn	prepare a meal (cook rice)
烧砖	shāozhuan	bake bricks
烧饼	shao.bing	(baked) sesame seed cake
烧鸡	shāojī	roast chicken
<u>红烧肉</u>	hóngshāoròu	pork stewed in soy sauce
烧水	shāoshuǐ	heat up water
烧杯	shāobei	beaker (cup that can sustain burning underneath)
发烧	fāshāo	have fever
退烧	tuìshāo	bring down a fever

o 嘂=晓 xiǎo ——— (speeches like a highly piled-up earth) in 5859

晓晓不休 xiǎoxiǎo bùxiū argue endlessly

p 驍=晓 xiǎo ——— valiant, brave (like a horse of large build resembling a pile of earth), e.g. 5860

骁勇 xiǎoyong brave, valiant

骁将 xiǎojiāng valiant general

q 曉=晓 xiǎo ——— dawn, daybreak, know, tell, let somebody know (when the sun reveals high piles of earth), e.g. 5861

晓行夜宿 xiǎo xíng yè sù start at dawn and stop at dusk (journey on foot at dawn and rest at night)

拂晓 fúxiǎo foredawn (stroking dawn)

破晓 pòxiǎo daybreak

晓得 xiǎo.de know (bisyllabic)

天晓得 tiān xiǎo.de God knows!

晓示 xiǎoshì tell explicitly, notify

晓谕 xiǎoyù instruct and explain

4044 卉 huì ——— (various kinds of) grass — see Character No. 4556

This character is the Libian of three 𠂇; hence to mean 'all varieties of grass'.

X5861 4044 姦 = 奸 jiān — rape, illicit sexual relation, wicked, evil, treacherous, traitor

This character 姦 jiān was invented, it was alleged, to emphasize the *three* qualities, women possessed which actually resulted from the male's dominance: **narrow-mindedness, ignorance and seduction**. Nature endowed biological burden on women which were prejudicial especially in early society when lack of education and fewer opportunities for participation in economic activities deprived them of financial independence. The modern world has largely rectified this situation, so has the Character Simplification System made 姦 obsolete and substituted it with 奸 jiān. However, 姦 jiān may still appear in places where the simplification system has not been adopted, but only to mean 'rape'. From time immemorial, 奸 jiān was used to denote 'violate (干) woman (女)', e.g.

强奸	qiángjiān	rape, violate
通奸	tōngjiān	commit adultery
奸污	jiānwū	rape or seduce
奸淫	jiānyín	illicit sexual relations, adultery, rape or seduce
奸计	jiānjì	an evil plot
奸宄	jiānguǐ	evildoers, malefactors
奸险	jiānxiǎn	wicked and crafty, treacherous, malicious
奸佞	jiānnìng	crafty and fawning, crafty sycophant
奸笑	jiānxiào	sinister smile
奸臣	jiānchén	treacherous court official
奸猾	jiānhuá	treacherous, crafty, deceitful
奸细	jiān.xì	spy, enemy agent

奸雄	jiānxíóng	a person who achieves high position by unscrupulous schemes
奸商	jiānshāng	unscrupulous merchant, profiteer
内奸	nèijiān	an enemy secret agent in one's camp
汉奸	hànjīan	traitor (Chinese)
锄奸	chújiān	eliminate traitor, weed out enemy agents
奸贼	jiānzéi	traitor, conspirator

4099 森 sen ——— full of trees, multitudinous, dark, gloomy (many trees), e.g. 5862

森林	sēnlín	forest
森罗万象	sēn luó wànxiàng	myriads of things (like forest, net meshes, etc.)
森森	sēnsēn	dense, thick, luxuriant
森然	sēnrán	(of tall trees) dense, thick, awe-inspiring
阴森	yīnsēn	gloomy, grim
森严	sēnyán	stern, strict, forbidding

4388 𩇛 v. 𩇛 风 v. 风 𩇛 v. 风 𩇛 biāo — (innumerable number of dogs in the wind howling) in 5863

狂飚	kuángbiāo	violent wind, whirlwind
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5013 蟲 = 虫 chóng — insects, worms 5864

5055 轟 = 轰 hōng — rumble, bang, boom, bombard, explode, drive off (many cars rumbling past), e.g. 5865

雷轰	léihōng	thunder rumbles
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轰隆	hōnglōng	rumble, roll (sound)
轰然	hōngrán	with a loud bang or crash
轰动	hōngdòng	make a stir, cause a sensation
<u>轰的一声</u>	hōng.dī yīshēng	boom!
轰击	hōngjī	bombard, shell (verb)
轰炸	hōngzhà	bomb
<u>轰下台</u>	hōng xiàtái	hoot somebody off the platform, oust somebody from office or power
<u>轰他出去</u>	hōng tā chūqù	throw him out

6010 𡵚 = 叠 dié is a derivative of 𡵚 — see below

6066 𡵚 is a non-character but means 'piling up earth and stone' and at the same time also depicts the presence of 'many drums' as the original sign 𡵚 resembles 'three drums' concentrated on a spot. There are five derivatives of 𡵚 as follows:

5866 a 𡵚 léi ——— an ancient urn-shaped wine-vessel (a kind of ancient urn with Chinese thunder patterns)

b 𡵚 = 累 lěi see Character No. 5729

X5866 c 壘 = 垒 lěi ——— build by piling up bricks, stones, earth, etc., rampart, base, e.g.

<u>垒一道墙</u>	lěi yīdào qiáng	build a wall
<u>壁垒</u>	bìlěi	rampart, barrier
<u>壁垒森严</u>	bìlěi sēnyán	closely guarded, strongly fortified, sharply divided
<u>垒球</u>	lěiqiú	softball

5867 d 𡵚 lěi ——— (man that will collapse like piled-up earth or bricks) in

傀儡 kuǐlěi puppet (doubleton)

e 疊 = 疊 dié ——— pile up, repeat, fold

5868

疊 dié is in fact the combination of 𠩺 and 宜 yí 'suitably' to denote 'to pile up properly' not in a way like 壘 that is liable to collapse, e.g.

疊罗汉	dié luóhàn	pyramidal formation of bodies (a kind of sport)
疊床架屋	diéchuang jiàwū	needless duplication (pile one bed upon another or build one house on top of another)
疊字	diézi	reiterative locution
疊句	diējù	reiterative sentence
疊韻	diéyùn	two characters having the same consonant or vowel, rhymed bisyllabics
疊次	diécì	again and again, repeatedly
重重疊疊	chóngchóng diédié	layer after layer, repeatedly
折疊	zhédié	fold
一疊鈔票	yīdié chāopiào	a wad of banknotes

6066 品 pǐn ——— taste something with discrimination, savour, X5868
sampling, grade, class, rank, quality, character,
product, article

品 pǐn has been briefly touched upon under Character No. 0295 but it is a very widely used character. Its derivative 區 qū is also a very popular one which the reader has seen under Character No. 1953. 品 pǐn is, as explained before, 'something on the mouth of many people'. Although the popularly accepted sense is 'product', 'article' which was probably the last extended sense.

However, etymologist Lin Yi-huang thought that the original sign in the Bone-shell Script being 𠩺, 品 pǐn should denote 'articles'. Yet its refutation could be equally acceptable, as 'Shuowenjiezi' gave the explanation that the sign 冫 in different positions meant 'men' of different calibre on a different level.

The reader is urged to pay more than usual attention to the following bisyllabic expressions and try to assimilate the ideas the character carries, viz:

品尝	pǐncháng	taste, sample, savour
品茶	pǐnchá	to sample tea
品级	pǐnjí	grade (of products, commodities, etc.)
品类	pǐnlèi	category, class
品种	pǐnzhǒng	breed, variety, assortment
品红	pǐnhóng	pinkish red
品蓝	pǐnlán	reddish blue
品绿	pǐnlǜ	light green
品质	pǐnzhì	quality
上品	shàngpǐn	top grade
一品	yīpǐn	highest rank
人品	rénpǐn	character, moral quality
品格	pǐngé	one's character and morals, quality and style (of literary and artistic works)
品貌	pǐnmào	looks, appearance, character and looks
品德	pǐndé	moral character
品行	pǐnxíng	conduct, behaviour
品学兼优	pǐn xué jiān yōu	good both in character and scholarship
物品	wùpǐn	products (goods)
出品	chūpǐn	product (manufacture)
产品	chǎnpǐ	product, output
农产品	nóngchǎnpǐn	farm products
化妆品	huàzhuāngpǐn	cosmetics

食品	shípǐn	eatables, food
制品	zhìpǐn	manufacture
商品	shāngpǐn	commodity, merchandise
赠品	zèngpǐn	gift
品名	pǐnmíng	the name or description of a commodity, the name of an article
品胎	pǐntāi	triplet babies
品脱	pǐntuō	pint (sound)

6066 晶 jīng ——— glittering, quartz, (rock) crystal, any crystalline substance (as bright as many co-existing suns), e.g. 5869

亮晶晶	liàngjīngjīng	glittering, shining
晶莹	jīngyíng	glittering and translucent, sparkling and crystal-clear
烟晶	yānjīng	smoky quartz
紫晶	zǐjīng	amethyst
水晶	shuǐjīng	crystal
结晶	jiéjīng	crystallization
晶状体	jīngzhuàngtǐ	crystalline lens
多晶体	duōjīngtǐ	polycrystal
晶体管	jīngtǐguǎn	transistor
硅晶体管	guī jīngtǐguǎn	silicon transistor
锗晶体管	zhě jīngtǐguǎn	germanium transistor

6088 晶 bì ——— (nothing but shell in view) 5870

Derivative:

晶 = 厃 xì ——— (shell as big as a house; 尸 for 屋) in 5871

赑屃

bìxí

giant land turtle (seen in carved form as the base of stone tablets) (doubleton)

7710 叠 dié see Character No. 5868

5872 7724 孱 chán, càn ——— frail, weak (a home of three or more under-nourished children), e.g.

孱弱

chánruò

frail (physique), delicate (in health)

孱羸

chánlei

weak and feeble in health

孱琐

chansuǒ

unworthy

孱头

cán,tou

coward, weakling

Derivative:

5873 潺 chán ——— (weakly flowing water) in

潺潺

chánchán

murmuring (stream)

潺湲

chányuán

flow slowly

5874 7725 羴 chán ——— (three or more sheep in one house — crowded and indistinguishable)

in

羴杂

chànzá

adulterated, mixed, disorderly

羴人

chànù

interpolate, adulterate

X5874 7921 風炎 biāo see Character No. 5863

X5874 7790 桑 sāng ——— mulberry, e.g.

桑葚

sāngshèn

mulberry (fruit)

桑蚕

sāngcán

silkworm (fed with mulberry leaves)

桑梓

sāngzǐ

one's native place (where mulberry and catalpa still grow)

桑榆暮景

sāng yú mùjǐng

the evening of one's life (an evening scene of mulberry and elms which grow voluminously)

This character is a hieroglyph. Its Bone-shell Script 𠂔 was interpreted by one etymologist as 'a tree to be touched by many hands'. In other words, breeding silkworms with mulberry leaves had already been discovered in Bone-shell era. The character is also used to indicate 'soft'. Hence:

a	嗓 sāng	voice, throat, larynx (soft sound from the mouth), e.g.	5875
	嗓音 sāngyīn	voice	
	嗓子 sāng.zi	throat, larynx, voice	
b	頰 sāng	forehead (the part of the head often touched by hands like mulberry tree), e.g.	5876
	稽頰 qǐsāng	kotow (doubleton)	
8011	金 xīn	(plenty gold) often used in given names	5877

Quadruplets

1010	噩 è	shocking, upsetting, e.g.	X5877
	噩夢 è mèng	horrible dream, nightmare	
	噩耗 è hào	sad news of the death of one's beloved	

噩 è was introduced under Character No. 3656. Its origin is rather fascinating. It was said that after he had listened to the reports of various officials represented by four 口 kǒu 'mouths', the 'king' 王 wáng was 'shocked'.

Hence 鯪 = 鰐 à 'crocodile' also means 'a shocking fish'. X5877

1022 爾 = 尔 ěr — like that, that, you, suffix for certain adverbs to compose a bisyllabic X5877

爾 ěr was first seen in Metal Script resembling a 'silk reeling frame'. Probably because it appeared to be a rather complicated mechanism to ancient people, the character was used to represent 'like that' and further extended to mean 'you'. The following idiomatic expressions seen more often in the classics, can also be dealt with here:

果尔	guǒ'ěr	if so, like that
尔时	ěershí	at that time
尔后	ěrhòu	thereafter, subsequently
不过尔尔	bùguǒ ěr'ěr	nothing more than that
尔曹	ěrcáo	you people, you and your kind
尔虞我诈	ěr yú wǒ zhà	each trying to cheat or outwit the other (you deceive, I cheat)
偶尔	ǒu'ěr	occasionally
率尔	shuài'ěr	thoughtlessly
尔格	ěrgé	erg (sound)

爾 = 尔 ěr is very often used to represent the 'l' or 'r' sound of Western names, e.g.

纳尔逊	nà'ěrxùn	Nelson
邱吉尔	qiūjǐ'ěr	Churchill
加尔各答	jiā'ěrgèdā	Calcutta
厄瓜多尔	èguāduō'ěr	Ecuador
爱尔兰	ài'ěrlán	Ireland

and has four derivatives:

5878 a **邇 = 迤** ěr ——— near (like that in distance), e.g.
 名闻遐迩 míngwén xiá'ěr be known far and near

5879 b **璽 = 玺** xǐ ——— imperial or royal seal (from Divine 'jade for you to defend your territory' as a mandate), e.g.

玉玺	yùxǐ	jade imperial seal
掌玺大臣	zhǎng xǐ dàchén	Lord Privy Seal

5880 c **瀰 v. 彌 = 弥** mí — full, cover, fill, overflowing, more

The Xiaozhuan Script of 彌 ^{mí} was composed of 弓 ^{gōng} 'bow' and 璽 ^{xì} 'imperial seal' to denote that 弓 was like 璽 to be used only sparingly and normally to lie in a relaxed state. The meaning indicated by 彌 ^{mí} was 'relaxed to the full extent' and it was therefore a Libian. 彌 ^{mí} was a later addition to describe 'water in an overflowing state', e.g.

弥月	míyuè	celebrate one full month of life of the baby by parents
弥留	míliú	be dying (reaching full age but still holding on)
弥补	míbǔ	make up, cover, remedy, make good
弥缝	míféng	plug up holes, gloss over faults
弥合	míhé	close, bridge over
弥漫 = 弥漫	mímàn	fill in the air, spread all over the place
弥天大罪	mítian dàzuì	monstrous crime, heinous crime (big crime that overflows to the sky)
弥天大谎	mítian dàhuǎng	monstrous or outrageous lie (big lie that overflows to the sky)
欲盖弥彰	yù gài mí zhāng	try to cover something up only to make it more conspicuous
弥勒	mílè	Maitreya, laughing Buddha (Sanskrit)
弥撒	mí.sà	Mass (Catholic) (sound)

2271 𦉰 = 𦉰 is a non-character. Its sense is 'break off' deriving from the *transverse* stroke in the middle, which indicated interruption of continuity of the silk yarns. In its Xiaozhuan Script, the right-angled carpenter's square was on the right. The present form is a Libian.

Two of its derivatives are so popular that they should be learned first because one of them means 'cut off' and the other 'continue', viz:

- a 斷 = 断 duàn — cut off, break, stop, give up, abstain from, judge, decide, decidedly, absolutely (break off decidedly with an axe), e.g. 5881

切断	qiēduàn	cut off
截断	jiēduàn	cut off (sever)
断绝	duànjué	cut off, break off (no more continuous supply)
断水	duànshuǐ	cut off the water supply
断指	duànzhǐ	cut off finger
断头	duàntóu	broken end, beheaded
<u>断头台</u>	duàntóutái	guillotine (platform where beheading is carried out)
<u>断代史</u>	duàndaishǐ	dynastic history
<u>断面图</u>	duànmiàntú	sectional drawing (take a view from the surface of the segment where it is dissected)
<u>断章取义</u>	duàn zhāng qǔ yì	quote out of context
断成	duànchéng	be broken and become (two pieces or more)
断肠	duàncháng	heartbroken
断魂	duàn hún	very sad, feel like a lost soul (broken soul)
断奏	duàn zòu	staccato (broken tones)
断层	duàncéng	fault of vein (broken layer)
<u>断线风筝</u>	duànxiàn fēngzhēng	a person or thing gone beyond recall (a kite with a broken string)
<u>断简残编</u>	duàn jiǎn cán biān	stray fragments of text
<u>断垣残壁</u>	duàn yuán cán bì	broken walls, débris
断句	duàn jù	make pauses in reading unpunctuated ancient writing, punctuate
片断	piànduàn	piecemeal
打断	dǎduàn	interrupt (speech, conversation, etc.)

间断	jiànduàn	interrupted
不断	bùduàn	continuously
断路	duàn lù	broken circuit, open circuit
断送	duàn sòng	forfeit (one's life, future, etc.), ruin
<u>断断续续</u>	duànduàn xùxù	on and off, intermittently (stop and continue)
断根	duàn gēn	be completely cured (cut off the root)
断后	duàn hòu	have no progeny
断奶	duàn nǎi	weaning, stop breast feeding (milking stopped)
断气	duàn qì	breathe one's last, die (breath stopped)
断炊	duàn chuī	run out of rice and fuel (smoke from cooking stopped)
断烟	duàn yān	give up smoking, abstain from smoking
断案	duàn'àn	settle a lawsuit (decide on a case)
断语	duàn yǔ	conclusion, judgment
<u>当机立断</u>	dāng jī lì duàn	decide promptly and opportunely, make a prompt decision
果断	guǒ duàn	have determination (resolute and decisive)
断言	duàn yán	say with certainty (say decidedly)
<u>断无此理</u>	duàn wú cǐ lǐ	absolutely untenable or unreasonable
断断	duànduàn	absolutely
断然	duàn rán	absolutely, flatly, categorically

From the numerous examples above, one will arrive at the conclusion that the idea 'cut off' has been widely extended in scope far beyond the Western concept of 'cutting'.

5882 b 繼 = 继 jì ——— continue, succeed, follow, then afterwards (a thread joins up the broken-off end), e.g.

继续	jìxù	continue, go on
继续不断	jìxù bùduàn	continue without a break
继位	jìwèi	succeed to the throne
继承	jìchéng	inherit, carry on
继电器	jìdiànqì	relay
继父	jìfù	stepfather
继任	jìrèn	succeed somebody in a post
继往开来	jì wǎng kāi lái	carry forward and forge ahead into the future
继室	jìshì	the second wife
相继	xiāngjì	follow, one after another
继又	jìyòu	and then
继而	jì'ér	then, afterwards

5883 4080 爽 shuǎng ——— bright and clear, crisp, frank, straightforward, feel well, deviate

爽 shuǎng is a hieroglyph indicating an adult (大) who has *nothing* 'mixed-up' under his arms or will talk *no* mumbo-jumbo, e.g.

爽朗	shuǎnglǎng	bright and clear, hearty, candid
爽利	shuǎnglì	brisk and neat, efficient and able
爽脆	shuǎngcuì	crisp, forthright
秋高气爽	qiū gāo qì shuǎng	the autumn sky is clear and the air is crisp
爽气	shuǎngqì	frank, straightforward
爽快	shuǎng.kuai	refreshed, comfortable, frank, straightforward, with alacrity, readily

爽直	shuǎngzhí	frank, straightforward, candid
爽性	shuǎngxìng	might as well
豪爽	háoshuǎng	straightforward, forthright
身体不爽	shēntǐ bùshuǎng	not feel well
爽身粉	shuǎngshēnfěn	talcum powder (to make body feel well)
毫厘不爽	háolí bùshuǎng	not deviating a hair's breadth, without the slightest error
爽约	shuǎngyuē	break an appointment
爽然若失	shuǎngrán ruò shī	be at a loss
爽失	shuǎngshī	failure, error, mistake

6666 器 v. 器 qì ——— utensil, ware, implement, organ, capacity

5884

As 品 pǐn was invented to denote 'a thing admired by many people through their mouths', 器 qì is an article perpetually 'on the mouth of many people in daily life', even the dog (犬) recognises it, and it may be applied to work (工) as a tool. For the first case, we have 器 qì and the latter 器. They are interchangeable, but on most occasions, the character is written 器.

In this modern world, man, the employer of tools, uses this character so often that it really should be learned in the first instance. It is among the first 500 FUC. Note the following bisyllabics:

器具	qìjù	utensil, implement, appliance
器皿	qìmǐn	household utensils
瓷器	cíqì	chinaware, porcelain
玉器	yùqì	jade article
乐器	yuèqì	musical instrument
器材	qìcái	equipment, material
器械	qìxiè	apparatus, appliance, instrument
器件	qìjiàn	parts of apparatus or appliance

机器	jīqì	machine, machinery, apparatus
消化器官	xiāohuà qìguān	digestive organs
生殖器	shēngzhíqì	reproductive organs, genitals
器识	qìshí	capability and judgment
器重	qìzhòng	think highly of, regard highly (by superior or seniors as a valuable implement)
器量	qìliàng	tolerance (in temperament)
器量小	qìliàng xiǎo	narrow-minded
器宇	qìyǔ	bearing, deportment

5885 6666 𧣾 xiāo ——— clamour, hubbub, e.g.

叫器	jiàoxiāo	clamour
器张	xiāozhāng	rampant, arrogant, aggressive

When many mouths shout at the same time, one's head can be shouted off or feels like splitting. 𧣾 xiāo exactly describes such a situation, with 頁 yè to mean 'head'.

7744 𧣾 is a non-character. Of course, it is obviously structured of four hands (又). Quite the opposite to four mouths, the sense is 'closely knitted'. Hence the following characters which are still in use despite their antiquity:

5886 a 綴 zhuì ——— sew, stitch, put words together correctly, compose, embellish, decorate (closely knit with thread), e.g.

补缀	bǔzhuì	mend, patch
缀文	zhuìwén	compose an essay, write a composition
点缀	diǎnzhuì	embellish, adore
缀满	zhuìmǎn	studded or dotted with

b	啜	chuò	sip, suck (closely touch the mouth), e.g.	5887
	啜茗	chuòmíng	sip tea	
	啜泣	chuòqì	sob	
c	輟	chuò	stop, cease (closely knitted thing run over by the vehicle), e.g.	5888
	輟工	chuògōng	stop work	
	輟笔	chuòbì	stop in the middle of writing or painting	
	时作时輟	shí zuò shí chuò	on and off, by fits and starts	
	輟学	chuòxué	discontinue one's study in school	

- Up to this Chapter you can understand 75% of this article.
- By the end of this Volume you'll read 100%.
- Using ANN's Word Lists A and B in Volume 5, 100% understanding is attainable.

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Quoted from Chapters 12 and 13 of **On Aggression (Part II)** **論侵略下**

话可以这样说：人类可能早被自己的第一种发明所毁灭掉，要不是有那奇妙的事实：发明和责任感，都是人类特有的、同一的，提问题能力的成就。如果说道德责任感和不愿意杀伤的倾向在明确地增加的话，那末杀人不眨眼丝毫不动于衷那种残酷性格也有了同比例的增加。一个非直接的后果是：杀人武器陆续发明，导致一个最要不得的局面，就是：发生了人与人之间（非人与物之间）争夺优势，也即所谓人类中的「内部选择」。

Humanity would indeed have destroyed itself by its first inventions, were it not for the very wonderful fact that inventions and responsibility are both the achievements of the same specifically human faculty of asking questions. If moral responsibility and unwillingness to kill have indubitably increased, the ease and emotional impunity of killing have increased at the same rate. As an indirect consequence, the invention of artificial weapons has brought about a most undesirable predominance of intra-specific selection within mankind.

当人类凭借了他的武器、工具、衣着及火的力量，多多少少能对外界不友善的环境具有相当控制力后，一种新局面自然地产生，就是为对付含有敌意的邻近地区人群的压力，成了决定人类的次阶段进化的主要选择因素。

When man, by virtue of his weapons and other tools, of his clothing and of fire, had more or less mastered the inimical forces of his extra-specific environment, a state of affairs must have prevailed in which the counter-pressures of the hostile neighboring hordes had become the chief selecting factor determining the next steps of human evolution.

不言而喻，人类的内部选择今天仍在进行，並且在朝着一个要不得的方向走，就是对于从人类本能的基础上产生出来的性格，诸如積聚财富、自大表现等，给予高正值，而对于纯朴善良的品性却给予差不多一样的高负值。今日的商业竞争，有可能把这些性格变得过分肥大到具有世袭地步，恰如石器时代好战部落间互相侵略造成的内部选择那么可怕。侥倖得很，上述聚财和集权的倾向，未必一定会造成大家族——反而有相反的倾向——不然的话，则未来人类的命运或将比今日更黑暗。

It is self-evident that intra-specific selection is still working today in an undesirable direction. There is a high positive selection premium on the instinctive foundations conducive to such traits as the amassing of property, self-assertion, etc., and there is an almost equally high negative premium on simple goodness. Commercial competition today might threaten to fix hereditarily in use hypertrophies of these traits, as horrible as the intra-specific aggression evolved by competition between warfaring tribes of Stone Age man. It is fortunate that the accumulation of riches and power does not necessarily lead to large families — rather the opposite — or else the future of mankind would look even darker than it does.

大多数人以为，现代哲学家中也有几位有这样想法，就是一切人类行为的型式，凡为社会大众福利服务的，和为个人利益服务的是有所不同，乃取决于人类独有的理性思想。这种想法不但是错误的，而且恰恰和事实相反。如果人类没有天赋的丰富的社会性本能，他绝不会升到动物世界之上。所有人类的特殊才能，包括说话能力、文化传统、道德责任都是在有概念思想之前，在有社会组织内生活的动物身上进化而来的。

It is a widely held opinion, shared by some contemporary philosophers, that all human behavior patterns which serve the welfare of the community, as opposed to that of the individual, are dictated by specifically human rational thought. Not only is this opinion erroneous, but the very opposite is true. If it were not for a rich endowment of social instincts, man could never have risen above the animal world. All specifically human faculties, the power of speech, cultural tradition, moral responsibility, could have evolved only in a being which, before the very dawn of conceptual thinking, lived in well organized communities.

我们大可假定，当第一个人用一件石卵工具打死了一个同伙时，他一定对自己行动的后果深感不安。也许他的袭击行为并不含有丝毫恶意，恰如一个两岁大的孩子用硬重物件打中了另一孩子，当时未能预见其后果一样。当他看到他的朋友不再爬起来的时候，也许十分痛苦地感到惊讶，甚至试过想把他扶起来。总之，我们大可假定：这第一个杀人者当时已充分了解他那行为的严重性。这种事件并不须要把消息四面传佈而被重视，因为如果一个部落杀死了太多自己人，这个部落就丧失了战斗潜力，变得很危险。

It is safe to assume that the first man, after having stricken a fellow member of his horde with a pebble tool, was deeply concerned about the consequences of his action. He may have struck with very little malice, just as a two-year-old child may hit another with a heavy and hard object without foreseeing the effect. He may have been most painfully surprised when his friend failed to get up again; he may even have tried to help him get up. In any case we are safe in assuming that the first killer fully realized the enormity of his deed. There was no need for the information being slowly passed around that the horde loses dangerously in fighting potential if it slaughters too many of its members for the pot.

不管是什么后果阻止了第一批杀人者不再犯杀人罪行，明白杀人会有后果，原始形态的责任感便发生作用。除了要在有能力杀人和不应该杀人两者之间保持了一定的平衡之外，那种责任道德感，对早期的真人社会来讲，要加以推广并不十分困难。

Whatever the consequences may have been that prevented the first killers from repeating their deed, realization of these consequences and, therewith, a primitive form of responsibility must have been at work. Apart from maintaining the equilibrium between the ability and the inhibition to kill, responsible morality does not seem to have been too severely taxed in the earliest communities of true men.

当然那时候一个部落内部决不会一点冲突也没有，为了女人或者地位高低，发生了妒忌心理等。通盘来讲，我想这种性质的对立，总比不上对有敌意的邻近部落须不断戒备合力防卫那样重要。

There would be some friction, some jealousy about girls, or rank order, but on the whole I think that this kind of rivalry would come second to the continuous necessity for mutual defense against hostile neighboring tribes.

顺便说一句，人类的典型心理之一：在他杀死其他同他一样高贵的人类时，他的高贵的、值得称赞的品性，也流露了出来。一个部落尽可对另一部落十分残酷野蛮，在自己圈子内不杀自己人。本性上他不但尊敬父母，也尊敬其他年长的和有经验的人，完全像动物中的麋鹿和狒狒一样。

Incidentally, it is quite typical of man that his most noble and admirable qualities are brought to the fore in situations involving the killing of other men, just as noble as they are. However cruel and savage such a community may be to another, within its bond one does not kill another of its own member, and one would, from natural inclination, honour not only father and mother, but the aged and experienced in general, just as deer and baboons do.

一种文化接触到另一文化时，会遭到破坏。这种危险，对一切社会的准绳仪式而言，也可以发生，象自然界一切由生物进化过程中发展出来的社会行为一样。因为这作用不是人为的，而是由选择作用发展出来的，如不特别经过科学研究，人类本

身是不清楚的。所以它们的平衡状态，和任何本能行为一样极易受到概念思维的捣乱。

Quite apart from the danger to one culture arising from contact with another, all systems of social norms and rites are vulnerable in the same way as systems of phylogenetically evolved patterns of social behavior. Not being man-made, but produced by selection, their function is, without special scientific investigation, unknown to man himself, and therefore their balance is as easily upset by the effects of conceptual thought as that of any system of instinctive behavior.

可是，无论是好是坏，本能是会继续下去的。但社会行为的传统制度却会在代中突然消失，因为象有机体生命的延续一样，人类文化决不能忍受它的连续性，遭到中断。

While instincts persist for better or worse, traditional systems of social behavior can disappear altogether within one generation, because, like the continuous state that constitutes the life of an organism, that which constitutes a culture cannot bear any interruption of its continuity.

现在有几个巧合的因素正在对我们西方文化的连续性构成威胁。在我们文化里，那些出身于一九〇〇年代和下面一两代之间，传统文化的连续性出现了惊人的破裂。这是无可否认的事实，其原委尚无法解释。家庭成员之间的亲和性在逐渐减弱，教师和学生之间的人与人的接触也减少了，这些可能是主要原因。现在年轻的一代，的确很少有机会看到他们的父亲在工作，学生们也很少有机会，在协助教师的时候由他们那里学到东西。

Several coinciding factors are, at present, threatening to interrupt the continuity of our Western culture. There is, in our culture, an alarming break of traditional continuity between the generation born at about 1900 and the next. The fact is incontestable; its causes are still doubtful. Diminishing cohesion of the family group and decreasing personal contact between teacher and pupil are probably important factors. Very few of the present younger generation have ever had the opportunity of seeing their father at work; few pupils learn from their teachers by collaboration with them.

那些对社会准绳失去尊敬感觉的人们，对于这些社会准绳，
认之作为一种迷信，再厉害一些，会说那护卫这些准绳的人太不
老实。这也就是两代之间时常发生歧见的地方。

To anybody who has lost his feeling of reverence to social norm, he tends to think that the social norm in question is just superstition, if he does not go so far as to consider its defender as insincere. This, incidentally, is very frequently the main point of dissension between people of different generations.

为正确了解为什么文化仪式与社会准绳会那么重要，不可
或缺，我们必须记得阿诺尔德·格伦说过的一句话：人类在天
性上是一种文化动物。人类与生俱来的活动和反应的整个系统
，是那样凭借生物进化过程组成，或者说是计算出来，必须由
文化传统去补足它。

In order correctly to appreciate how indispensable cultural rites and social norms really are, one must keep in mind that, as Arnold Gehlen has put it, man is by nature a being of culture. In other words, man's whole system of innate activities and reactions is phylogenetically so constructed, so 'calculated' by evolution, as to need to be complemented by cultural tradition.

例如：人类的说话器官是由无数神经组织起来的，当然是
由生物进化而来，但是它的结构，却假定会有一种由文化发
展而来给儿童必须学习的语言存在着。由生物进化过程发展出
来的人类社会行为，大部分和文化传统有相互关系，而且类似。
没有了：受到全体人尊敬和捍卫、又足以代表那一群人的共有
特性的传统仪式和风俗，那末人类是不会组织成超过原始家庭
单位的社会。至于家庭单位，单凭人与人之间情感本能，本来就
可以连结起来了。

For instance, all the tremendous neurosensory apparatus of human speech is phylogenetically evolved, but so constructed that its function presupposes the

existence of a culturally developed language which the infant has to learn. The greater part of all phylogenetically evolved patterns of human social behavior is interrelated with cultural tradition in an analogous way. Without traditional rites and customs representing a common property valued and defended by all members of the group, human beings would be quite unable to form social units exceeding in size that of the primeval family group which can be held together by the instinctive bond of personal friendship.

仅凭传递智识的意义来说，教育只是获得真正了解智识的论理价值的先决条件。另外一个条件和教育一样重要，便是这些智识及其后果，必须能传给下一代，同时下一代要能够将看重这种价值以为己任。心理分析学家在很久以前早已知道，人类两代之间必先存在着一种信任和尊敬的关系，然后人类才能够建立起一个价值传统。

Education alone, in the sense of the simple transmission of knowledge, is only a prerequisite to the real appreciation of ethical values. Another condition, quite as important, is that this knowledge and its consequences should be handed down to the younger generation in such a way that it is able to identify itself with these values. Psychoanalysts have known for a long time, that a relation of trust and respect between two generations must exist in order to make a tradition of value possible.

最低限度，人类有三大经营，而且真正是集体成就，其最终的及绝对的价值，没有一个正常人会加以怀疑。那就是（一）艺术，即美的追求；（二）科学，即真理的追求；第三种经营，既非艺术，也非科学，但两者都应用到，乃是一种减轻人类痛苦的企图，称之为医学。

There are at least three great human enterprises, collective in the truest sense of the word, whose ultimate and unconditional value no normal human being can doubt: Art, the pursuit of beauty; Science, the pursuit of truth; and, as an independent third which is neither art nor science, though it makes use of both, Medicine, the attempt to mitigate human suffering.

没有一个受过正常教育的人能够不欣赏其它社会的艺术，尽管他对那个社会的其它方面持有反感。还有一点，图画和音乐是不受语言限制的，能够告诉一个文化畛界这一边的人，在那一边也有人在为「善」和「美」服务。

No normal educated human being can help appreciating the art of another culture however much he finds abhorrent in it in other respects. In addition, painting and music are unhindered by language barriers and are thus able to tell people on one side of a cultural barrier that on its other side, too, there are human beings serving the good and the beautiful.

科学在许多方面和艺术十分相似，而且也负有创造价值的使命。那种价值不管你效忠于任何国家或政体，你不能加以否认。科学不同艺术，它只能用语言来传达，同时它的真理不能象艺术作品的美那样可以立刻印入人们脑海。

Science, which is closely akin to art in many other respects also, shares its mission of creating a value that no one can deny regardless of his national or political allegiance. Unlike art, science can only be communicated by language, and the truth of its results does not impress as immediately as the beauty of a work of art.

在科学上，「真理」一语可解为「便于工作，最适宜于另辟一条更好道路的假设」。科学的真理可以放之四海而皆准，因为真理只是人类头脑所发现的，而不象艺术那样是由人脑所创造出来的。就说「哲学」吧，这一词的原义也不过是「诗」而已，因为这一词原起源于希腊文里动词「创造」一语。科学的「真理」是从人脑之外独立地存在的现实世界中争夺过来的。所以人类缺乏对自己的认识，是不应该归咎于「科学」。

In science, truth can be defined as the working hypothesis best fitted to open the way to the next better one. Scientific truth is universal, because it is only discovered by the human brain and not made by it, as art is; even philosophy is certainly nothing other than poetry in the original sense of the word, which is derived from the Greek verb 'to make'. Scientific truth is wrestled from reality existing outside and independent of the human brain. Science is therefore not to blame for men's lack of self knowledge.

Epilogue

The approach to learning Chinese Characters adopted by this Book may anger many a pedant who does not believe in Darwinism and who maintains the great sanctity of Chinese Characters, a fact which makes the written language appear so esoteric to the West.

The author remembers that when he was a boy, there was a generation whose self-appointed duty was one of defending the sanctity of Characters. Out of sheer reverence, they would pick up any waste paper bearing Chinese characters scattered on the streets to ensure it would not be mixed with garbage but would be destroyed or burned separately — a job as a pastime after retirement. Some educational and charitable institutions even provided brick stoves for burning such paper.

This sentiment may still prevail today among some people.

What is common to ancients and modern people, Westerners and Orientals, is the concept which all was developed from life, though the symbols used in expression may change and be different. However, the approach here is a sensible one which enables the Westerners to peep into the Chinese culture through a more widely opened door.

From what one has learned through these volumes, one has discovered that the so-called pictographs of modern Chinese characters can be divided into the following categories:—

1. Descent from ancient hieroglyphs
2. Ideographs whose meaning may be widely extended
3. Phonographs
4. Pro-synonymous Ideographs

The first and second categories need no explanation. In the third category are those which describe sounds or simulate the sounds that are emitted in certain circumstances, e.g. 嗚呼 wūhū for 'alas'. In the fourth category can be included those modern simplified characters, such as 腫 zhǒng 'swollen' and 宪 xiàn to substitute 憲 xiàn 'statute' since 先 xiān has in its sense no connection at all with the sign 憲 (see Character No. 2719), but was just borrowed to represent or substitute that sound (xian).

This classification is nearer the truth than the one of the ancient 'Shuowenjiezi' whose author had no knowledge of Jiaguwen or Bone-shell Script. As we see it today, the second category consists of by far

the *majority* of modern characters. Hence the approach adopted in this Book is more conducive to a full understanding of Chinese characters.

Moreover, Chinese is a visual language. The sole key to its understanding is through pattern analysis. One will also have formed the impression that historically the significance of each character has been in a rather fluid state, developing from a concrete to an abstract sense, from a simple idea to a complicated idea, from *denoting* to *connoting*. Whereas the auditory languages of the West have to coin new terms to express new concepts, in Chinese it is more often than not achieved by changing the combination of two characters and, if necessary, by a successive arrangement of two bisyllabics. The addition of one prefix and/or suffix or two suffixes is not uncommon. The combinations can thus be countless and there are no confines to the development of this language in the future. Its merits are that limitless concepts can be expressed succinctly without changing the scope of characters or morphemes. Its beauty as well as its shortcoming lies in the guestimable quality of any new term which a learner comes across, because he can guess at and vaguely understand its significance without consulting a dictionary. Whereas one must know the definition of any Western expression before one can begin to understand it.

Moreover, as and when people are subjected to modern legal and scientific training and know the importance of definitions to gain clear understanding of a term, China's scientific achievements can develop much more quickly than anyone can estimate at this time. For then no term will be taken for granted nor remain a vague idea in the twilight area of one's mind.

By the use of characters, this Chinese visual language shall perpetuate in history as it is unique and history has witnessed its development and its basic strength. The use of so-called Latinization or Romanization to force out Chinese characters which are such a valuable heritage should be avoided, although Latinization could help young learners in regard to pronunciation.

Simplification of writing is a solution to the eradication of illiteracy, but must be based upon further study and statistics which has now been made easier by the invention of computers that can handle Chinese characters. It should proceed on a limited scale in the direction of simplifying the *most frequently* used characters only.

As a pet idea of his own, the author thinks that a character like 的, for example, used both as a suffix for an adjective expression and also as a reverse possessive sign and a sentence concluding indicator, which counts topmost in his list (see Volume 5 — VI. ANN's 3,650 Most Frequently Used Characters), might be simplified to:

勺

which is distinguishable from any of the following:

- | | | | |
|----|---|------|--|
| 1) | 刀 | dāo | knife |
| 2) | 刃 | rèn | blade |
| 3) | 刃 | rèn | blade |
| 4) | 勺 | | early alphabetical letter pronounced 'b' |
| 5) | 勺 | sháo | ladle |
| 6) | 匀 | yún | uniform |
| 7) | 句 | jù | sentence |
| 8) | 旬 | xún | ten-day period |
| 9) | 勾 | gōu | cross out |

and saves five strokes out of the eight. Only along these lines can economy of energy and time really be achieved.

On the topic of simplification, 击 jī 'strike' for 擊, 凿 záo 'chisel' for 鑿, were good examples in the sense of using 'part' for 'whole'.

当 dāng 'ought', 'just at', 'work as', 'equal', 'deserve' for 當 and 农 nóng 'agriculture', 'farmer' for 農, were following a generally accepted simplification formula inherited from 'Cursive Script'.

Outside the above two categories a third category has been run for almost thirty years since 1954. Further simplification movement must necessarily follow a new track, not just to create a new sign for each character that can possibly be simplified, as this is obviously against the principle of any shorthand system in any language.

Further, should the theory advanced in this Book that modern Chinese is basically a bisyllabic language but mixed with singletons is accepted, it would very much facilitate the learning of it, if bisyllabics and singletons in all texts could be printed with spaces interposed in-between like in Western languages.

For example: instead of

我一定要把中文习好, 我不会放弃。

we print it out in the following manner:

我 一 定 要 把 中 文 习 好 , 我 不 会 放 弃 。

cbnf - BMU-107

There would no longer be any problem of cutting up the sentences into conceptual units, and the worry of wrong combination could thus be relieved. However, this is very unconventional, and would be a bold move if ever attempted. Before it can be put into practice, tremendous obstacles will have to be overcome.

The hope lies with future generations.